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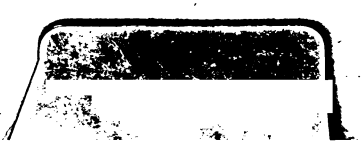

A

COLLECTION

OF

Confeſſions of Faith,

CATECHISMS, DIRECTORIES,

BOOKS of DISCIPLINE, *&c.*

Of Publick Authority in the

Church of *Scotland.*

Together with

All the Acts of Aſſembly, which are STANDING RULES concerning the DOCTRINE, WORSHIP, GOVERNMENT and DISCIPLINE of the CHURCH of *SCOTLAND.*

VOL. I.

WITH

A Large PREFACE, containing a full Account of the ſeveral ENDS and USES of *Confeſſions of Faith*, the juſt Foundations of their Authority as a publick Standard of ORTHODOXY, and a Vindication of the EQUITY, USEFULNESS and EXCELLENCY of ſuch COMPOSURES.

EDINBURGH;
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TH

THE PREFACE.

THE Gentlemen who have taken Care of this Work, being convinced that a full Account and Vindication of Confeſſions of Faith *was very neceſſary at this Time, and a proper Subject of a* PREFACE *to a* Collection *of this Nature; And being perſwaded, that the following* ESSAY, *compoſed by a* private Hand *at their Deſire, may be very ſerviceable for this End, and of uſe to give the World juſter Notions of* CREEDS *and* ARTICLES OF FAITH, *and to vindicate them from the many Calumnies wherewith they are ſo injuriouſly loaded: They have preſumed to prefix it to this Volume; and hope it will be acceptable the Publick, and favourably received by all who are ſ.. ere Members of the* CHURCH *of SCOTLAND.*

AT a Time when *Creeds* and *Confeſſions of Faith* are ſo generally decried, and not only expoſed to Contempt as uſeleſs Inventions, without any Force and Efficacy to promote the Intereſts of Truth and Religion; but are loaded, by many Writers of diſtinguiſhed Wit and Learning, with the moſt fatal and dangerous Conſequences; and repreſented as one of the moſt plentiful Sources of theſe angry Debates and fierce Contentions, which have for ſo many Ages diſtracted the Chriſtian Church:

We thought it might be of ſome Uſe, and a ſuitable enough *Preface* to a new Edition of the *Confeſſions of Faith*, &c. embraced by this *Church*, to give a ſhort Account of the End and Deſign of Compoſures of this Nature, and of the chief Purpoſes which the Chriſtian Churches intended to promote, in framing and publiſhing their ſeveral Confeſſions; and 'tis hoped theſe will be found to be ſo conſiderable for their Number and Value, as to convince the impartial Reader, that there is no Occaſion for treating them with Diſdain or Neglect, and that we are juſtly to be excus'd who retain a Veneration and Eſteem of them, as Works both founded on Reaſon, and ſupported by many advantageous Conſequences.

And ſince *Creeds* in general are not only of late Years undervalued, as mean and uſeleſs; but exclaimed againſt as unjuſt, arbitrary and inconſiſtent in their Frame and Tendency with the Liberty of Mankind, and the noble Freedom of the Chriſtian Faith; we ſhall endeavour to vindicate the preſent Practice of the Church of *Scotland*, and the Uſe which ſhe, at leaſt, makes of her *Confeſſion*; wipe off the Aſperſions which have been thrown on her by Writers, who (how juſtly ſoever valued on many Accounts, yet) appear not ſo throughly acquainted with our Conſtitution, or perhaps not altogether impartial in their Sentiments of it. And, *Laſtly*, We ſhall anſwer ſome of the moſt plauſible Objections, which have been made againſt the uſing *Confeſſions* as a Means of preſerving the Chriſtian Doctrine from impure Mixtures, and of preventing the Breaking in of Hereſies and Diſorder into the Church. After all which it will be eaſier to determine, if they ought to be accounted arbitrary Impoſitions, and deſtructive Engines of ſpiritual Tyranny, and the Luſt of Power over the Conſciences of Men; or if they be not rather very conſiſtent with all the Privileges and Freedoms of a Man or a Chriſtian.

The ſeveral Purpoſes which the Churches deſigned to promote by their *Confeſſions*, may be diſtinguiſhed into theſe Three Heads. I. Some of them were of a very general and extenſive Deſign, having a Regard not only to the whole Body of Chriſtians, but to all Men, even their Enemies, who had any Knowledge of them. II. Other Uſes of theſe *Confeſſions* peculiarly reſpected the Miniſters of the Goſpel, who were obliged to declare their Aſſent to the Doctrines contain'd in them. III. *Confeſſions of Faith* were alſo deſigned for Purpoſes of a more extenſive Nature than the ſecond, and yet not ſo general as the firſt Claſs, namely, ſuch as reſpected the whole Body of the People as well as the Miniſters; but were particularly calculated for the Members of that Church to which the *Confeſſion* belonged, and had a ſpecial Regard to them, more than to the whole World, or to other Chriſtians who were Members of other Churches. In examining a little theſe Things, we ſhall have Occaſion to conſider all that is proper to be obſerved in a Work of this Nature.

First, Some Ends of *Creeds* and *Confeſſions* were of a general and extenſive Nature, being intended to reach not only the whole Chriſtian Church, but to make an Impreſſion on the World round about it, which maintain'd a different Religion; and of this Sort there were ſeveral conſiderable Deſigns in View. That which ſeems to have been moſt directly intended by the ſeveral Churches who have framed *Confeſſions*, was to publiſh a fair and authentick Account of the Doctrine which they maintain'd, whereby a juſt Idea of their Religion might be given to the World, who ſo frequently miſtake or miſrepreſent the Opinions of one another, and the Aſperſions and Calumnies that were thrown upon it by Adverſaries might be wiped off: This was one main End of the *Creeds* compos'd by the primitive Church, and by our Fathers at the Reformation; and 'tis a Purpoſe that our *Confeſſion* is very neceſſary to.

There are too frequent Occaſions to obſerve, that all Sects and Parties are byaſſed by undue Prejudices againſt one another: Self-love (which is ſo deeply interwoven with our Natures in this degenerate State of Things, and ſhows its Power in the whole Train of our Thoughts and Actions) inſenſibly determines us to entertain a fond Opinion of any Scheme or Party which we are engaged in, and to look at it in a flattering, tho' it ſhould be a falſe Light; and at the ſame time, to take up with us miſtaken Notions of our Adverſaries, impute abſurd Opinions to them which they never entertained, and paint the Errors they may have been really led aſtray by to the Diſadvantage, and more crooked and deformed than the Life. And as this inhumane and uncharitable Treatment of one another, is owing rather to the Temper of our Minds, than any particular Principles of the Doctrine which we embrace; it may be equally charged upon Perſons of every Side, who have not learned to ſubdue their own Spirit, nor endeavoured to govern their Paſſions by Reaſon, and ſweetned their Tempers by Humility, and Meekneſs, and Charity; Virtues which have become as admirable for their Rareneſs, as for their Excellency.

It is this, which, amongſt the numberleſs Crowd of Authors, makes it ſo very difficult to find one that does Juſtice to an Adverſary, or treats his Perſon with Gentleneſs, or even good Manners, and his Opinions with an open and candid Impartiality: And thoſe who have been at all acquainted with Controverſy, will find it the hardeſt Thing for two warm Diſputants, when ſtruggling hard for Victory, not to throw about that Dirt whereby, if they can't overthrow, they are ſure to blacken and beſpatter each other.

But as Truth of every Kind hath moſt Reaſon to complain of *this* inhumane Uſage; The Chriſtian Religion, during its tender Years, was in a peculiar Meaſure expos'd to all its Fury and Barbarity. Its bleſſed Author was aſſaulted both by the Tongues and the Hands of his implacable Enemies, they reviled him by Calumny while they perſecuted him by Force; and when they crucified and tormented his Body, they inſulted him with the moſt bitter Reproaches, and endeavoured to blacken his Memory and Doctrine

by the falſeſt Aſperſions. Thus the Apoſtles and primitive Chriſtians were expoſed to Contempt as the Off-ſcourings of all Things; and to popular Hatred and Anger, as Movers of Sedition, and Enemies to the publick Peace: Beſides all which, their Religion as well as their Perſons was in like Manner defamed.

The Doctrines and Precepts of the Holy Jeſus were founded on ſo many convincing Reaſons, and ſupported by ſuch amazing Miracles; they were ſo admirably ſuited to the Dignity of the humane Nature, the Peace and Happineſs of Mankind, and to all the great Intereſts and the moſt enlarged Deſires of an immortal Spirit; and at the ſame Time in every Reſpect worthy of the ſupreme Being; that they could ſcarce have miſſed to make their Way into the Eſteem and Love of Mankind, and be profeſs'd at leaſt, if not practis'd, by the World, if they had been fairly repreſented and ſet in a juſt Light; there needed nothing to gain this End but what the Apologiſt mentions, *Unum geſſit ne ignorata damnetur*, Chriſtianity deſires no Favour of its Judges, but that they be careful to underſtand it. Upon this Account, amongſt all the Arts of Hell, none ſeemed more effectual to ſtop its Progreſs, or maintain the Kingdom of Darkneſs and the Idolatry of the blinded Nations, than Falſhood and Miſrepreſentation, by which not only the Glory of Chriſtianity might be obſcured, and Men keeped from ſeeing the Beauties and Excellencies of that Religion in their native Light and Purity; but it would likewiſe be expoſed to publick View diſguiſed with a falſe Face, which was rendred as deform'd and monſtrous as Calumny and Reproach could make it: That ſo the World might be determined in their Opinion thereof, not by what it was really in it ſelf; but by the quite contrary Idea, that the lying Malice of Hell, and the impetuous Paſſions of its Votaries gave of the Doctrine and Diſciples of the Meſſiah. So that the leaſt Acquaintance with the Hiſtory of the Church, will convince us, that tho' the Power of the *Roman* Empire, the Learning and Sophiſtry of Philoſophers, and the perſwaſive Allurements of Wit and Eloquence, were all imployed in fighting with the greateſt Fury againſt the Kingdom of our Meſſiah; yet Calumny was ſtill the moſt ſucceſsful Engine uſed by the Devil in this infernal War, from this Quarter the moſt violent Aſſaults were made; and the *Father of Lies* was the Character he acted under with the greateſt Malice and Dexterity, and whereby he gave Force and Vigour to his other Inſtruments. It is indeed ſurprizing to think how far he prevailed, and what Notions the People generally were impreſſed with; they not only deſpiſed the Profeſſors of Chriſtianity as mean and ignorant, perſecuted them as Enemies to the Laws and Diſturbers of Order and Government: But fancied them to be the moſt impious and flagitious Sect that had ever appeared in the World, without the leaſt Remains of Honour and Virtue; no Crime ſo black, but it was charged on them; nor any Luſts and Pleaſures ſo unnatural and filthy, but they were thought guilty of them; their Aſſemblies for Divine Worſhip, were traduced as Rendevou-

zes

bts of Villany and Debauchery; and the Celebration of the Holy Sacrament it ſelf, was held forth as a more horrid and frightful Ceremony, than any of the Myſteries of *Bacchus* or *Venus*, and as a Rite deſigned to initiate Men into the diſſolute Practice of every Impurity and Abomination. And all this was repreſented as the tendency and deſign of their Religion, as we are at large informed by the Writers of the firſt Ages, and particularly by that beautiful and elegant Work of *Minutius Felix*, the admirable *Octavius*, where theſe *Diabolical* Calumnies are fully explain'd and refuted: So that conſidering the ſcandalous notion the People had got of Chriſtians, it was not ſo much the Thing as the Name which they perſecuted; when their Character was ſo blackned and defaced, no wonder that it became odious and contemptible; and when they were clothed with the Skin of a ravenous Tyger, the Devil eaſily prevailed on the blinded World to rid themſelves of them, and *Chriſtianorum Lanes* was the natural Conſequence of the Idea which had been received of them.

In ſuch Circumſtances it was neceſſary to the Honour of their Religion, and that Juſtice which every Man owes to his Good Name, for the Chriſtians to give a fair Repreſentation of the Nature and Tendency of that Religion which they had made choice of, whereby the falſhood of all thoſe helliſh Calumnies would become evident; and the World muſt be convinced, that a Religion calculated to promote Vertue and Purity, and advance the Glory and Happineſs of our Natures, to reconcile Men to God, and unite their Minds by the moſt diſintereſted Love and extenſive Charity, could never give the ſmalleſt Countenance to any of theſe Abominations which were charged upon its Profeſſors. And this was the more neceſſary, becauſe thoſe odious Colours which had been put upon Chriſtianity, appear'd the more plauſible from the Conduct of the *Gnoſticks* and the other Monſters which infeſted thoſe Times; who tho' they ſcarce retain'd one Principle of our Religion, and had formed the moſt impious and abſurd Schemes of Doctrine which were in all reſpects contradictory to it, yet they uſurped the Name of Chriſtians, and the *Heathens*, who knew little more of it but the Name, confounded all together who bore it, and attributed to the whole the Exceſſes of Debauch and Impurity, which they ſaw theſe Hereticks abandon themſelves to: It was therefore of the laſt Conſequence to the Church, to diſtinguiſh betwixt the *Gnoſticks* and themſelves, and ſhow that their Principles and Practice had nothing common with theſe filthy brutiſh Sects.

It was for this Purpoſe then, amongſt others, that *Creeds* and *Confeſſions* were at the beginning framed, which gave a ſhort Summary of the principal Articles of the Chriſtian Faith, and afforded every Perſon the eaſieſt Acceſs to form ſome Notion of a Chriſtian: And, 'tis hop'd, in ſo far they ſprung neither from *Luſt of Power and ſpiritual Pride*, nor from a *tyrannical Dominion uſurped over the Conſciences of Men* (which have been given out in this Age as their only

only Riſe) but that their Original was both juſt and neceſſary. It was for the ſame purpoſe that *Juſtin Martyr*, *Tertullian*, &c. publiſhed their *Apologies for Chriſtianity*, which in ſo far were of the ſame Nature and Tendency with Confeſſions; tho' the Condition of the Church at that time, made it impracticable to frame ſuch large Accounts of their Faith by common Conſent.

At the *Reformation* from the Apoſtacy of the Antichriſtian Church, the Papiſts uſed the ſame Engines to obſcure the Light of the Goſpel, and put a ſtop to its Progreſs, as the Heathens had done formerly; the ſame irreconcilable Enmity to the Glory of the Meſſiah's Kingdom equally animating them both, and inſpiring them with Rage and Falſhood. As the Pagans dealt by the Chriſtians, ſo did they by the Reformers, abus'd their Perſons, and traduc'd the Doctrines which they taught; and not content to aſſault them with Argument and Violence, they defamed them by noiſy Calumnies; and however unjuſt and abominable any Imputation was, they never ſcrupled to charge it upon them, if thereby they could either incite the Wrath of thoſe in Power, or ſtir up the furious Zeal of the unthinking Populace againſt them: Hence all the Meaſures taken by our Heroick Forefathers, who threw off the Romiſh Yoke, were repreſented as proceeding wholly from a contempt of all Authority, and a Diſregard of the Laws and Orders either of Church or State, and from a fond Inclination to Novelty and to a diſſolute Life that ſhould have nothing to curb its Extravagancies; they were exclaim'd againſt as the Perſons *who turned the World upſide down.*

There was ſo much care taken to ſpread theſe Falſhoods, and the Matter was of ſo great Importance, that it ſeems to have been the chief Deſign of the ſeveral Confeſſions compoſed by the Reformed Churches, to provide a remedy againſt this Evil; which they endeavoured to do, by publiſhing to the World a plain and genuine Account of the Doctrines which they maintain'd, and of the Springs whence the Reformation flowed, and of the Purpoſes it aimed at, that it might appear they were entirely different from the invidious Repreſentation their Adverſaries made of them, and that ſuch were extremely impos'd upon, who credited their Slanders.

For this end, as the *Prefaces* to many of the *Proteſtant Confeſſions* inform us, they deſign'd thoſe Compoſures, that the *Emperor* and other Princes, under whom they lived, might diſcover how little Ground there was for perſecuting them as Diſturbers of the Publick Peace, and Enemies to Magiſtracy; when in the ſtrongeſt manner they taught its Divine Original, and its abſolute Neceſſity to the Happineſs or even Being of any Society: And tho' they expoſed the Tyranny of the *Papacy*, and ſtrove to beget in their People ſuch a Value for the Liberties of a Chriſtian, as might make them abhor that unſufferable Bondage which the *Roman Pontiff* had enſlaved the World into, they at the ſame time recommended Obedience to thoſe Powers which are ordained of God, and embraced no Principle that had the ſmalleſt Tendency to Licence and Diſorder.

They

They intended to shew by their *Confessions*, that when they disclaim'd the Authority of the Antichristian Church, undervalued its Censures, and stood unshaken by the Thunders of the *Vatican*, they were not moved by a hatred to Discipline, a Spirit of Sedition, nor a Love of unrestrained Pleasures, but by a just Regard to the Honour of God, and the genuine Designs of Ecclesiastical Government, and by a noble Abhorrence of an Usurpation upon the Dominion of Christ in his own Kingdom, and the Liberties of his Subjects; and in a word, that it might become evident that the Corruptions of Popery were grown to such an exorbitant Height, and had so universally polluted the Doctrine and Worship of that Church, that the Grounds of their Separation from that Communion were of the utmost Importance, and laid them under an absolute necessity openly to renounce it.

One thing also was directly aimed at by our Fathers, that the World might see how different their Doctrine was from the Dreams and Ravings of the *Anabaptists*, and other monstrous Hereticks who acted so extravagant a part in *Germany*, about the time of the Reformation.

We have spoken at greater length upon this End, which both the Primitive Christians and the Reformed Churches proposed in framing of their Creeds, because it is of very considerable Importance with respect to the Doctrine of our Church, and one thing that, 'tis hoped, may be gain'd by a tolerable Acquaintance with our *Confession*: Never was there a Church whose Principles were more unjustly misrepresented, and loaded with Calumnies more distinguish'd for their Blackness and their Variety; and consequently this Use of a Confession, whereby a genuine Account may be given of what we maintain, is become of the greatest Necessity to us; for, besides those Slanders and Reproaches, which we share with all the Protestant Churches from our common Enemies, there are many peculiar Circumstances with relation to the State of religious Matters in *Britain*, which gave rise to Divisions of several Kinds, put an Edge upon the Spirits of Parties violently animated against one another, and occasioned the more calumnious Misrepresentations of Persons and Doctrines.

Every body knows in what unhappy distracted Times, the *Westminster* Assembly met and compos'd that *Confession of Faith*, which hath since been received and own'd by the Church of *Scotland*, as containing the pure and uncorrupted Doctrine of Christianity: The Flames of a Civil War raged at that time thro' the whole Nation, and there were few Breasts which had not been heated and disordered thereby; Contention, Revenge, Hatred, and the other angry uncharitable Passions, had with most People got the Mastery over the sweeter and gentler Fruits of the Christian Life, and universally prevail'd: When things had come to so melancholy an Extremity, that the Sword was unsheathed, and the contending Parties not only disputed but fought it, there was little place, amidst the Noise of Arms and the Horrors of Blood and Violence, for Meek-

Meekneſs, Love, a Forbearance of one another, and a charitable Conſtruction of Opinions and Actions; nor were Temper and Moderation almoſt any where to be met with, the whole Body was in a Fever, and the fermented Humors broke over all the Bounds of Reaſon and Conſideration, and the Fierceneſs and Rage of their Battles mix'd with and envenom'd their Diſputes; and it may be without difficulty believed, that angry Men would readily be tempted, to blacken and calumniate the Opinions of thoſe whom they ſtrove to deſtroy, and give the moſt odious Colours to their Doctrines, that might conduce to vilifie and expoſe their Perſons.

Upon the one hand, ſuch as were remarkably zealous for the Proteſtant Cauſe and the Liberties of the People, were animated, by their Affection to their Country and Apprehenſions of its danger, with the greater Warmth againſt thoſe who they thought betrayed it; or maintained Principles that ſeemed to look towards Popery and Arbitrary Power; and made them both think and ſpeak things of them, that were perhaps carried too far, and more harſh and rigid than was reaſonable. While on the other ſide, uncharitable Paſſions boiled over with no leſs Violence; the pernicious Deſigns of ſome who favoured Popery and Tyranny, enraged them againſt the moſt active and ſteady Oppoſers thereof: And the Clergy of the Church of *England*, whoſe Power and Dignities were very much lowered upon the prevailing of the Parliament, and many of whom were turned out of their Livings, were no doubt extremely diſguſted and moved with Reſentment againſt ſuch as they fancied the Authors of their Misfortunes, and got their Spirits gradually ſowred by the Uſage they met with: This naturally made them entertain the worſe Opinion of every thing that came from the ſide of the Parliament, and, amongſt others, the Presbyterians who had generally gone that way, had a large Share of their unfavouarble Thoughts; ſo that beſide the Queſtions immediately in Debate, the Doctrines which they embraced, and the *Confeſſion of Faith* fram'd by the *Weſtminſter* Aſſembly, upon that very account that they were theirs, became odious; the blackeſt and moſt injurious Notions thereof were indulged, and the contrary Principles eagerly received and propagated.

When publick Affairs were in ſo diſordered a Condition, the Government both of Church and State fluctuating and unſtable, and the various Humors and Paſſions of Men in a preternatural Heat, there aroſe a great Number of different Sects and Parties; giddy, deſigning or ambitious Perſons, would fix upon nothing, but ſet up for Authors of new Schemes, run down the old Principles of Religion, and dreamed Fancies of their own which they then freely propagated, and found too many weak and unſettled enough to follow ſuch blind and perverſe Leaders, as *Quakers*, *Antinomians*, *Fifth-Monarchy-Men*, *Muggletonians*, &c. whoſe Names were as harſh and barbarous, as their Doctrines were deſtructive of all Government, and contradictory to the plaineſt Rudiments of Religion.

Now

Now tho' theſe Sects were indeed as different from the Fathers of our *Church*, as they were from the *Epiſcopal Party*, and purſued them with an equal Hatred: Yet becauſe at the Beginning all of them joined in maintaining the publick Liberties, and oppoſing the Meaſures of the King, which appeared arbitrary and inconſiſtent with the juſt Privileges of Parliament; their Adverſaries jumbled and confounded them altogether; and while they conſidered them as one Party, whatever Extravagancy was advanced by any viſionary Sect, was without Scruple charged upon the Whole, and improved to render all equally odious and deſpicable, under the common Denomination of *Fanaticks*; tho' with not much more Reaſon, than if all the Abſurdities of *Popery*, ſhould be charged upon the *Engliſh*, becauſe *Britain* and *Spain* were once confederated to bring down the exorbitant Power of *France*; and with the ſame Juſtice, that ſo oppoſite Things as *Rome* and *Geneva*, have been often of late joined together by ſome paſſionate ignorant Writers.

One Thing alſo contributed not a little to the unworthy Sentiments entertain'd of our Fathers, that there was no Care taken to diſtinguiſh betwixt the Beginning, Progreſs and End of the Civil Wars, nor betwixt the Perſons who acted, and the Springs of Management during thoſe different Periods; tho' they were not only diſtinct but frequently contrary to one another. The Parliament and their Adherents thro' the Nation, were impreſs'd, by a Train of *unhappy* Events, with a deep Conviction, that, in Order to preſerve the ſinking State, and the decaying Intereſts of the Reformation from utter Ruin, it was abſolutely neceſſary to make a vigorous Reſiſtance to the imperious Deſigns of the Court, which had of a long Time been fondly graſping at a tyrannical Domination; and to put a Stop to the innovating Principles and bold Attempts of ſome High Church *Prelates*, which ſeemed to lead us back again to *Rome*, and ſap the Foundations of the Proteſtant Faith.

As this was the Riſe of the Civil War, it is certain that many were engaged in it who propoſed only to maintain Liberty, and give a due Life and Vigour to the Laws, to reform Abuſes, remove *Papiſts*, and evil Counſellers; and to eſtabliſh Things on ſuch a firm and ſtable Bottom, that the Power of the King might not be dangerous and fatal to the Conſtitution: But never had it in their Thoughts, to overturn the Government, or introduce Diſorder and Licence; and of this Sort were moſt, or rather all the *Presbyterians*.

During the Progreſs of the War, Perſons of quite different Complexions prevailed, Men of levelling Principles grew bold and numerous; the *Sectaries* got into the Army, and gathering Strength, intirely diſpoſſeſſed the Parliament of their Authority, brought the King to the Scaffold, and, together with *Epiſcopacy*, overturned all Government in the *Church*, being as great Enemies to *Presbytery* as to the *Hierarchy*. Notwithſtanding whereof, by a very unaccountable Turn of Thought, the different Perſons who be-

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gun, carried on and concluded that War, were conſidered as one Body, moved by the ſame Spirit, and acting on the ſame Principles; and the Extravagancies of any one *Set* were imputed to all the Reſt, though in their Views, Principles and Management, they were as diſtinct from one another, as from thoſe who aſſumed to themſelves the Name of *ROYALISTS*.

Such was the State of Things, and ſuch the Temper of Men at the *Reſtauration*, when the Biſhops and Clergy, who had been fretted and irritated, did not recover their Temper and Charity with their Preferments; but remained too much under the Power of Wrath, Revenge and Hatred to any who, during the former Troubles, had oppoſed them. The *Preſbyterians*, who were the moſt powerful Party of the *Diſſenters*, were principally aimed at, and Calumny became one of the Engines of Perſecution, which was indefatigably wrought upon; though we ſhall do them the Juſtice to own, That many of them might really have perſwaded themſelves of the Truth of thoſe black Repreſentations, which they laboured to infuſe into others; For, as we have mentioned, they had accuſtomed their Minds to think the ſame Way of all who could not comply with the Eſtabliſhment: So that all the Diſtractions of the late Times, and the monſtrous Opinions of *Sects* which then ſprung up or grew to a Height, were charged on the *Preſbyterians*. Their Doctrines and Principles were declared to be of the ſame Stamp and Tendency with their alledged Practice, they were wreſted and perverted, the moſt foreign Inferences were drawn from them, and the moſt falſe Imputations made; and whatever an ignorant or angry Diſputer pleaſed to fancy of them, and afterwards confidently to affirm, was believed to be their genuine Doctrine by the unthinking Multitude.

And as the ſame Fierceneſs, Heat and Uncharitableneſs have continued to embitter and enrage many even till our Times, the ſame Methods of Falſhood and Calumny are ſtill followed, and the preſent Church of *Scotland* uſed in the ſame Manner with our Fathers, loaded with all the former Reproaches, and blackned by each of thoſe falſe and abſurd Imputations; ſo that our Doctrines and Principles are extremely miſtaken, both by thoſe who differ from us in our own Country, and by the Members of our neighbouring Church, who give frequently Repreſentations of them very different from what we are conſcious they really are; ſo that were a Stranger to judge of our Conſtitution and Doctrine, from the Notions of them ſpread thro' the Writings of that Side, he muſt form a very falſe and injurious Idea of both, nor could we blame him for contemning and abhorring ſuch a Party, as 'tis given out we are.

Were our Principles only blackned with the moſt malicious Slanders, by ſuch as openly favour *Popery*, and ſhow an Inclination to make too great Advances to *Rome*, or by Men of haughty and paſſionate Minds, who are impatient of the leaſt Contradiction, and have accuſtomed themſelves to put the harſheſt Conſtruction

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on Things, and treat every Body that is ſo preſumptuous as to differ from them, with Rudeneſs and ill Language; we ſhould have rather pitied them than retaliated Injuries, and endeavoured to bear it with Patience and an Eaſineſs of Mind, knowing that Truth and Charity muſt be always expoſed to ſuch Uſage, from thoſe of their Adverſaries in whom Heat and Darkneſs are the governing Powers, and that a wiſe Man will ever lay his Account to meet with it, while there are ſo many who *whet their Tongues like a Sword, and bend their Bows to ſhoot their Arrows, even bitter Words, that they may ſhoot in ſecret at the Perfect.*

We ſhould have alſo with as much Indifference and Calmneſs neglected the ſcurrilous abuſive Invectives, which Writers of a meaner Rank abound with; or the railing of *Common Pamphleteers*, who write to vent their Gall and ill Nature, or to gratifie the Bigotry and Rancor of others, ſince theſe are not to be reaſoned with, and what they ſay will ſeldom make a diſadvantageous Impreſſion upon any that are tolerably endowed with Humanity and Underſtanding.

But what affects us more ſenſibly, and ſeems to be in a peculiar Degree the Misfortune of our Church, is, That many of better Senſe and Temper have taken up with the ſame falſe Notions of it, and act according to the Prejudices which have been inſtilled into them; and it were eaſy to inſtance ſeveral late Writers of our neighbouring Church, diſtinguiſhed for their Learning and Moderation, and beyond the leaſt Suſpicion of favouring Popery or Tyranny, who yet ſeem to have entertain'd very miſtaken Ideas of our Doctrine and Government, to have look'd at them in a wrong Light, and taken up too much of the unfair Colours under which Enemies repreſent them.

All theſe make us regard our *Confeſſion of Faith* as of more than uſual Importance with reſpect to this firſt End, which moved Churches to compoſe and publiſh *Creeds, the clearing their Principles*, &c. *from Calumnies and Miſtakes.* As our Fathers therefore did at the Reformation, we alſo beg now ſo evident and eaſy a *Piece of Juſtice*, that the World would form their Sentiments of our Doctrine and Government upon that plain and open Account given of them by our ſelves, in the *Confeſſion of Faith* embrac'd by the Church of *Scotland*, *The Directory*, *Books of Diſcipline*, and others of publick Authority amongſt us; ſince thoſe Principles alone can with any Reaſon be imputed to us, which the Church hath owned: And it were the higheſt Injuſtice, to attribute any Opinions to Perſons who diſclaim them, and without any better Proof that they are theirs, than the Word of an Adverſary, who may have ignorantly taken up with a falſe and imperfect Notion of them himſelf, or have been influenc'd by his envious and angry Paſſions to give them the moſt odious Turn, and repreſent them to the Diſadvantage.

And it is equally unreaſonable to charge an Error or an Extravagancy, which any particular Member of a Society may fall into, upon

upon the whole Body, while, perhaps, there is not one other that composes it of the same Sentiments: And yet, how common a Method is this, whereby warm and forward Men exert their Party-Zeal, in Defiance of Truth and Charity? How oft has it been thought sufficient to justify the Charge of *Fanaticism* upon the *Presbyterians*, if an unwary Expression or two, or perhaps an Enthusiastical Notion could be culled out of one of the meanest Writers of that Denomination, tho' utterly disown'd by the rest; and to blacken the whole Body with all that abusive Language and scandalous Treatment, that they can afford any Colouring to, from the Behaviour or Writings of any who may pretend, and that falsly, to be of her Communion?

Whereas the true Account of any Party can only be had from their own Writings, and above all from the publick Declarations of their Faith, and Opinions agreed upon by joint Consent of the whole Body: And we flatter our selves, that we have a more favourable Plea than some others, to appeal from the slandrous or mistaken Judgments that are frequently made of us, to those authentick Vouchers of our real Principles; because the Members of our Church have hitherto been unacquainted with the Method practised elsewhere of subscribing Articles, the primitive and obvious Sense whereof is contrary to the inward Thoughts of the Subscriber; nor have they learned the Art of distinguishing away the Design and Significancy of such Tests of Doctrine; and subtilizing the solemnest Declarations into so thin and airy a Form, that they can subsist without any Reality, and be complied with, while Principles of an intirely different Complexion may be both believed and propagated: For, so far as we know, there is not one Church-man in *Scotland* (and we are pretty sure that none will adventure to own the contrary) who does not mean, by subscribing her *Confession*, to acknowledge his sincere Belief of all the Doctrines contained in it, as all the World must understand the Words in the plainest and easiest Sense; upon which Account, it is in a peculiar Manner necessary, in order to form a just Representation of our Church, to study her Confessions, and take their Measures of her from them.

Were this the Method followed by some learned Men of our neighbouring Church, or those amongst our selves who separate from us, they would possibly be convinced with how little Justice such heavy Charges have been brought against us, our Government treated with Contempt, and our Doctrines loaded with fancied Absurdities, or vilified by ignominious Epithets; and we doubt not, but, upon a fair and impartial Hearing, tho' they mayn't approve of every Part; they'll yet be perswaded into a milder Opinion of the Whole, and more favourable Sentiments of those of our Perswasion.

It were inconsistent with the Nature of a Preface, to mention all the Particulars wherein this might be illustrated; we shall therefore only instance in Two or Three Heads. They will see from the

the 23d Chapter of our *Confeſſion concerning the Civil Magiſtrate*, how falſe a Bottom all the heavy Imputations laid on us by angry Adverſaries lean upon, as if we were Enemies to Order and Government, and our Principles were inconſiſtent with the Peace of Society, and the Regard due to lawful Superiors, ſo that no Man could favour us, and at the ſame Time be a Friend unto *Cæſar*: Since, from the Account there given of our Principles concerning Civil Government, it will appear, that no Church maintains Doctrines which conduce more to its real Dignity and Stability, or gives leſs Encouragement to the Spirit of Faction, and the Clamours of ſeditious and ungovernable Minds.

Our Church gives the nobleſt and moſt awful Original to the Magiſtrate's Power, the Authority of God himſelf; who hath ordained them to be under him over the People, and armed them with the Power of the Sword; and thereby begets a becoming Fear and Veneration for the Rulers of a State. It repreſents this Inſtitution as deſigned to promote the moſt glorious Ends, and the uſefulleſt and lovelieſt Purpoſes, the Glory of God, and the publick Good: And under ſo amiable a View, our Church endears it to the Affections, and recommends it to the ſincereſt Eſteem; and the cheerful Obedience of its Members; and ſo ſecures the Authority and Majeſty of the Prince upon the Happineſs of Mankind, and the trueſt Intereſt of thoſe that obey, which is a firmer as well as a nobler Foundation, than the Doctrines of thoſe who diveſt Government of every ſweet and amiable Character, while they render it at the ſame Time formidable and hateful, by clothing it with Fears and Horrors, and thereby indeed ſap its Foundations, and rob it of its Glory and Beauty; and in what they call the ſupreme Governor, they draw the Image of a grim and frightful Idol, that may be ſervilly bowed to and adored, but can never be eſteemed or loved.

In a Word, that Chapter of our Confeſſion will ſhow, that our Church allows every Thing to a Monarch that is ſuitable to the Excellency of that God by whom he reigns, that is worthy of his own *Honour*, or can enable him to accompliſh the great and uſeful Ends of his Inſtitution; and that our Principles are inconſiſtent with nothing but the Domination of an arbitrary Tyrant, and the inglorious paſſive Obedience of a Slave. And in one Thing, I am afraid, we exceed our moſt furious Accuſers in their Zeal for the Honour of Princes, ſince the 4th Paragraph of that ſame Chapter aſſerts, *That Eccleſiaſtical Perſons are not exempted from their Juriſdiction.*

If we paſs from the Government of the State to that of the Church, a very odious Idea is given of us, as if, by being Oppoſers of the Hierarchy, we overturned the ſacred Privileges of the Goſpel-Miniſtry, or cut the Sinews of Eccleſiaſtical Authority; and becauſe our Conſtitution was not framed upon the ſame Model with that of our neighbouring Church, we are pronounced a factious and licentious Sect, Enemies to Order, Promoters of Con-

fuſion and an unreſtrained Liberty, and zealous for levelling Principles in the Church and the State.

Theſe, together with the other Calumnies whereby we are blackned on this Occaſion, will appear in many Reſpects falſe and injurious, and without any Colouring afforded them by our real Principles; ſince from a Conſideration of the 25th, 30th, and 31ſt Chapters of our *Confeſſion*, with the *Directory*, &c. it will be evident, that, how little ſoever our Opinions ſooth and flatter the Pride and Vanity of earthly Minds, tho' they be not calculated for the aſpiring Schemes of Ambition, and muſt lay their Account to be vilified and contemned by thoſe who adore worldly Greatneſs, and thirſt after a Power over the Conſciences of Mankind, or graſp at a Dominion above their Brethren, ſuch as the *Lords of the Gentiles exerciſe*, and in all other Reſpects they promiſe as little of the Pomp and Authority of earthly Rulers; yet our Church, far from patronizing Confuſion and Diſorder, maintains it as a fixed Principle, *That the Lord Jeſus, as King and Head of his Church, hath therein appointed a Government in the Hand of Church-Officers, diſtinct from the Civil Magiſtrate*, and attributes to theſe Church-Officers all the Power that is neceſſary for the ſacred Ends of their Appointment, or needs be wiſhed for by ſuch as have no ſecret Deſign of being *Lords over God's Heritage*, but can content themſelves with being *Helpers of their Joy*; ſuch a Power as is ſufficient to keep the Miniſtry pure and uncorrupted, by admitting none into that Number who appear unworthy of ſo holy a Character, and turning out any who may have *unawares crept in*, and become, by their Ignorance, Lazineſs, or diſſolute Lives, a Scandal to their Office, and of no Uſe to the Purpoſes of Chriſtianity.

Nor does our Church in any Reſpect enervate the Vigour of Diſcipline, or the Force of Cenſures againſt profane and vicious Members, who uſurp the Chriſtian Name which they make themſelves unworthy of; ſuch ſhe allows her Spiritual Rulers to exclude from the Society of viſible Chriſtians, or to admoniſh and rebuke with all Authority. And, however ſenſible we are of numerous Defects, and ſhall eaſily acknowledge that in many Inſtances we ſtand in need of further Reformation; yet we believe we may with ſome Meaſure of Confidence be allowed to glory in it, that there is no Church, which in the Exerciſe of Diſcipline, comes nearer to the primitive Model, and the Example of thoſe better Times, when all the Parts of Diſcipline were levelled at the reclaiming of Offenders, the diſcouraging of Vice, and the maintaining the Purity of the Chriſtian Society; when no Cenſure, and much leſs the laſt and ſolemneſt Act of Eccleſiaſtical Power, was proſtituted to mean and unworthy Purpoſes, and thereby expoſed to a general Contempt; when the Strength and Force of Diſcipline conſiſted in its Influence upon the Reaſon and Conſciences of Mankind, and Excommunication it ſelf had only a ſpiritual Efficacy, and was dreaded by Chriſtians as the greateſt Puniſhment, from the Terrors wherewith it filled guilty Minds, and the Power it gained in the Hearts and Breaſts of Sinners, and ſtood in no

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need of *temporal* Penalties to enforce it, nor was attended by Fines and Impriſonments, Arguments entirely foreign to the ſpiritual Genius of that Eccleſiaſtical Government and Diſcipline, which was embrac'd by the pureſt Ages, and maintain'd by none now in a greater Degree than by the Church of *Scotland*.

An impartial Enquiry into our *Confeſſion*, may have the ſame good Effects with Regard to the more refined and abſtracted Controverſies of Religion. It is known to all who have any Acquaintance with Divinity, with what undue Heat and Uncharitableneſs the Diſputes betwixt the *Calviniſts* and *Arminians* have been managed, and what odious Repreſentations have been given of the Opinions of different Parties: The Church of *Scotland*, which hath ever zealouſly eſpouſed the Doctrines of the great *Calvin*, or rather of the inſpired Apoſtle *Paul*, hath on that Account received her large Share of ill Uſage; and the harſheſt Notions have been given of all thoſe who came under the common Denomination of *Calviniſts*, and that not only by paſſionate little Writers, but by Men of diſtinguiſhed Reputation, and acknowledged Temper and Abilities.

It is uſual enough, becauſe of our Doctrines concerning *Faith, Juſtification and Grace*, to exclaim againſt us as Perſons who weaken the Authority of the Divine Law, and deny the Neceſſity of good Works; who encourage our Members to a lazy Recumbency upon the Righteouſneſs of another, and tempt them to the Neglect of Holineſs in their own Life; that our Principles are ſo many Pillows for ſlothful Souls to reſt upon, and Opiats to lull them aſleep in Sin and Security: And thus we are expoſed as an hateful and abominable Sect, that have little Regard to Morality and Holineſs.

Now, would ſuch have Recourſe to our *Confeſſion*, they'd ſoon be convinced how great an Injury is done to us, ſince, tho' we own it as our Glory, that we entertain exalted Thoughts of the Grace of the Goſpel, and abhor every Notion that encroaches upon its Sovereignty or leſſens its Freedom; that we maintain *Juſtification by Faith* and not by *Works*, and would not willingly rob God of any Part of the Glory and Honour of our Salvation, by aſcribing a Share of it to our ſelves, and attributing to our unworthy Performances what is wholly owing to the Obedience and Satisfaction of our Saviour: Yet no Church, in more expreſs Terms affirms the perpetual Obligation of the Moral Law which is no way diſſolved by the Goſpel, the abſolute Neceſſity of Holineſs in order to Salvation, the Vanity of that Faith which is not accompany'd with all the other Graces of the Chriſtian Life, and with good Works, which are its genuine Fruits and Evidences when true and lively; or is more ſenſible of the fatal Miſtake of ſuch who fancy that Chriſtian Liberty gives the leaſt Encouragement to the Indulgence of any Luſt. All which is evident from the whole Strain of our *Confeſſion*.

It will appear as hard and unjuſt Treatment, when we are charged with repreſenting the bleſſed God as a ſevere and cruel Being, the Object only of Fears and Terrors, becauſe of the Do-

ſtrine we maintain concerning Reprobation; or as a deſpotick and arbitrary Monarch, that is not governed by the Meaſures of Wiſdom and Goodneſs, but puniſhes Sin, whereof we make himſelf the Author, becauſe of our Opinions about the Abſoluteneſs of his Decrees, the Freedom of his electing Love, and the Sovereignty of his Grace and Providence: Since, how little ſoever they may approve of our Sentiments in theſe Matters, they will perceive, that, in as plain and poſitive Terms, we own the infinite Purity of the Divine Nature, and the Juſtice of his Procedure; remove as far from him the ſmalleſt Poſſibility of Evil, and attribute the Origin of Sin wholly to the Creature; and endeavour to give as lovely and amiable Notions of the Father of Mercies, and to celebrate with as loud and fervent Praiſes his unbounded Compaſſions, and incomprehenſible Goodneſs and Patience, as our Adverſaries themſelves do.

We know it may be alledged, That how poſitively ſoever we diſclaim all theſe monſtrous Errors, yet they are the neceſſary Conſequences of the other Doctrines which we avowedly profeſs; ſo that were the one certain, the other would naturally be eſtabliſhed: But were it true that ſuch Blaſphemies could be inferred from our Doctrine of *abſolute Decrees*, or any other of the Opinions of *Calvin*; yet it would be contrary to the plaineſt Rules of Juſtice and Charity, to aſcribe thoſe abſurd and impious Notions unto us; ſince we in the loudeſt Manner diſavow them, and profeſs that we are not able to diſcern that our Doctrines have the ſmalleſt Tendency towards thoſe unworthy Thoughts of the infinitely Holy and Merciful God, which we abhor and deteſt as much as they themſelves can do; but believe all our Principles conſiſtent with theſe amiable Excellencies of the Divine Nature.

They may according to their own Way of thinking accuſe us of Weakneſs and Ignorance, and fancy that our Eyes are dim and ſhort-ſighted, when we can diſcern none of thoſe abſurd Conſequences which appear ſo clearly to them; but as long as we remain in this Condition, deny the ſuppoſed Conſequences, and give no Reaſon to ſuſpect the Sincerity of our Profeſſions, it is evidently injurious ſtill to load us with them as if they were our real Sentiments; which is indeed to charge upon People not what they truly think and perceive, but what we fancy they ſhould ſee and judge concerning the Nature and Conſequences of their Faith.

We know it is too common for Writers on every Side to blacken their Adverſaries; and after they have painted, in the uglieſt and moſt hateful Form, all the Blaſphemies and Abſurdities, which they fancy to be the neceſſary Conſequences of their Opinions, to charge the whole upon ſuch as differ from them, though as zealous as themſelves againſt thoſe falſe and impious Doctrines: Nor ſhall we deny but there are Authors of every Side who make a Merit of their Art and Dexterity in this Way of writing; ſeem to think every Spot wherewith they beſpatter their Adverſaries, an Ornament and Beauty of their Performance, and that the blacker they

they make him, they promote more effectually the Intereſts of their own Party: But a prevailing Cuſtom does not render Injuſtice and ill Nature leſs culpable, nor does their Rarity tarniſh the Lovelineſs of Moderation and Charity, or excuſe a Neglect of them by an Author.

The treating of an Adverſary with Fierceneſs, Anger or Diſdain, the repreſenting his Opinions in the worſt Light, and eſpecially the inveighing againſt the Blaſphemies or Abſurdities which we think flow from his *Schemes*, as if they were really a Part of them and adopted by him, with all the other angry Arts of Controverſie of this Kind; inſtead of doing any good, tend equally to the Diſgrace of the Writer, and the Diſadvantage of his Cauſe; they argue a proud and imperious Spirit that is impatient of Contradiction, and expects an abſolute Submiſſion from the reſt of the World to its Notions and Dictates; they flow generally from a *Narrowneſs* and Contraction of Thought, that can allow no virtuous Quality, nor make any favourable Conceſſion to an Adverſary: and they almoſt allways ſhow that the Writer is of a ſmall Extent of Learning and Reading, and hath confined his Enquiries to the Authors of his own Side; and bounded his Underſtanding by their Party-Limits, or darkned it by their Errors and Prejudices, and ſo is incapable of great and noble Advances in Knowledge.

Such Diſputers demonſtrate that the prevailing Paſſions in their Breaſts are Wrath and Hatred and Vanity, which have extinguiſhed Charity and Juſtice and Humility; and which always make the Performance of no Effect with an Adverſary, and can never reclaim him from an Error; becauſe they imbitter his Spirit and awaken his Reſentment; make him conſider the Author as his violent Enemy, and enervate the Force even of good Reaſonings, by perſwading him that they are as inſignificant, as he knows the hideous Repreſentations given of his own Principles and Party, by the ſame Writer, are falſe and calumnious: And tho' they may inflame the Zeal of thoſe who are blindly devoted to them, and prepoſſeſs'd by the ſame Prejudices; yet if ever ſuch become better acquainted with thoſe that differ from them, they'll be apter to deſert altogether their former Party, and fancy the whole of their Doctrines as ill founded, as they ſee the Aſperſions groundleſs which were thrown upon Adverſaries by their own angry Guides.

Were the *Devil* a Writer of Controverſies, ſuch would be his Methods; *Satyr* would undoubtedly be his chief Talent, and uncharitable Heats, and calumnious Repreſentations, and heavy Charges upon the contrary Side, would be Engines ſuitable enough to his helliſh Temper and Deſigns: But it is a ſtrange Inconſiſtency in one that pretends to argue in Defence of any Part of *Chriſtia. i ty*, ſo mild and gentle and charitable an Inſtitution, a Religion, the diſtinguiſhing Beauties whereof are Love and Benevolence and Forbearance, to do it by Artifices which owe their Being to Impatience, Anger, Pride and Wrath, as if theſe could ever be uſeful to any

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Thing which belongs to *the meek and lowly* JESUS. Modesty, Candor and Charity are the chief Qualities of any Writer, but they seem to be essential to a Christian one.

Some may possibly think that such a fair and impartial Enquiry into our real Principles will be too laborious, and they may entertain so contemptible Thoughts of us and them, as to imagine a perfecter Knowledge not worth their necessary Expence of Thought and Time, however small that be: But we hope we may be allowed to beg this Favour of such, that if they so far despise us, they would forbear to calumniate us; and till they can give themselves the Leisure to know what we are, that they'd employ their Tongues and Pens as well as Thoughts upon another Subject, lest they be numbred amongst those spoken of, 2 *Pet.* 2. 12. *Who as natural brute Beasts, made to be taken and destroyed, speak evil of the Things that they understand not, and shall utterly perish in their own Corruption.*

Before we leave this Argument, as a Proof how easily Men may mistake the Principles of their Adversaries, in abstruse metaphysical Speculations, we shall crave Leave to mention a very palpable Misrepresentation of *Scotch* Affairs in so plain a Matter of Fact, that an Error about it is surprizing, especially when committed by an Author fam'd for his Moderation and Ingenuity, namely, Sir *Richard Steil*, who in his *Dedication* to the *Pope* of *An Account of the State of the* Romish *Religion* published by him, hath these Words, "In *Scotland* let a Man depart an Inch from the *Confession of Faith*, "and *Rule of Worship* established by the Assembly there; and he "will quickly find that, as cold a Country as it is, it will be too "hot for him to live in." One would be apt to conclude from these Words, that we were animated by the persecuting Spirit of *Popery*, and pursued the same Methods of convincing *Hereticks*; and that People were frequently punished in *Scotland* upon Account of *Nonconformity*, or a Difference in Opinion from the established Church: Whereas it is a Truth as clear as the Sun, that there is no such Thing as Persecution in our *Church*, that Persons enjoy as undisturbed a Freedom of Thought in our Country as any where else; and upon a Change of their Sentiments, never feel such an Alteration in the Climate, as should force them to live elsewhere: Nor can one Instance be given when ever any Man was fined, imprisoned, or exposed to any Hardship, because of his departing from our *Confession*.

And it will afterwards appear that what the same Author adds, that with us, "Infants are baptized not only into the Name of "the Father, Son, and Holy Ghost, but into the pure Doctrine "professed and set led by the Church of *Scotland*;" argues an equal Unacquaintedness with our Constitution, and an easy Credulity in entertaining such Notions.

Thus we have in some Measure illustrated the first Purpose for which the Churches composed and published their *Confessions of Faith*,

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THE *SECOND END* they propoſed by their *Confeſſions*, was that by publiſhing ſo ſolemn and authentick Declarations of their Faith to the whole World, it might appear with what Cheerfulneſs and Zeal they owned thoſe *Doctrines*, that a *Religion* hated and contemned by the greateſt Part of Mankind, was the Object of their higheſt Eſteem and Veneration; and that they were ſo far from being aſhamed of *the Goſpel of Chriſt*, that they gloried in it as their deareſt Privilege and moſt valuable Poſſeſſion. By ſuch a publick Profeſſion alſo of theſe heavenly Truths, they intended ſolemnly to declare their Gratitude and Thankfulneſs to Almighty God, who had brought them to the Knowledge thereof: Agreeably hereto, the *Bohemians* and the Duke of *Wirtemburgh*, expreſs themſelves in the *Prefaces* to the *Confeſſions* of their *Churches*.

When God crowns a People with diſtinguiſhing Bleſſings, and manifeſts the Greatneſs of his Excellencies in their Behalf, they ſhould not conceal them from the World, or bury them in a diſregardful Silence; but take all Opportunities of ſpreading abroad the Fame of his mighty Acts, and declaring their Gratitude unto him: To this the *Pſalmiſt* perſwades the oppreſſed who ſhould be delivered by God, Pſal. 9. 11. *Sing Praiſes to the Lord, which dwelleth in Zion: Declare among the People his Doings.* Pſal. 96. 3. *Declare his Glory among the Heathen, his Wonders among all People.* And ſuch it is foretold will be the grateful Temper of *Iſrael*, when God ſhall convert him to the Truth. *Iſa.* 12. 4. *And in that Day ſhall ye ſay, Praiſe the Lord, call upon his Name, declare his Doings among the People, make mention that his Name is exalted.* Nor is there a leſs Obligation upon a publick Society, than on a private Perſon, to imitate the *Pſalmiſt*'s Example: *Pſal.* 66. 16. *Come and hear all ye that fear God, and I will declare what he hath done for my Soul.* Now in no Inſtance does the *Father of Mercies* manifeſt himſelf to a People under that Character in a more illuſtrious Manner, than when he diſcovers to them the Truths of Religion pure and uncorrupted, and cauſes the Light of the Goſpel in all its Glory to ſhine in upon them; this is the nobleſt Privilege and moſt valuable Gift of Providence, which ſhould therefore be acknowledged with the loudeſt Songs of Praiſe, and that Church muſt be in the higheſt Degree unworthy of the Divine Favours, and ungrateful to the Author of them, that is aſhamed to own the Goodneſs of God, or that neglects any Opportunity of declaring to all about them, the incomparable Value they have for theſe Statutes and Teſtimonies which he hath revealed to them.

Our *Church* therefore, upon all Occaſions gloried in the Doctrines contained in her *Confeſſions*, and cheerfully fell in with this End which moved the *Churches* to compoſe and publiſh ſuch *Syſtems of Doctrine*: Every Time her *Confeſſions* are publiſhed, ſhe proclaims her Adherence to the Divine Truths contained in them; ſhe boaſts of them as her greateſt Honour, and acknowledges her Obligations to the infinite Goodneſs of our merciful God, who did not leave us groning under the *Tyranny* of *Antichriſt*, and wandring amidſt the thick Clouds of Error and Superſtition, which had en-

tirely overſpread that *Apoſtate Church*, and overſhadowed the Purity and Beauty of Chriſtianity with Ignorance and Idolatry; but diſtinguiſhed us from the Nations round about us, by a clear Diſcovery of the *Doctrine according to Godlineſs*, and giving us open Acceſs to our *Bibles*, wherein we may read the uncorrupted *Words of eternal Life*.

Our *Church* owns her ſelf under peculiar Ties to the loudeſt and ſerventeſt Praiſes of her glorious Deliverer: We were early bleſſed with the Chriſtian Religion, our Country in other Reſpects inferior to ſome of our Neighbours, was enlightned in the firſt Ages by the *Goſpel*; and, as we received it in its primitive Purity, we enjoyed it in its native Light and Glory longer than moſt other Nations, which ſooner yielded to the growing Power of the *Roman Pontiff*, and, with a mean Submiſſion to that uſurp'd Domination over the Conſciences of Men, embraced all the abſurd Opinions and ſuperſtitious *Heathenish Rites*, whereby the Luſtre of Chriſtianity was tarniſhed, and its original Excellency deſtroy'd. The Remains of our *ancient Hiſtory* make it highly probable, if not certain, that our *Eccleſiaſtical Government* was a long Time enlivened by the Spirit of Liberty, and had ſmall Acquaintance with that *Hierarchy* which had ſwelled to an exceſſive Bulk, and become an intolerable Burden upon others; our *Culdees* ſeem to have breathed that noble Freedom, the expiring Grones of which were ſcarce remembred in other Places; our *Worſhip* alſo and *Doctrine* as well as *Government* enjoyed their primitive Simplicity, and did not without Struggling put on the falſe Ornaments of worldly Pomp and external Magnificence.

And tho' we at length degenerated, and were carried along with the whole World that *wondred after the Beaſt*; yet we were enlightned with the early Dawn of the Goſpel, the Bleſſings of the *Reformation* were beſtowed upon us with diſtinguiſhing Advantages, and that happy Change made further Advances than it did amongſt others; nor did it ſtop till with the *Tyranny of* Rome, it aboliſhed alſo all *the Innovations in Worſhip and Government*, which had gradually crept into the *Church*, and obſcured the Beauty of Religion, till at length they had grown ſo thick and numerous, as to occaſion that dark Night of *Antichriſtian Ignorance and Idolatry*.

Every thing with us that could not plead the earlieſt Antiquity and Apoſtolical Times, was at once thrown aſide, and our whole Conſtitution was built alone upon the Model of the Scriptures, which we look'd upon as the only Meaſure of the *Reformation*: Nor did we pretend according to our Fancy to retain ſome pickt *Ceremonies*, and obſerve ſome favourite *Holy-days*, while we rejected others which were bottom'd on the ſame Foundation, and had the like Authority of Councils, and Power of once prevailing Cuſtom to plead in their behalf.

That very ſame Doctrine which the *Reformation* brought into our *Church*, was afterwards preſerved entire, and is now publiſhed in our *Confeſſion of Faith*: The ſame Spirit of Liberty animates the whole of our Conſtitution, which inſpired our

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firſt Efforts againſt ROME: We cannever therefore enough expreſs our Gratitude to that over-ruling Providence, which hath preſerv'd thoſe Bleſſings to us by a Train of Wonders, and maintain'd a Church that had no worldly Support, nor was calculated for temporal Deſigns, amidſt a Throng of Dangers on every ſide; ſo that neither the *Cunning of Politicks*, nor the Violence of the ſevereſt *Perſecution*, and the Terrors of *Laws* that became a Reproach to Humanity, were effectual to deſtroy it; but it hath ſurmounted the moſt ſhocking Difficulties, and outbrav'd the moſt furious Aſſaults of Rage and Cruelty: The Hiſtory of our Church, juſtifies the Choice ſhe has made of the *Buſh burning and never conſumed*, as an Emblem of her paſt State and her future Hopes; we ſtill own our Adherence to this Conſtitution, which hath been ſo violently attacked, and ſo glorioufly maintain'd and preſerved: And now when in the Haven of Tranquillity, we look back with Pleaſure and Thankfulneſs upon the Darkneſs and Horrors of the *Land of Egypt*, from the Bondage whereof the *Reformation* brought us up; and calling to mind the Storms and Tempeſts which were big with threatened Ruin, and toſſed this *Church* about upon the boiſtrous Ocean of *Tyranny* and *Perſecution*; we offer up our Sacrifices of Thankſgiving; and being in a like State, account our ſelves under the ſame Obligations with thoſe mentioned *Pſal.* 107. 31, 32. (Who, after being expos'd to the Fury of the winds, and the Rage of the Billows which made them deſpair of Safety, were *brought to their deſired Haven.*) *To praiſe the Lord for his goodneſs, and for his wonderful Works to the Children of Men: To exalt him alſo in the Congregation of the People, and praiſe him in the Aſſembly of the Elders.*

It is a Duty which upon all Occaſions Chriſtians owe to the Truths of the Goſpel, to own them with Confidence, and never to be aſham'd to profeſs before Men their Eſteem of them; but there are ſome Seaſons which afford peculiar Motives to the moſt open Declarations hereof, and call upon them to publiſh their *Faith* to the World, and glory in it as their higheſt Dignity: If, for Example, any of the Doctrines of our holy Religion ſhould be expoſed to Contempt and Ignominy, run down by Clamour, and loaded with Reproaches; if the Inſtitutions of Chriſt ſhould be look'd down upon with Diſdain by the *Rich* and *Great*, and repreſented as rude and inſignificant by the *Wiſe* and *Learned*; if they were deſerted by thoſe who once maintain'd them, and *Perſons* or *Churches* once famed for their Zeal, ſhould ſuffer their Purity to be gradually ſtain'd, and make Compliances with the Manners and Schemes of the World, it were mean and inglorious in ſuch a Caſe, for a *Church* that hath preſerved her Integrity, to be aſham'd of her Doctrine, and retire into a Corner; then God expects that ſhe ſhould openly acknowledge contemned Truth, and the more it is miſrepreſented and vilified by others, that ſhe ſhould the more warmly embrace it, and the more loudly eſpouſe its Intereſts.

When therefore numberleſs *Hereſies* have crept into the *Church*, and the Enchantments of Error have bewitched the Minds of Men; ſo that with the greateſt part, Ignorance and Falſhood triumph o-

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ver the Intereſts of Truth, and overcloud the Purity of Goſpel-Light: And when ſome of the moſt important Doctrines of Chriſtianity, which were reputed of the higheſt Value by our *Fathers* at the *Reformation*, and embrac'd with the warmeſt Affections, are not only disbeliev'd but reproach'd; and ſuch as profeſs them, branded with the moſt odious Characters, and contemned as Men of *narrow Souls* and *ſhallow Capacities*, if not hated and abominated as *Blaſphemous* and *Impious*: When this is the unworthy State of the Doctrines, particularly of *electing Love and victorious Grace, of the Independency of God's Decrees and his ſupreme irreſiſtible Dominion over his Creatures*, with others of the ſame kind; the *Church of Scotland* is not aſhamed of her *Confeſſion*, where theſe Principles are aſſerted in their full Extent and Purity; ſhe glories in them as her higheſt Honour, and accounts it an incomparable Privilege that all her Members retain the Faith of the *Reformation*, eſpecially that Doctrine which is calculated for exalting the *Sovereignty of Divine Grace*, and the attributing every Step in the Salvation and Happineſs of Sinners to God, and no Part of it to apoſtate Man; ſhe undervalues the Calumnies and the Scorn of inſulting Adverſaries, and hopes never to be moved from her Principles by Slander and Ignominy: Clamour and Noiſe, Contempt and Reproach in ſuch a Cauſe, ſhe *takes upon her Shoulders, and binds upon her Head as a Crown of Glory.*

And the greater Hazard that the Purity of Divine Truth may be in, of loſing a part of its Luſtre and Beauty in ſome *Proteſtant Churches*, where it might have been hoped theſe would have ſhone with a laſting Brightneſs, free from interpoſing Clouds; our *Church* reckons it the more diſtinguiſhing Honour which ſhe is dignified with, in being enabled ſteadily to maintain her old Principles, and being free from the Contagion of Error which proves ſo univerſally infectious, and values her ſelf the higher for this ineſtimable Advantage.

We in the ſame Manner celebrate the Goodneſs of God, which carried our *Reformation* to ſuch a high Pitch of Perfection, with reſpect to our *Government and Worſhip*; and delivered them from all that vain *Pomp* which darkned the Glory of the Goſpel-Service, and the whole of theſe ſuperſtitious or inſignificant Inventions of an imaginary Decency and Order, which ſullied the Divine Beauty and Luſtre of that noble Simplicity that diſtinguiſhed the Devotions of the *Apoſtolical Times*; and our *Church* glories in the primitive Plainneſs of her Worſhip, more than in all the foreign Ornaments borrowed from this World, tho' theſe appear indeed incomparably more charming to earthly Minds.

We are ſenſible that it is a neceſſary Conſequence of the Nature of our *Reformation* in theſe Particulars, that there is nothing left in our *Worſhip* which is proper to captivate the Senſes of Mankind, or amuſe their Imaginations; we have no Magnificence and Splendor of Devotion to dazzle the Eye, nor Harmony of inſtrumental Muſick to enliven our Worſhip and ſooth the Ears of the Aſſembly; Pomp and Show and Ceremony are entirely Strangers in our Churches; and we have little in common with that *Apoſtate Church* whoſe

whoſe Yoke we threw off at the *Reformation*, or with the exterior Greatneſs and Magnificence of the *Jewiſh Temple* and its Service.

For which Reaſon we know we muſt lay our Account to be deſpiſed by the Men of this World, who value nothing that is ſtripped of the Allurements of Senſe, and fancy that a rich and gaudy Dreſs contributes to the Majeſty, and raiſes the Excellency of religious Service; who ſeek for the ſame dazling Pomp and ſplendid Appearances to recommend their *Worſhip*, which they are ſo fond of in their *Equipage* and *Tables*, and think that a Veneration and Reſpect to the Service of the *Church*, is to be raiſed by the ſame Methods that procure an Eſteem and Fondneſs for a *Court*: We have nothing to tempt Perſons of ſuch Inclinations; we know they'll entertain the meaneſt Thoughts, and moſt diſdainful Notions of a Worſhip too plain and homely for them, and fit only for the rude and unmannerly Multitude, who have not a delicate enough Taſte of what is truly Great and Noble.

But how muchſoever upon this Account we may be deſpiſed by the *Great* and the *Learned*, the *Church of Scotland*, we hope, will allways publickly own the Simplicity and Plainneſs of her Worſhip as her peculiar Glory; and believe, that theſe to a ſpiritual Eye are beautified with a Luſtre which external Objects are incapable of, and of too elevated a Nature for the Senſes to look at; ſhe is not aſhamed to acknowledge her Sentiments, That the Devotions of Chriſtians ſtand in no Need of the outward Helps afforded to the *Jews*, and that the Triumphs of *All-conquering Love*, the mighty Acts of a *Redeemer*, all the Powers and Glories of an *immortal Life*, that are repreſented to our Wonder and Meditation under the Goſpel, are far nobler Springs of Devotion, and fitter to animate with a cheerful Zeal, and inſpire the moſt fervent Affections, than the meaner Helps afforded under the *Law*, the Coſtlineſs of *Pontifical Garments*, the Glory of a magnificent *Temple*, the Ceremony of Worſhip and the Power of Muſick.

Our *Church* believes it to be one Deſign of the better Reformation of Things, to raiſe the Chriſtian Worſhippers above the airy Grandeur of Senſe; and in ſtead of a laborious Service, to introduce a *Worſhip* worthy of the *Father of Spirits*, that ſhould be truly great and manly, the Beauty and the Power whereof ſhould be *Spirit and Life*, and which in ſtead of a ſervile Imitation of the *Temple* ſhould be all purified Reaſon and Religion, and make the neareſt Approaches to the Devotion of the heavenly State, where *there is no Temple*; and how deſpicable ſoever this may appear to earthly Minds, and diſtaſteful to the Senſes that are pleaſed with Show and Appearance; we are not afraid to own, That we believe that an Imitation of our Bleſſed *Redeemer* and his *Apoſtles* in the Plainneſs and Spirituality of their Devotions, and an Endeavour to copy after the Example of theſe truly Primitive Times, will ever bear us up to all the juſt Decency and Order of the *Goſpel-Church*; and that in a Conformity hereto, the naked Simplicity of our Worſhip is beautified with a ſuperior Luſtre, and ſhines with a Brightneſs that is more worthy of it, than

than when dreſs'd in the gayeſt Colours, and busk'd up with the richeſt and moſt artful Ornaments of humane Fancy and Contrivance.

Were we in this *Nation* poſſeſſed by a juſt Value for theſe incomparable Advantages of our *Reformation*, and had a due Eſteem for its Purity, and the uncommon Advances it hath made in our *Church*; with what pleaſure would we celebrate theſe heavenly Bleſſings with the loudeſt Songs; animated by a noble Pride we would value our ſelves beyond others, and boaſt that we were raiſed to a more elevated and happy Situation than thoſe Kingdoms that can ſpeak of the Glory of Victories, and the Pomp of Triumphs, and the Splendor of Greatneſs; without any Repinings of Envy we'd look back upon the Fertility of Soil, the Affluence of Pleaſures which other Countries exceed us in; upon their Trade and Luxury and Riches when flowing in with the higheſt Tide of Plenty: How incomparably would we think thoſe temporal Advantages overbalanced by the Bleſſings of our *Reformation*, by his *Word which he ſhewed unto us*, and the *Statutes* and *Judgments* that with ſo bright a Light he hath diſcovered: And thus while *the Wiſe gloried in their Wiſdom, the Mighty in their Might*, or the *Rich in their Riches*; in this would we glory with a nobler Triumph, that the Lord hath given us in ſuch a manner *to know and underſtand him*.

Before we leave this Subject, we ſhall obſerve one Thing which poſſibly might influence our *Reformation*, and be in ſome Meaſure the Reaſon of its making a happier Progreſs with us than it did with others.

Amongſt the ſeveral *Proteſtant Churches* that departed from *Rome*, there was this remarkable Difference, that with ſome the Alteration of Religion happened under the Protection and by the Aſſiſtance of the *Civil Government*; ſuch as were in Authority fell in with the Deſign, and *Kings* and *Princes* were the Chief who promoted it, and put themſelves at the head of the *Reformation*; ſo that a Change was made in the eſtabliſhed Religion without any Confuſion or Irregularity; and this was in particular the ſo much boaſted of Privilege of the *Church of England*.

In other Places, the Prince ſtuck cloſe to the old Way, adher'd to the Idolatry and Tyranny of *Popery*, and employed his Power and Authority in cruſhing the *Reformation*, and perſecuting thoſe who embraced it; which brought the Profeſſors of the true Religion under a Neceſſity to maintain by *Arms* the Freedom of their Conſciences, and the Liberties of their Country, againſt the Fury of their arbitrary Sovereigns; whereby the Conſtitution was expos'd to mighty Convulſions and Diſorders, and the Light of the Goſpel, which then begun to ſhine in its Brightneſs, ſeemed to be obſcured by the Blood and Confuſion which accompanied its Riſe and Progreſs: Yet, through the admirable Management of Divine Providence, the uncommon Purity of our Reformation ſeems to be in ſome Meaſure owing to theſe diſadvantageous Circumſtances of it.

A mighty Zeal animated our Fathers, who had been enlightned by the Goſpel, and were making their Way out of *Babylon*; their Breaſts

Breasts were inflamed with an ardent Love to Truth, and their Affections enlivened by a warm disinterested Regard to its Interests: They were struck with Amazement at the terrible Bondage which had for so many Ages enslaved the World, and the thick Darkness of Superstition and Ignorance in which the *Church* was overwhelmed; the fatal Consequences and monstrous Absurdities hereof awakned their Resentment against *Antichrist*, filled them with Horror at his Abominations, and put Life into their Endeavours: They resolved immediately to believe nothing but what the Scriptures taught, and to make those Divine Oracles the Measure of their Worship and Government, as well as the Standard of their Doctrine.

The generous Spirit of Liberty breathed with an universal Vigour, and the noble Soul of the *Reformation* envigorated every Part; so that no Distinction was made of *Days* and *Ceremonies*, which were alike destitute of Scripture-Support. They did not apply themselves to pick out from amongst the rest, the fairest and least hazardous Fruits, that were nourished by humane Fancy and Art, nor did they stand to make a Composition with the Degeneracy of Religion; but the Spirit and the Genius of the *Reformation*, like a mighty Torrent, bore all down before it, that had not the *Apostolical Times* to keep it up: And the People did not then *consult with Flesh and Blood*, or make worldly Politicks or earthly Views distinguish betwixt Things which were alike blamable and unwarrantable; and therefore we find, wherever this heroick Zeal animated our *Fathers*, and the Spirit of the *Reformation* was not hemmed in by some outward Restraints, that it universally spread its Influence through every Branch of Worship. Thus, in *Holland*, *Switzerland*, *France*, several Parts of *Germany*, &c. and in our own Country, where the *Reformation* begun amongst the People, though discouraged by the *Civil Magistrate*, the abovenamed Advances in the Purity and Simplicity of *Worship* and *Government* were made.

Whereas, tho' it was in some Respects the Happiness of our neighbouring *Church*, that Matters were carried on with more Regularity, and the Interests of Religion grew up under the Shadow of lawful Authority; yet this very Thing seems to have deprived the Spirit of the *Reformation* of its unlimited Freedom, and restrained its Efficacy: Nor could that heroick Zeal, which glow'd in the Breasts of our *Fathers*, exert it self so universally, and with so diffusive Influences; because, as the *Reformation* was there assisted by *secular Powers*, so it was modelled according to their Taste and Humour; *Flesh and Blood* bore a Share in the Counsels which managed it, and an Intermixture of worldly Politicks and Interests stopt its Progress, and overshadowed its Purity and Beauty by some Remains of the old *Superstitions*.

Henry VIII. all whose Zeal against *Rome* took its Rise from the Impetuosity of his own Passions, and terminated wholly in himself, had little Thought of making any Changes, but such as might be subservient to his Lust and Ambition: And that great *Princess*, who, it must be own'd, was mov'd by greater Views, was yet in

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every Thing a Lover of *Pomp* and *Magnificence*; and therefore the *Worſhip* which was reformed by her, was neceſſitated to retain a great Part of its *Show* and *Ceremony*, which ſhe was ſo fond of, and which in all Places are too agreeable to the Taſte of the *Rich* and *Great*, whoſe depraved Appetites nauſeate the Simplicity of Divine Things: In the ſettling of *Eccleſiaſtical* Affairs, the Genius of the *Court* intermix'd it ſelf with, and in ſome Inſtances prevailed over that of the Goſpel; and both the *Government* and *Worſhip* were too much adapted to the Model of the *Civil Conſtitution*, and to the Humour of ſecular Greatneſs, and framed ſo as to become ſubſervient to the Views and Deſigns of the *Prince*; whereby the Spirit of the *Reformation* was extremely enervated, and could not exert it ſelf with ſo much Life and Succeſs, as it did in thoſe Places where there was not ſo much Room for the Influence of ſuch Principles, the People having reformed of themſelves, without the *Sovereign*. And what indeed the native Tendency of the Reformation every where was, had it been left to its own Genius, ſeems to appear from the Conduct and Doctrine of many of the firſt Reformers of the *Church of England*, whoſe Principles were of the ſame Nature with ours, and plainly lead the ſame Way.

As all Courts are in Love with Magnificence, and dote with Fondneſs on the rich and ſplendid Appearances of an external Majeſty and Elevation; and as the Maxims of *Princes* are almoſt every where the ſame, ſo we find the *Reformation* was in ſome Meaſure managed in a Suitableneſs thereto, in the ſeveral Countries where it was carried on by the *Civil Government*, and modell'd by the Interpoſition of the *Prince*: Thus in *Sweden*, *Denmark*, &c. as well as in *England*, their *Eccleſiaſtical* Government and religious Devotions breathe more of the Air of the *Court*, and are more adjuſted to the Maxims of ſecular State and Grandeur.

A *THIRD PURPOSE* which the *Chriſtian Churches* have all along propos'd to themſelves in publiſhing their *Confeſſions*, was, That they might contribute to the mutual Comfort and Edification of one another, maintain a good Correſpondence, and encreaſe brotherly Love, by ſhowing how far, and in how momentuous Things they agreed together.

A Soul inflam'd with the Love of God, and animated by a fervent Zeal for Religion, cannot miſs to feel a ſenſible Pleaſure, when its Intereſts flouriſh in the World, and Truth and Purity make Advances, or maintain themſelves amidſt the powerful and vigilant Enemies which the *Church* is always ſurrounded by, and the dangerous Snares and Difficulties it hath to grapple with: For, as all the faithful Subjects of the *Meſſiah*'s *Kingdom* obey him with the moſt unconſtrain'd Willingneſs, and love him with the warmeſt Affections; the Glory of his *Empire* becomes the deareſt Object of their Wiſhes; and the brighter it grows, and the more his Throne is exalted, the greater Joy flows into their panting Hearts; and each of the Victories which Light and Truth obtain over Error and Ignorance, is attended with louder Acclamations, and carries

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alongſt with it into their Souls a more exquiſite Delight, than ever the greateſt Conqueſts of the braveſt and happieſt *Generals* occaſioned to the *Citizen* that was moſt zealous for the Glory of his Country and the Honour of *Rome*.

And therefore thoſe *Churches*, which embrace the ſame Doctrines of Chriſtianity, do, by publiſhing *Authentick Declarations* of their *Faith*, give mutual Satisfaction to one another, and yield to the whole Body that Pleaſure, which a Soul inſpired with the higheſt Eſteem and Affection for Truth, muſt receive from its Propagation and Advancement in the World: And, as every Sinner that is converted upon Earth, gives Life and Vigour to the Satisfaction of Heaven it ſelf, and is a Source of Delight to the *Angels*; ſo the new Diſcoveries which every Saint on Earth can make of a Church or a Perſon's maintaining the ſame Faith with himſelf, eſpecially when it may be abandoned and vilified by thoſe about him, will enliven his Spirits, and comfort his Soul. But we hope that our *Confeſſion* will in a peculiar Manner gain this End, ſince it belongs to a Church, all the Members whereof, as we have Reaſon to believe, ſincerely maintain the *Faith* contained in it, without impoſing upon themſelves and the World by artful Diſtinctions and Subtilties, or making uſe of the Arguments of Blood and Perſecution to preſerve or propagate that *Faith*.

And the only Reaſon why Men have not a feeling Value of the Nobleneſs and Excellency of this End of *Confeſſions*, is, becauſe ſo few are *inſpired* with an affectionate Regard for Religion and Truth, and make *Jeruſalem their chiefeſt Joy*: The degenerate Profeſſors of Chriſtianity ſo univerſally preferring their own Things to thoſe of *Chriſt*; and ſo they are little affected either with the Rage and Prevalency of his Enemies, or the Triumphs of his victorious *Grace* and *Love* in the World.

The ſeveral *Churches* of Chriſt ſcattered throughout different *Kingdoms*, by whatever Peculiarities they be diſtinguiſhed from one another, do yet compoſe but one Society, and are all Members of that one *Body* whereof *Chriſt Jeſus is the Head*: Whenever they merit *that Name*, they are animated by the ſame Spirit, governed by the ſame Maxims, and envigorated by Strength, and Courage, and Perſeverance, derived from one Source, and *drawn from the ſame Wells of Salvation*: The Relation which they ſtand under to their common Lord and Saviour, joins together all the Subjects of this glorious *Kingdom* by the ſtricteſt Bonds of Union, and lays them under inviolable Obligations to every Thing which can tend to promote it, and to the moſt intimate Friendſhip, ardent Love and univerſal Charity.

Hence all the *Churches*, how diſtant ſoever in Place and Condition, whether in a flouriſhing or perſecuted State, and tho' differing, it may be, in Complexion and ſome leſs remarkable Features, ought to maintain an uninterrupted *Communion*, and keep up that *Fellowſhip* with one another, which they all enjoy *with the Father and the Son*: And it were to be wiſhed, that more even of an external Union and Friendſhip, a Communication of Counſels and Occurrences

rences, could obtain amongſt Chriſtians; and that ſuitable Methods could be fallen upon to beget a good Correſpondence, and keep up a Familiarity amongſt the ſeveral Churches, who are all *baptized into the ſame God and Saviour.*

Now one of theſe Things by which the *Members of Chriſt's myſtical Body* are to maintain mutual *Communion*, is the Sameneſs of their *Faith* and *Doctrine*; and an Agreement in a Belief of theſe important Truths of Religion which are taught in the Goſpel: Hence the *Apoſtle*,[w] recommending Unity amongſt Chriſtians, and ſhowing wherein it conſiſts, mentions *Faith* as one conſiderable Inſtance, *Eph.* 4. 5. *One Lord*, ſays he, *one Faith, one Baptiſm*; and 'tis repreſented as the Deſign of all divine Ordinances, *That they may be brought in the Unity of Faith, and of the Knowledge of the Son of God unto a perfect Man.* Now it will be eaſily perceived how well adapted *Creeds* are to promote this Act of *Chriſtian Communion.*

The *Church* of *Scotland* therefore, by this her *Confeſſion*, embraces with the ſincereſt Love and Friendſhip, and joins in the moſt extenſive Fellowſhip with all thoſe through the World that receive the ſame common *Faith*, and declares her inviolable Affection and Unity with all ſuch as believe the important Truths of the glorious *Goſpel*, entertain the Hope of the *great Salvation*, and the neceſſary Means to attain it: Though the nearer they approach to her in the Belief of thoſe Truths that may be of an inferior Nature, this *Communion* becomes ſtricter and more intimate.

It hath occaſioned a ſenſible Concern to all who value Religion and Goodneſs, and hath been the frequent Object of their Regret and Sorrow, that there ſhould be ſo many lamentable Diviſions amongſt the *Proteſtant Churches*, who were united together in throwing off the *Yoke* of *Antichriſt*, and in their generous Efforts againſt that ſpiritual Tyranny, and ſeemed all then to be animated by the ſame noble Spirit, and to move towards the ſame End; but have ſince, to the Reproach of our holy Religion, and the Scandal of Adverſaries, given way to a Spirit of Faction and Diſcord, crumbled into Parties, and formed diſtinct Sects. *Lutherans* and *Calviniſts*, *Preſbyterians* and *Epiſcopals*, &c. have ſeparated from one another under different Denominations, ſet up interfering Intereſts, and purſued contrary Meaſures.

How much ſoever it were to be wiſhed, it can ſcarce indeed be ever expected, while we breathe the impure and cloudy Air of theſe lower Regions, that ſincere Chriſtians ſhould agree in all their Opinions about ſmaller Matters, and their Notions concerning the Circumſtantials of Religion; ſince *we here know but in part, and ſee darkly as through a Glaſs*: A perfect Agreement in Judgment, and abſolute *Unity of Faith* are reſerved for that World of Light and Purity, where God himſelf being the *Sun*, the invariable Light of Truth, flows, without an interpoſing Cloud, into all thoſe purified Souls, that are perfectly fit to entertain it in its unmixed Glory.

But it is a melancholy Conſideration, and altogether inexcuſable, when Charity is the peculiar Character of our Religion, and when

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'tis one of its plaineſt as well as moſt important Precepts, That ſtudying mutual Forbearance, *wherewnto we have already attained, we ſhould all walk by the ſame Rule, and mind the ſame Things*; That yet *Proteſtants* ſhould be more alienated from one another in their Affections, than they are divided in their Sentiments; and that the ſeveral Parties, upon numberleſs Occaſions, manifeſt the greateſt Bitterneſs and Hatred againſt one another, and give a Looſe to all the Impetuoſity of Paſſion and Reſentment and Envy, load one another with the blackeſt Calumnies, and exert the greateſt Warmth and Keenneſs of a *Party-Zeal* in a mutual Oppoſition, and that even where Matters arrived not to ſo great an Extremity: Univerſal Experience is too fruitful an Evidence, that a Difference of Sentiments in religious Matters, eſpecially amongſt ſeparate *Churches*, is attended with a Coldneſs of Affection, and a Faintneſs and Languiſhing if not a total Extinction of *Love*; as if a Diſagreement in Opinion or Zeal for a Truth, of confeſſedly ſmaller Importance, could excuſe a Contempt of the moſt momentuous Commands of our Saviour, and a Trampling on thoſe Graces, the begetting of which in us, is the Deſign of his *Sufferings* and the Scope of all his *Doctrines*, and which will remain the Glory and Ornament of a heavenly Religion, when victorious *Charity* will ſhine with an undiminiſhed Beauty and Luſtre, after the Grave hath drawn a Shadow over *Faith* and *Hope*.

Now there are few Things which will conduce more ſucceſsfully to beget theſe noble *Virtues* of *Chriſtianity*, revive Moderation and Forbearance amongſt the *Proteſtant Churches*, and maintain a friendly Correſpondence; than a right Improvement and an attentive Conſideration of their ſeveral *Confeſſions of Faith*: Becauſe thereby it will be evident that they agree not only in the eſſential Foundations of Religion, but in all the Principles of ſpecial Moment; and that theſe which any of them differ about, are nowiſe comparable to the others, either for their Number or Importance. One ſhould think that an Agreement in any Principle of Moment, ſhould be at leaſt as apt to warm the Affections of *Chriſtians*, and inſpire them with a mutual Love; as a Difference in another, perhaps diſputable, Opinion, and a pretended Zeal for Religion in maintaining it, are effectual to engender Strife and Animoſity.

Would therefore the ſeveral Parties of *Proteſtants* but ſeriouſly conſider in what great Things we all concur, That we are the Subjects of the ſame *Almighty King*, and equally profeſs our *Hope of the common Salvation*; That we agree all in the Belief of *Jeſus* being the *Meſſiah*, of the glorious Things that a Chriſtian is raiſed to the Expectation of, and the proper Means to attain theſe Bleſſings the *Faith* and *Obedience* of the *Goſpel*; That we join in the Principles of the *Reformation*, and profeſs a mutual Abhorrence of the Idolatry and Abominations of the *Antichriſtian Church*, and thus *have one Hope, one Faith, one Baptiſm*: In a Word, did we conſider that Men of all theſe Diviſions may be alike *Pilgrims and Strangers in this World*, animated by the Proſpect of the Regions of Light and Day, when the Clouds that now darken and perplex us will be entirely

diſſipated, and may all in Sincerity make Religion their principa Study, and agree in their Choice of God for their Portion and pre ferring the Honour of *Chriſt* to their *quickeſt Joys*; how would th Meditation hereof ſtifle our angry Paſſions, and cool our unnatu ral Heats? Our being united in the Love and Service of our com mon *Maſter*, would reconcile the keeneſt Diſputants, and blunt th Edge of Controverſy; we would be aſhamed of our Uncharitable neſs and Impatience, and bluſh at the Treatment we give to thoſ that may be Members of the ſame *Body whereof Chriſt is the Head* Our Hearts would relent, and *our Bowels would be moved*, when w reflected on the Endearments of a heavenly Friendſhip, which notwithſtanding of our preſent little Differences, we may all b exalted to the eternal Enjoyment of: And ſure, could there be an Shame in that happy Place, no doubt we would be then confoun ded at the Sight of many there, whom we treated as Enemies upon Earth, and purſued with bitter and incurable Reſentments or Pre judices.

Did we thus improve the *Harmony* of the *Proteſtant Confeſſions*, we'd embrace one another with the warmeſt Affections, and ma nage our Debates with Coolneſs and Moderation: And we are ſure Controverſies ſweetned with Temper and Charity, would be much readier to gain Converts, and bring us to an Uniformity; than the Way in which they are at preſent managed: An extenſive Charity, and a noble Freedom of Love that are unconfined by the little Diſtinctions of Parties and Schemes, would unite good Men of all Denominations, and make Virtue and Piety every where eſteem'd and loved; and that Warmth and Zeal which are ſo uſeleſly or hurtfully ſpent in our inteſtine Feuds, would be employed in a vigorous Oppoſition to our common Enemies, and joint Efforts againſt the prevailing Intereſt of Darkneſs and Wic kedneſs.

Upon this Occaſion it will not be improper alſo to obſerve, That by comparing together the *Doctrines* of the *Proteſtant Churches*, it will appear, that as to theſe Opinions in which we differ from our Neighbours in *England*, about *Government* and *Worſhip*, we have on our Side a better Claim to the Suffrages of all thoſe *Churches be yond Sea*, who with us threw off the *Romiſh Yoke*; and that thoſe diſtinguiſhed by the Name of *High Church*, who have ſtretched their Schemes about the abſolute Neceſſity of *Epiſcopal Ordination*, *Baptiſm* and *Communion*, in ſuch an extravagant Manner, muſt together with us and their own *Diſſenters*, unchurch almoſt all the other *Proteſtants* but themſelves; which plain Conſequence will readily expoſe their narrow Bigottry and Vanity to Contempt with all who have a Va lue for the *Proteſtant Cauſe*; and we hope that the ranking with *Heathens* and *Publicans* ſo many great and good Men, at once *damning* all the *Heroick Martyrs* of the *Reformation*, may fill even them ſelves with Horror, beget in them ſome Remorſe, and engage them to examine a little more coolly the Nature and Tendency of ſo wild and uncharitable Principles.

As for us we pity their impotent Malice, and are content to run the common Fate of Proteſtants; *Their Thunders and Excommunications* breed no Diſturbance in our Conſciences, ſince we know they are ſo contradictory to the Spirit and Genius of *Chriſtianity*, and whatever Impreſſions they may make here below upon *blind and furious Minds*, we are in no Fears of their impoſing on our great *Maſter*, or becoming of Reputation in the *Kingdom of Love and Charity*.

Some other Things might be obſerved, which will be as conveniently mentioned at the End of this Preface.

WE come now to conſider the Second general End for which Confeſſions of Faith were framed, namely to ſecure the Purity of the *Chriſtian Doctrine* from the many contagious *Hereſies* which in all Ages have infeſted the *Church*; to diſtinguiſh betwixt thoſe who were infected by prevailing *Error*, and ſuch as perſevered in the uncorrupted *Faith* of the Goſpel, and ſo to diſcover who in this Reſpect ſhould be admitted into the *Communion of Saints*, or might without Danger to Religion and Truth be ordained to, or continued in the ſacred *Office* of the *Miniſtry*; for which Purpoſes *Subſcriptions* were required to certain *Articles*, that were ſuited to the Circumſtances of the *Church*, and contradicted the principal *Errors* which prevailed in different Ages, and the Danger whereof was moſt apprehended.

Creeds and *Confeſſions* have been thus uſed as a Teſt of Orthodoxy in all Ages and in all Places: Every Body who is in the leaſt acquainted with Eccleſiaſtical Affairs, knows the Sentiments and Practice of the *ancient Church* about this Matter; beſides the ſhorter *Creeds*, which were univerſally received; upon any Difference that aroſe amongſt the *Fathers*, *Councils* were ſummoned, and *Deciſions* were made, to which all were obliged to yield their Aſſent, who had a mind to continue in Communion with the Church; nor did they confine their Determinations to Matters of Importance, but doubtful Opinions which had no great Influence on either the Doctrines or Precepts of Chriſtianity, were made the Subjects of fierce Conteſts and poſitive Deciſions.

In the declining Ages of the Church, when a thick Darkneſs overſpread the World, and all the Freedoms of a Chriſtian, and the Liberties of a Man were trampled under the Feet of a *tyrannical Dominion* which univerſally prevailed, this Uſe of Confeſſions was among other Things miſerably perverted, and proſtituted to ſerve the worſt and cruelleſt Deſigns; *Popes* and *Councils* poſſeſſed themſelves of the ſacred Authority of the *Scriptures*, and claimed a blind and undiſputed Submiſſion to their *infallible Decrees*; and *Fire* and *Sword* were the neceſſary Arguments to ſupport Opinions, which diſdained to ſubmit to a fair Examination.

At the *Reformation*, when our *heroick Fathers* made ſo glorious a Stand for their Chriſtian Liberty, and threw off the ſhameful *Yoke*

which had been wreathed by *Rome* about the Neck of the World; tho' they received the holy Scriptures as the only *Rule of their Faith*; and deteſted any pretended *Infallibility* which could be claimed by *Popes* and *Councils*, and an abſolute Submiſſion to their Deciſions: Yet they did not altogether reject *Creeds* and *Confeſſions*, but rectifying the great Abuſes of them, ſtill continued them as a Means of preſerving the Purity of Chriſtian Doctrine, and preventing the ſpreading of *Hereſy*.

Hence all the *Proteſtant Churches* obliged at leaſt their *Miniſters*, to diſclaim thoſe *Errors* which then obtained, and were in greateſt Hazard of being propagated, and to own thoſe momentuous *Truths* which any *Hereticks* endeavoured to overturn; and for that End to ſubſcribe the publick *Confeſſions*, that were calculated to the different Circumſtances of the ſeveral Churches: They hereby alſo intended to maintain an *Uniformity and Harmony in the publick Adminiſtrations of the Church*, which is of ſo great Conſequence to its Peace and Happineſs; and to ſecure it againſt thoſe Animoſities and Diſorders, which muſt naturally flow from the *Paſtors* of any Place teaching the People different and contradictory Opinions.

Agreeably hereto the *Duke* of *Wirtemberg* expreſſes himſelf in the Preface to the *Wirtemberg Confeſſion*, "*Magna hominum pernicie fit, ſi aut fons unde omnes bibunt, veneno inficiatur, aut publica moneta adulteretur: Multa autem majore fit pernicie ſi cœleſtis Doctrina, è qua ſalus univerſæ Eccleſiæ pendet, vanitate & impietate corrumpatur; conſtituimus igitur hoc noſtræ confeſſionis Scriptum, quod pacis ſummum Doctrinæ conti-net, proponere, ut fontem veræ ſalutaris Doctrinæ purum atque integrum in Eccleſiis noſtræ Regionis conſervaremus, & monetam quæ nobis imaginem cœleſtis Patris refert a corruptione (quod in nobis eſt) tueremur.*" This End of Confeſſions is in like Manner accounted for by the *Polonian Churches*, "*Qui dictus conſenſus noſter* (ſay they) *hactenus a nobis non modo eſt fideliter ſervatus, ſed etiam deinceps in aliquot generalibus Synodis renovatus & confirmatus, ---- Illis qui litium ſcintillas excitare videbantur ingenuè correctis, ac intra limites pacis reductis, atque ita vinculo concordiæ & amoris fraterni arctius aſtricto.*" And after mentioning ſome other Deſigns of their Confeſſion, they add what follows. "*Ac ſi qui forte etiam inter nos reperirentur Philauti, qui communem tranquillitatem turbare niterentur, ſcandalaque, excitarent & patientia fratrum abutentes, commoniti non ſe cohiberent: eſſe contra eos in promptu juſtum Eccleſiaſticæ Diſciplinæ rigorem, ut coerceantur, & contumaces ex Eccleſia communioneque noſtra, autoritate Canonum Synodicorum excludantur.*" For this End alſo the *Articles* of the *Church* of *England* are ſaid to be compoſed, *For the avoiding of the Diverſities of Opinions, and for the ſtabliſhing of Conſent touching true Religion.* And it ſhall appear more particularly afterwards how far and in what Manner, the *Confeſſion* of the *Church* of *Scotland* is made ſubſervient to this End.

BUT with how conſtant and general ſoever a Conſent, the *Chriſtian Churches* have required from their *Miniſters* or *Members*, an Aſſent to the ſeveral *Articles of Faith* eſtabliſhed by them; this Uſe of *Confeſſions* hath had many Adverſaries, and is exclaimed againſt

againſt and oppoſed by a Variety of Parties, who tho' they agree in a common Diſeſteem and Averſion to *Creeds*, may be moved herein by very different Springs, and purſue different Ends.

In general the warmeſt Oppoſition, and the loudeſt Clamours againſt *Confeſſions*, have been raiſed by thoſe who being the leſſer and weaker Part of the *Society*, had not the framing of them, nor were able to adapt the *publick Standard* to their own favourite *Schemes* and *Notions*: Such were angry at *Confeſſions*, not ſo much becauſe of their Abſurdity or Inconveniencies, but becauſe they were not theirs; and a Change of this little Circumſtance would have ſoon diſſipated all the frightful Images of *Tyranny* and *Ignorance* and *Impoſition*, whereby they had rendred Compoſitions of this Nature ſo extremely terrible, and at once reconciled them to *Liberty* and *Religion* and *Learning*.

Every Day's Experience ſhows how natural it is for the greateſt Part of Mankind to grumble at Meaſures of which they have not the Direction, and to repreſent the Determination of any *Society* as unjuſt and arbitrary, when the *Reins* of *Government* are not in their own Hands; nor is it improbable but this is the ſecret Spring which hath in all Ages given Vigor to the Contempt and Hatred ſhowed to *Articles* of *Faith*: Thoſe who were outvoted in *Councils* became eaſily impreſſed with Prejudices againſt all their Actings, and ſoon entertained unfavourable Notions of the Authority which they claimed; and whenever an eſtabliſhed *Confeſſion* contradicted their particular Opinions, it awakened their Reſentment and ſowred their Temper, and they looked upon ſuch a *Confeſſion* as their *declared Enemy*; and were therefore naturally led not only to vilify and expoſe it, but to give the moſt hateful and deſpicable Ideas of all *Creeds* and *Confeſſions*, that thereby they might effectually blunt the Edge of a Weapon which they ſaw turned againſt them; and as Vanity, Pride and Ambition, theſe ſtrong ſelfiſh Paſſions, thus intermixed themſelves with the Queſtion, and animated their Quarrel with Confeſſions of Faith, it will be eaſily conceived how warm and zealous the Oppoſition to them would become: And tho' we are far from thinking that this ſhould be applied to all thoſe who differ from us in their Sentiments concerning the *Articles of Faith*, yet we are afraid that what a great Man ſaid upon another Occaſion concerning *Reaſon*, may be applied to the preſent Purpoſe, *That ſeldom any are againſt Confeſſions but when Confeſſions are againſt them.*

Beſides what we have now obſerved, there are many whoſe Opinions in other Matters influence their Notions concerning Conteſſions, and determine them to treat Works of this Nature as uſeleſs if not hurtful Compoſures: Such as thoſe who maintain, That the Diſbelief of any particular Doctrines is no great Hindrance to the eternal Happineſs of a Perſon, provided he live up to his Knowledge and act agreeably to his Sentiments; and who ſtretch their Charity ſo far, as to think that Men of all the *Parties of Chriſtianity*, or even of any of the different *Religions* which prevail in the World, may have an almoſt equal Claim to the Fa-

vour of God, and be ſaved according to the different Methods of Religion which they embrace; all which Perſons muſt naturally deſpiſe Confeſſions of Faith, the very Being whereof is founded upon the abſolute Neceſſity or vaſt Importance of the Belief of ſome Articles, in order to a Perſon's being admitted to the Communion of the Church, or at leaſt received as a publick Teacher in it.

And as the Doctrine of Religion is of ſmall Moment with them, all the Means of preſerving its Purity, and any Ties whereby Men can be bound to maintain it, muſt appear inſignificant and arbitrary; nor will they be at Pains to keep a Guard upon that, the loſing of which they imagine of ſo ſmall Conſequence; and therefore the *Socinians* and others, whoſe Charity in Matters of *Speculation* is ſo widely extenſive, look with an unfavourable Eye upon *Creeds*, and become naturally Enemies to them: Nor do we believe it will be found an ill grounded Obſervation, That in Proportion to a Perſon's Zeal for the Doctrines of Chriſtianity, and his Opinion of the Neceſſity and Excellency of divine Truths, his Eſteem of Confeſſions will riſe or fall.

As the *Arminians* don't ſeem to think an Agreement in *Doctrine* of ſo great Moment to a *Chriſtian Society*, nor are ſo ſenſibly affected with Matters of Belief only, they alſo are no great Friends to *Confeſſions*, but generally favour a Latitude in things of that Nature. Beſides which, the Condemnation of their Opinions by the *Synod* of *Dort*, and the hard Treatment which they thought they then met with, fretted their Minds, and augmented their Prejudices againſt *Creeds* of every Kind, and the *Councils* which framed them; and therefore we find, that not only the learned *Epiſcopius*, but the Body of the *Remonſtrants* in the *Preface* to their *Confeſſion*, tho' they allow them to be ſometimes uſeful upon other Accounts, inveigh bitterly againſt them as a *Teſt of Orthodoxy*, and a Boundary within the Limits of which the *Paſtors* of the *Church* ſhould be confined in their Adminiſtrations.

Confeſſions of Faith are alſo no leſs eagerly oppoſed, by thoſe who are Enemies to all Government of the *Church* independent upon or diſtinct from that of the State; and would either entirely aboliſh that Order which is diſtinguiſhed by the Name of Clergy, or at moſt allow them nothing but what is derived from the Civil Magiſtrate; and would give the ſame Riſe and Nature to their Office with any other part of the Conſtitution of the Commonwealth: Such Libertines bear a natural Grudge at *Confeſſions*, in common with every thing that is in any reſpect Eccleſiaſtical; and pour the ſame Contempt upon them which they do on the Miniſtry it ſelf, and all the Inſtitutions of the *Church*. Beſides that it may be juſtly ſuſpected that the moſt zealous Advocates of this Party are really *Deiſts*, diſtinguiſhed with a thin Mask of Chriſtianity; and therefore no wonder that they ſtrive by all the Arts they are Maſters of, to run down any Method of preſerving in their Purity the Doctrines of our holy Religion, and preventing the ſpreading of Diviſion and Hereſie: The moſt celebrated Performance of this kind, ſeems to be *the Right*,

Rights of *the Christian Church*, the Authors of which beſtow a ſufficient Share of their Wit and Satyr upon this deſign of *Confeſſions*, which we are now treating of.

Were theſe the only Enemies which *Creeds* had to deal with, there would not be ſo great cauſe to fear the Iſſue of the Conteſt; and our *Church*, which ſtill remains perſwaded of their Uſefulneſs and Neceſſity, would be eaſy in a Diſpute, where they had only to ſtruggle with the common Enemies of *Chriſtianity*: But it were extremely unjuſt to affirm that all the Oppoſition which we find *Confeſſions* meet with, flows from theſe impure Springs of a *ſecret Infidelity*, or at leaſt a cold Unconcernedneſs about the Doctrines of *Chriſtianity*; and it muſt be acknowledged that Perſons of a quite different Complexion, and who are moved by Reaſons not ſo inconſiſtent with a Love to Truth and a ſincere Value for Religion, have conſpired in the Deſign of aboliſhing all *Creeds and humane Teſts of Orthodoxy*.

Many whom in Charity we are bound to believe endowed with real Goodneſs, by a miſtaken Fondneſs for the truly noble Proteſtant Principles of *Liberty and private Judgment*, and by a miſled Zeal for the honour of Divine Revelation, and the peculiar Authority of the holy Scriptures, and by other Reaſons of the like Nature, have been inſenſibly determined to entertain very unfavourable Sentiments of *Creeds*; which they thought were ſcarcely reconcilable with the ſacred Prerogatives of the Bible, and the Privileges of a Chriſtian, and were afraid could not miſs to be attended with very unhappy Conſequences: Though no doubt ſuch plauſible Prejudices againſt *Confeſſions*, have upon other Accounts found an eaſier Paſſage into the Minds of thoſe, who being *Diſſenters from eſtabliſhed Churches*, are, as we noticed above, naturally averſe to an Authority which they are not Maſters of; or of ſuch in the *Eſtabliſhment*, as are conſcious of their having departed from the publick Doctrine of the *Church*, and embraced Opinions inconſiſtent with its Articles.

Such Prejudices againſt *Confeſſions* have mightily prevailed of late amongſt the *Engliſh Diſſenters*, and many have been impreſs'd thereby; as appears particularly by ſo great a Number's having, on the occaſion of a late unhappy Event, zealouſly declared their Opinion, that no Aſſent to any *humane Forms* ſhould be required as a *Term of Chriſtian or miniſterial Communion*, that the Truths of Divine Revelation ſhould be expreſs'd only in the Words and Phraſes of the holy Scriptures, and that all other *Teſts* of *Orthodoxy* ſhould be entirely laid aſide.

The ſame Thoughts of *Confeſſions* ſeem alſo to be entertain'd by thoſe of the *Church of England*, who are the moſt zealous Advocates for *Liberty*, and claim a juſt Share of our Eſteem for their unwearied Labours in Defence of ſo glorious a Cauſe, and their heroick Oppoſition to *Civil* or *Eccleſiaſtical Tyranny*. Several of the moſt noted Miniſters and celebrated Authors in *Geneva* and *Switzerland*, ſuch as the younger *Turretine*, *Oſterwald*, and *Werenfelſius*, may perhaps be reckoned of the ſame Party, and appear plainly enough to have received very

different

different Notions of *Confeſſions*, from what thoſe Churches formerly entertain'd.

There are a great many Paſſages in ſeveral Authors which touch this Queſtion; but ſo far as we have had occaſion to know, it is moſt directly handled and the Arguments againſt *Creeds* are moſt plauſibly repreſented, by the *Remonſtrants* in the *Preface* to their *Confeſſion*, and *Epiſcopius*'s *Defence* of it; by an anonymous Writing entitled, *De pace Eccleſiæ reſtituendâ Conſilium*, publiſh'd by *Le Clark* in his *Bibliotheque choiſie*, Tom. 7. pag. 401. by *the Rights of the Chriſtian Church*, And principally by the ingenious Author of the *Occaſional Paper*, VOL. II. Numb. 1ſt, *Of Orthodoxy*, where that Matter is diſcourſed of with the greateſt Strength, or rather Spetiouſneſs of Argument, and the beautifulleſt Embelliſhments of Wit and Language, as well as with the keeneſt Edge of Satyr; and where at the ſame time that *Creeds* are expoſed in the ſevereſt manner, a Regard is ſtill maintained for Religion, and ſacred Matters are treated with a becoming Decency and Reverence.

And indeed this is what affects us in the moſt ſenſible manner, that in defending the Uſe our *Church* makes of her *Confeſſion*, we have to deal with Friends as well as Enemies; and are obliged to enter the Liſts with thoſe, with whom we agree almoſt in every thing elſe, and yet diſagree ſo unfortunately about the neceſſary Methods of maintaining the Purity of that Faith, for which we all pretend an equal Regard.

THat we may give our Readers a full and impartial View of this Matter, and do all the Juſtice we are able to thoſe from whom we find our ſelves obliged to differ, we ſhall as ſhortly as may be, repreſent the Grounds upon which the Clamour that hath of late been made againſt *Confeſſions* is raiſed, and the Reaſons which have determined many learn'd and ſober Men to form Notions ſo much to their Diſadvantage: Nor ſhall we willingly diſſemble any thing, that may juſtify the violent Oppoſition made to Articles of Faith, or may tend to render the Arguments againſt them either more convincing or more plauſible.

They think then that any *Teſts* of *Orthodoxy* of humane Compoſure, ſeem inconſiſtent with that noble fundamental Principle of the *Reformation*, *The abſolute Perfection and Sufficiency of the holy Scriptures to all the Purpoſes of Truth and Salvation*; and that it is in the ſacred Writings alone we can find the genuine Doctrines of Chriſtianity, where they are expreſſed with a juſt Extent and Perſpicuity, and therefore any other Forms of Doctrine become abſolutely uſeleſs. They think that no Phraſes can be ſo well adapted to the Nature of Divine Things, or calculated to preſerve the Purity of Religion, as thoſe which the *Holy Ghoſt* inſpiring the ſacred Writers hath thought fit to uſe; and that therefore the forming *Creeds* conſiſting of the Words of *Mens Wiſdom*, is a notorious Diſreſpect to the ſacred Writings, and inconſiſtent with that high Eſteem and Veneration which ſhould be paid them: And it argues a preſumptuous Confidence, as if Men could deviſe Expreſſions that are more proper or clearer

than

than thoſe of the ſacred Oracles; or as if the Purity of Faith could be better maintained by humane Inventions, than by a ſteady Adherence to the only Rule of our Faith, and by thinking and ſpeaking as it does: It ſeems to be an evident Encroachment upon the Authority of the Bible, to ſet up ſubordinate Rules of Faith, which ſhall ſhare with it in the deciding of Controverſies, and be appealed to as a Touchſtone of Truth; and that with whatever fair Colourings ſuch a Pretence may be varniſhed over, it really undermines the Foundations of our Religion, tends to create in the People a Diſeſteem and neglect of the Scriptures, to make them build their Faith upon a *humane Model*, and form their Judgment of others, not by the Conformity of their Sentiments to Divine Revelation, but by their implicite Aſſent to the eſtabliſhed *Creeds*: Upon which account thoſe who are zealous for the Honour of Divine Revelation, cannot fail to apprehend the diſmal Conſequences of Pretenſions ſo injurious to it, and look down with Anger and Contempt upon its unworthy Rivals.

The very Frame and Deſign of *Confeſſions*, ſeem to them alſo to be an Invaſion upon the Rights of Mankind, and the Liberties of a Chriſtian, by which every Perſon hath a Title to examine impartially all Doctrines propoſed to him, and then judge for himſelf, eſpecially in Matters of eternal Importance, and which reſpect a Religion, that not only allows but commands the ſtricteſt Enquiry into all the Parts of it, and which can never ſubſiſt without a Freedom of Thought, and a rational Choice: No Man therefore, or Society of Men have Authority to judge for another, and compoſe Syſtems of Doctrines to which they can demand his Aſſent; and as ſuch a Claim is aſſuming and arbitrary, ſo it is mean and inglorious in a Chriſtian to ſubmit to it, and, contrary to the Commands of his heavenly Maſter, to call any Man *Rabbi* upon Earth; "And he who yields his Neck to this Yoke eaſily, betrays and gives "up the moſt valuable and unalienable Right of a reaſonable Crea"ture, to think for himſelf, ſee with his own Eyes, aud in every "Matter to judge according to the beſt Light he can get of the true "Merits of a Cauſe. (*a*)

It appears to them alſo that the Authority claimed, even by the *Proteſtant Confeſſions of Faith*, is bottomed upon the ſame Foundations on which the *Church* of *Rome* hath erected ſo exorbitant a Domination, and ſupported by the like Pretences; and that all *Creeds* gradually tend to the ſame execrable *Tyranny* uſurped by that Church; that 'tis extremely hard to conceive what Submiſſion can be required to any humane Compoſures, without eſtabliſhing them into *Rules* of *Faith*, and laying a Foundation for their being exalted to the ſame high Place that is invaded by the *Papal Decrees*: That this hath been the conſtant Tendency of ſuch Compoſures, and an Elevation they aſpired to; and that all the plauſible Diſtinctions that were made by their Abettors, and the modeſt and fair Appear-

(*a*) *Occaſional Paper*, Vol. 2. N. 1. *pag.* 9.

Appearances they might put on at the Beginning, ſerved only to impoſe upon the Weakneſs of the People, and make Attempts of this kind more dangerous.

For as the learned *Epiſcopius* tells us, "The Devil knows that "Tyranny is univerſally abhorred by Mankind, and therefore he "is too cunning to attempt the bareface'd Promoting of it: He "more artfully ſlips in by undiſcerned Chinks; and gradually "winds himſelf into a Station, to which he could not make his "Way by the ſtraight Road. Firſt he perſwades Men in order "to preſerve the Purity of Doctrine, to compoſe *Confeſſions* about "Matters that are not abſolutely neceſſary to be known or believed, "and thus far the Affair goes on eaſily: Then he urges a Conſent "to theſe Articles as a Bond of Peace and Union; good ſtill! "Next Meaſures muſt be taken that this Conſent be kept inviol-"able, this alſo is ſpecious enough, and is an Encouragement to "farther Advances; therefore he loudly cries up the Neceſſity of "Forms and Creeds to be ſubſcribed, ſo as not only a Conſent, "but a Perſeverance in that Conſent may be promiſed. And this "is the firſt viſible Step to the Tyranny of Men and tyrannical "Confeſſions of Faith, by this way it is not hard for the Devil to "aſcend to the higheſt Elevation of Tyranny, eſpecially if ſuch a "Creed be venerable for its Antiquity, and unſhaken hath out-"brav'd many Perſecutions; if it hath been ſtoutly defended againſt "Adverſaries, and be fortified and recommended by the Blood of "Martyrs who adhered to it; all theſe are Supports and Helps by "which the Devil makes way for eſtabliſhing the moſt ambiti-"ous Aims of humane Authority.

And as the Power graſped at by the *Church of Rome*, is of the moſt fatal Conſequence to the Liberties of Mankind, and overthrows the moſt eſſential Principles of all Religion; they are juſtly jealous of the leaſt Approaches to it, and are perſwaded they ought to guard againſt the firſt Appearances of that monſtrous Power, and therefore abandon all humane *Creeds*, the Authority whereof they think looks that way.

Upon this Account alſo, they think that theſe *Proteſtants* which impoſe ſuch *Confeſſions* upon any Man, are ſtill more inexcuſable than the *Papiſts*: "And that Men who ſeparate from the *Church of* "*Rome* on the Foot of a *private Judgment*, that pretend to no *In-*"*fallibity*, and own the Bible to be a perfect adequate Rule that "needs no Additions to eik it out and make it a complete Dire-"ctory; that Men that live and breathe upon this Principle, and "can juſtify their own Conduct by nothing elſe; that they "while they are engaged in a pretended Defiance to this *implicite* "*Faith*, ſhould yet make their own Sentiments and darling "Opinions the *Standard* of Truth and *Orthodoxy*, is both an Iniqui-"ty and a Folly not to be endured. (*b*)

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(*b*) *Occaſional Paper, Vol.* 2. *N.* 1. *page* 15.

It is to be obſerved alſo in their Opinion, that *Confeſſions* are only *Engines of Force and Power*; that they are framed by ſuch as are uppermoſt, ſubſervient to their own Schemes and Deſigns; and muſt always follow the Dictates and Notions of the *Majority*, upon whom Error and Fancy have generally a ſtronger Influence than Truth and Reaſon, and therefore ſeem of very little Weight in determining a Queſtion, and extremely unfit Tools to promote the Intereſt of Truth and Freedom. They hinder Men from an impartial Enquiry, and prepoſſeſs their Minds with Prejudices: They naturally beget in their Admirers, a mean, narrow and confined Turn of Thought; and contract all his Faculties of reaſoning within the little Bounds of a Syſtem, or a Creed made to his hand: They are the greateſt Diſcouragement to Learning and Advances in Knowledge, by the Hardſhips which they expoſe any to, that ſhall dare to make further Progreſs than his Neighbours in the Diſcoveries of Truth, or recide from the old Maxims; they make Men afraid of rectifying their Miſtakes, and hinder them from an unbiaſſed Search, leſt thereby they ſhould find the Falſhood or Uncertainty of any *Article* of a *Creed*, which they have obliged themſelves to maintain: "And thus they are the greateſt Enemy, and "the moſt effectual Impediment to the making or publiſhing any "new Diſcoveries, how important, demonſtrable, or uſeful ſo-"ever they be; they are a noble Security againſt growing wiſer "than thoſe who went before us. (*c*)

Such Creeds appear alſo to them to give their Votaries little and unworthy Notions of Chriſtianity, and of Church-Communion; and to make them confine theſe within the Limits of their own *Party* and *Schemes*: And ſo tend to beget in them a ſowr uncharitable *perſecuting Diſpoſition*; to inſpire them with Rage and Fierceneſs againſt thoſe who differ from them, and an Impatience of the leaſt Contradiction; and ſo inflame their Paſſions, as to make them deaf to all Conſideration and cool Thought: They breed in Men a haughty and imperious Temper, and feed them with the Fancy that every Man ſhould think as they do; and thereby foment Hatred and Animoſities, till at length Men arrive at the Inſolence to uſurp the Judgment-ſeat of Chriſt, and excommunicate and anathematize all thoſe who diſagree with them, and thereby they are of a Spirit entirely oppoſite to the Genius of Chriſtianity, and counteract the great Deſign of it. They have a fatal Tendency to extinguiſh theſe noble Virtues of our Religion, an unbounded Love, a diffuſive Charity, a mutual Forbearance; and a Management of all Differences and Diſputes with Meekneſs, Humility and an Openneſs of Mind: And that therefore they are of the moſt dangerous Conſequence to the Peace and Happineſs of Mankind, and a Scandal to our holy Profeſſion; and ſeem abſolutely inconſiſtent with the Apoſtles Rule, Phil. 3. 15. *Let us therefore, as many as be perfect, be thus minded: And if in any thing ye be otherways minded, God ſhall*

(*c*) *Occaſional Paper, Vol. 2. N. 1. page 14.*

ſhall reveal even this unto you. v. 16. *Nevertheleſs whereto we have already attained, let us walk by the ſame Rule, let us mind the ſame thing.*

It may be alledged alſo, That ſuch *Teſts of Orthodoxy*, and Determinations of *Councils*, are extremely prejudicial to the Intereſts of Goodneſs and Holineſs among their Admirers: They make them nauſeate practical Religion, and fill their Heads with *airy Schemes of a fruitleſs Speculation*, and divert them from their main Buſineſs of Chriſtianity; ſuch love naturally to be more employed in Matters of *doubtful Diſputation*, than in a ſincere Obedience to the Laws of the Goſpel, and a regular Government of their Paſſions and Appetites; they come eaſily to depend upon their ſuppoſed *Orthodoxy*, and make up with it the Want of more valuable Qualities; and thus a contentious Zeal, a dogmatical Stiffneſs of Opinion, a ſowr and ſcornful Uſage of others, with a proud uncharitable Spirit of *Impoſition* and *Anathematizing*, fill the Room of all the noble and amiable Graces of Religion.

They think further, That their Notions of the Nature and Tendency of *Creeds* is juſtified by the *Hiſtory* of the *Church* in all Ages, which ſhows that they have been the Springs and the Fomenters of numberleſs Diviſions and Diſorders; whereby the *Church* hath been torn to Pieces, and true Religion entirely loſt amongſt the fierce Combatants: That they have been often framed to entangle the Conſciences of Mankind, to ſtifle Truth and Light, and ſerve the worſt and baſeſt Purpoſes: That cunning ambitious Men have made uſe of them as *Engines* to ſerve their *Luſt of Power*, their Avarice and their Cruelty; and have framed them ſo as to exclude from any Influence in Church or State, thoſe whoſe eminent Qualities they apprehended gave them a better Title than themſelves to the Eſteem of the Publick: That there have been numberleſs Examples, where, by the help of theſe *Teſts of Orthodoxy*, ignorant, revengful and ſelf-conceited Perſons have overclouded the brighteſt Merit, and oppreſſed the loveliеſt Virtues; and in ſtead of a real Zeal for Truth, have thence taken occaſion to gratifie their Paſſions, and raiſe their Reputations, with a blind Multitude, upon the Ruines of the beſt Men and Chriſtians. In a word, that in order to a forcing an Aſſent to ſuch humane Compoſures, the bloodieſt Perſecutions have been raiſed, and incredible Numbers ſacrificed for a Triſle: That as theſe melancholy Effects ſoon appeared in the Church, ſo the Diſeaſe ſtill increaſed and no Bounds were ſet to the Humour of *Creed-making*.

For in the firſt Ages, different *Councils* met, and poſitive Deciſions were haſtily made about Opinions of no Moment, contradictory to one another, and frequently on both ſides to common Senſe, and yet they diſputed them with an invincible Obſtinacy, and impoſed them upon one another with the utmoſt Violence, which was often attended with a mutual Hatred and *Anathema's* to the utter Diſtraction of the Church, and Neglect of the great Duties of our Religion: For to ſo low an Ebb was Chriſtianity reduced by theſe Methods, that Peace and Love and Charity were offered as a Victim, to ſo airy and contemptible a Thing as the *Day of*

the

the *Celebration of Easter*; nor was there any thing ſo inſignificant, but at length *Doctors* came to wrangle about it, and *Councils* to decide and impoſe it: And with the Loſs of Meekneſs and Forbearance, the ſubſtantial Truths of the Goſpel were changed into inactive lifeleſs *Schemes*; and Religion dwindled into thin *Subtilties*, and entangling *Intricacies*. To remedy all theſe Evils, they think the only way is, to adhere cloſly to the Scriptures, and reject all humane Compoſures as *Teſts of Orthodoxy*; to expreſs divine Truths only in the Words of the inſpired Writers, and ſecure to every Man the Liberty of *private Judgment*.

In ſuch a Caſe they flatter themſelves we ſhould ſoon ſee a happy Change on the Face of Things, Religion would flouriſh, an univerſal Love would diffuſe it ſelf, and Peace and Vertue again revive: Moderation would be the Ornament of a Diſpute, and Minds that were united by Charity and Good-will, would ſooner arrive at a Harmony of Sentiments alſo; or at leaſt Differences in Speculation would not be attended with ſo black a Train of Miſchiefs, nor baniſh away practical Goodneſs; Freedom of Thought and Learning would be encouraged, and Advances made in every Part of Knowledge; Truth would not be oppreſſed by Power, nor the Underſtandings of Mankind fettered in *Shackles* of humane forging.

THUS we have repreſented the chief Things, which may be brought to ſupport the Sentiments of thoſe who are declared *Enemies to Confeſſions*; which we thought neceſſary in order to give impartial Light to the Controverſie: And have been ſo far from diſguiſing any Thing that is plauſibly ſaid by thoſe who differ from us, that on the contrary we have endeavoured to give their Cauſe all the Strength that ſo narrow a Compaſs could admit of. And it muſt be acknowledged that theſe Reaſonings are extremely plauſible, and they may in ſome Meaſure excuſe the Oppoſition made to *Creeds*, tho' they can't juſtifie it: For we hope it will appear that the Practice, of our *Church* at leaſt, is perfectly conſiſtent with the Honour of the Scriptures, and the Liberties of Mankind; that it hath none of the alledged pernicious Conſequences, but is in many Reſpects neceſſary and advantageous; and that the Objections we have mentioned ſtrike only againſt thoſe who abuſe *Confeſſions*, or flow from an Unacquaintedneſs with the juſt Foundations upon which any Church may require an Aſſent to ſuch *Forms of Doctrine*; ſo that the Adverſaries to *Creeds* ſtrive to aboliſh what they ſhould only reform, and in ſtead of rectifying Abuſes, deſtroy theſe Forms, and unhinge all Order and Government.

Before we endeavour to defend the Management of our Church in this Affair, it will not be improper to ſtate the Matter of Fact, which will be beſt done by the following Acts of Parliament and Aſſembly relating hereto.

ACTS

ACTS of PARLIAMENT.

Will. & *Mary*, Parl. 1. Seſſ. 2. Act 5.

Act ratifying the Confeſſion of Faith, and ſettling Presbyterian Church-Government.

" OUR Sovereign Lord and Lady, the King and Que
" Majeſties, and three Eſtates of Parliament, co
" ving it to be their bound Duty, after the great l
" verance that God hath lately wrought for this Ch
" and Kingdom; in the firſt Place to ſettle and ſecure therein
" true Proteſtant Religion, according to the Truth of God's W
" as it hath of a long Time been profeſſed within this Land:
" alſo the Government of Chriſt's Church within this Nation, a
" able to the Word of God, and moſt conducive to the Adv
" ment of true Piety and Godlineſs, and the eſtabliſhing of Peac
" Tranquillity within this Realm; and that by an Article o
" *Claim of Right* it is declared, *That Prelacy, and the Superiority*
" *Office in the Church above Presbyters, is and hath been a great and*
" *portable Grievance and Trouble to this Nation, and contrary to the*
" *nations of the Generality of the People ever ſince the Reformation,*
" *having reformed from Popery by Presbyters) and therefore ought to b*
" *liſhed*; Likeas by an Act of the laſt *Seſſion* of this *Parliament*,
" *lacy* is aboliſhed.

" Therefore Their Majeſties with Advice and Conſent of th
" three Eſtates, do hereby revive, ratify and perpetually con
" all Laws, Statutes and Acts of Parliament, made againſt P
" and Papiſts, and for the Maintenance and Preſervation of th
" Reformed Proteſtant Religion, and for the true Church of C
" within this Kingdom, in ſo far as they confirm the ſame, c
" made in Favours thereof. Likeas, they by theſe Preſents
" and eſtabliſh the *Confeſſion of Faith*, now read in their Pre
" and voted and approven, as the publick and avowed Confe
" of this Church, containing the Sum and Subſtance of the Do
" of the Reformed Churches.

" As alſo they do eſtabliſh, ratify and confirm the Presbyt
" Church Government and Diſcipline; that is to ſay, the Go
" ment of the Church by Kirk-Seſſions, Presbyteries, Prov
" Synods, and General Aſſemblies, ratified and eſtabliſhed b
" 116 *Act*, *Ja.* VI. *Parl.* 12. *Anno* 1592, entituled, *Ratification*
" *Liberty of the trew Kirk*, &c. and thereafter received, by the ge
" Conſent of this Nation, to be the only Government of Cl
" Church within this Kingdom; reviving, renewing and co
" ing the foreſaid Act of Parliament.------

Will. & Mary, Parl. 1. Seſſ. 4. Act 23.

Act for ſettling the Quiet and Peace of the Church.

"OUR Sovereign Lord and Lady, the King and Queen's Ma-
"jeſties, with Advice and Conſent of the Eſtates of Parlia-
"ment, ratify, approve, and perpetually confirm the fifth *Act* of
"the ſecond *Seſſion* of this current *Parliament*, entituled, *Act ratify-*
"*ing the Confeſſion of Faith and ſettling Presbyterian Church-Government* in
"the whole Heads Articles and Clauſes thereof.

"And do further ſtatute and ordain, That no Perſon be admit-
"ted, or continued for hereafter, to be a Miniſter or Preacher
"within this Church unleſs that he------ſubſcribe the *Confeſſion of*
"*Faith* ratified in the foreſaid fifth Act of the ſecond *Seſſion* of this
"*Parliament*, declaring the ſame to be the Confeſſion of his Faith,
"*and* that he owns the Doctrine therein contained, to be the
"true Doctrine which he will conſtantly adhere to: And likewiſe
"that he owns and acknowledges Presbyterian Church-Govern-
"ment, as ſettled by the foreſaid fifth Act of the ſecond *Seſſion* of
"this *Parliament*, to be the only Government of this Church, and
"that he *will* ſubmit thereto, and concur therewith, and ne-
"ver endeavour directly or indirectly the Prejudice or Subverſion
"thereof.

"And their Majeſties with Advice and Conſent foreſaid ſtatute
"and *ordain*, That Uniformity of Worſhip, and of the Admini-
"ſtration of publick Ordinances within this Church, be obſerved
"by all the ſaid Miniſters and Preachers, as the ſamen are at pre-
"ſent performed, and allowed therein, or ſhall be hereafter de-
"clared by the Authority of the ſame: And that no Miniſter or
"Preacher be admitted or continued for hereafter, unleſs that he
"ſubſcribe to obſerve, and do actually obſerve the foreſaid Uni-
"formity.——

Will. & Mary, Parl. 1. Seſſ. 2. Act 17.

Act for Viſitation of Univerſities, Colleges and Schools.

"OUR Sovereign Lord and Lady, the King and Queen's Ma-
"jeſties, and the three Eſtates of Parliament, conſidering
"how neceſſary it is for the Advancement of Religion and Lear-
"ning, and for the Good of the Church, and Peace of the King-
"dom, that the Univerſities, Colleges and Schools be provided
"and ſerved with pious, able and qualified Profeſſors, Principals,
"Regents, Maſters, and others bearing Office therein, well af-
"fected to Their Majeſties, and the eſtabliſhed Government of
"Church and State: Therefore their Majeſties, with Advice of
"the ſaid three Eſtates of Parliament do ſtatute, ordain and enact,
"That from this Time forth, no Profeſſors, Principals, Regents,
"Maſters,

" Maſters, or others bearing Office in any Univerſity, College or " School within this Kingdom be either admitted or allowed to " continue in the Exerciſe of their ſaid Functions, but ſuch as do " acknowledge and profeſs, and ſhall ſubſcribe the *Confeſſion of Faith* " ratified and approven by this preſent Parliament——

The fifth Act of the ſecond Seſſion of K. *William* and Q. *Mary* is ratified by the ſecond Act, Seſſ. 8. K. *William*, and by the third Act of Q. *Anne* 1702, and by the ſecond Act of the firſt Seſſ. of the firſt Parl. Q. *Anne*.

Q. *Anne* Parl. 1. Seſſ. 4. Act 6.

Act for ſecuring the Proteſtant Religion, and Presbyterian Church-Government.

" —— HER Majeſty with Advice and Conſent of the ſaid " Eſtates of Parliament, doth hereby eſtabliſh and " confirm the true Proteſtant Religion, and the Worſhip, Diſci- " pline and Government of this Church to continue without any " Alteration to the People of this Land in all ſucceeding Genera- " tions: And more eſpecially, Her Majeſty with Advice and Con- " ſent foreſaid, ratifies, approves, and for ever confirms the fifth " Act of the ſecond Seſſion of the firſt Parliament of King *William* " and Queen *Mary*, entituled, *Act ratifying the Confeſſion of Faith, and* " *ſettling Presbyterian Church-Government*, with the haill other Acts of " Parliament relating thereto, in Proſecution of the Declaration " of the Eſtates of this Kingdom containing the *Claim of Right*, " bearing Date the Eleventh of *April*, One thouſand ſix hundred " and eighty nine.

" And Her Majeſty, with Advice and Conſent foreſaid, expreſly " provides and declares, That the foreſaid true Proteſtant Reli- " gion contained in the above-mentioned *Confeſſion of Faith*, with " the Form and Purity of Worſhip preſently in uſe within this " Church; and its Presbyterian Church-Government and Diſci- " pline, that is to ſay, the Government of the Church by Kirk- " Seſſions, Presbyteries, Provincial Synods and General Aſſem- " blies, all eſtabliſhed by the foreſaid Acts of Parliament purſuant " to the *Claim of Right*, ſhall remain and continue unalterable; and " that the ſaid Presbyterian Government ſhall be the only Govern- " ment of the Church within the Kingdom of *Scotland*.

" And further for the greater Security of the foreſaid Proteſtant " Religion, and of the Worſhip Diſcipline and Government of " this Church, as above eſtabliſhed, Her Majeſty with Advice " and Conſent foreſaid, ſtatutes and ordains that the Univerſities " and Colleges of *St. Andrews*, *Glaſgow*, *Aberdeen*, and *Edinburgh*, as " now eſtabliſhed by Law, ſhall continue within this Kingdom for " ever: And that in all Time coming, no Profeſſors, Principals, " Regents, Maſters, and others bearing Office in any Univerſity, College

" College or School within this Kingdom be capable, or be admitted, or allowed to continue in the Exercise of their said " Functions, but such as shall own and acknowledge the Civil " Government in Manner prescribed or to be prescribed by the " Acts of Parliament: As also, that, before or at their Admissions, " they do and shall acknowledge and profess, and shall subscribe " to the foresaid *Confession of Faith*, as the Confession of their Faith, " and that they will practise and conform themselves to the Wor" ship presently in Use in this Church, and submit themselves to " the Government and Discipline thereof, and never endeavour di" rectly or indirectly the Prejudice or Subversion of the same; and " that before the respective Presbyteries of their Bounds, by what" soever Gift, Presentation or Provision, they be thereto pro" vided.

" And further Her Majesty with Advice foresaid, expressly de" clares and statutes, That none of the Subjects of this Kingdom " shall be liable to, but all and every one of them for ever free of " any Oath, Test or Subscription within this Kingdom, contrary " to or inconsistent with the foresaid true Protestant Religion, and " Presbyterian Church-Government, Worship and Discipline as " above established; and that the same, within the Bounds of " this Church and Kingdom, shall never be imposed upon, or re" quired of them in any Sort.

" And lastly, That after the Decease of Her present Majesty, " (whom God long preserve) the Sovereign succeeding to Her " in the Royal Government of the Kingdom of *Great Britain*, shall " in all Time coming, at His, or Her Accession to the Crown, " swear and subscribe that they shall inviolably maintain and pre" serve the foresaid Settlement of the true Protestant Religion, " with the Government, Worship, Discipline, Rights and Privi" leges of this Church, as above established by the Laws o this " Kingdom in Prosecution of the *Claim of Right*.

" And it is hereby statute and ordained that this Act of Parlia" ment with the Establishment therein contained, shall be held " and *observed* in all time coming, as a fundamental and essential " Condition of any Treaty or Union to be concluded betwixt the " two Kingdoms, without any Alteration thereof, or Derogation " thereto, in any sort for ever. As also that this Act of Parliament " and Settlement therein contained, shall be insert and repeated " in any Act of Parliament that shall pass, for agreeing and con" cluding the foresaid Treaty or Union betwixt the two Kingdoms; " and that the same shall be therein expressly declared to be a funda" mental and essential Condition of the said Treaty or Union in " all time coming.

Accordingly this Act is declared to be a fundamental and essential Condition of the Union, and inserted in the Act of Parliament of *Scotland*, Intituled *Act ratifying and approving the Treaty of Union of the two Kingdoms of* Scotland *and* England; and in the Act of the Parliament of *England*, Intituled *An Act for an Union of the two King-*

doms of England and Scotland. And on the 22d Day of September 1714, His Majesty in His first general Council, did take and subscribe the following Oath.

"I GEORGE King of Great Britain, France and Ireland, Defender of the Faith, &c. do faithfully Promise and Swear that I "shall inviolably maintain and preserve the Settlement of the true Protestant "Religion, with the Government, Worship, Discipline, Right and Privileges of the "Church of Scotland, as Established by the Laws made there, in Prosecution "of the Claim of Right; and particularly by an Act, Intituled, Act for "securing the Protestant Religion, and Presbyterian Church-Go-"vernment, and by the Acts past in the Parliaments of both Kingdoms, for "Union of the two Kingdoms. So help me God.

GEORGE Rex.

Acts of the General Assembly.

Assembly 1690. Act 7.

For retaining Soundness and Unity of Doctrine.

"THE General Assembly appoints all Probationers licensed to preach, all Intrants into the Ministry and all other Ministers and Elders received into Communion "with us in Church Government be obliged to subscribe their "Approbation of the *Confession of Faith*, approven by former Gene-"ral Assemblies of this Church, and ratified in the second Session "of the current Parliament. And they recommend this to the "Diligence of the several Presbyteries, and appoint them to re-"cord their Diligence thereanent in their respective Registers.

Assembly 1700. Act 11.

Act anent subscribing the Confession of Faith.

"THE General Assembly appoints that all Ministers and ruling Elders belonging to this National Church subscribe "the *Confession of Faith* as the Confession of their Faith according "to the Act of Assembly 1690, and the *Formula* agreed upon in the "Assembly held in the Year 1694, Act 11. §. 6.

The Formula.

"I *Do sincerely own and declare the above Confession of Faith approven by former General Assemblies of this Church, and ratified by "Law in the Year 1690, to be the Confession of my Faith; and that I own the*

"Doctrine

" *Doctrine therein contained to be the true Doctrine which I will conſtantly*
" *adhere to. As likewiſe that I own and acknowledge Presbyterian Church-*
" *Government of this Church, now ſettled by Law, by Kirk-Seſſions, Presby-*
" *teries, Provincial Synods, and General Aſſemblies to be the only Govern-*
" *ment of this Church; and that I will ſubmit thereto, concur therewith, and*
" *never endeavour directly or indirectly the Prejudice or Subverſion thereof.*
" *And that I ſhall obſerve Uniformity of Worſhip, and of the Adminiſtration*
" *of all publick Ordinances within this Church, as the ſame are at preſent*
" *performed and allowed.*

" FORMUL A, to be ſubſcribed by all ſuch as ſhall paſs Trials,
" in order to be Licenſed, and that ſhall be ordained Miniſters,
" or admitted to Pariſhes. By the 10 Act of the Aſſembly 1711.

" *I Do hereby Declare, that I do ſincerely own and believe the*
" *whole Doctrine contained in the* Confeſſion of Faith, *approven by*
" *the General Aſſemblies of this national Church, and ratified by Law in the*
" *Year* 1690, *and frequently confirmed by diverſe Acts of Parliament ſince*
" *that time, to be the Truths of God, and I do own the ſame as the Confeſſion of*
" *my Faith. As likewiſe I do own the Purity of Worſhip preſently authorized*
" *and practiſed in this Church: and alſo the Presbyterian Government and*
" *Diſcipline now ſo happily eſtabliſhed therein. Which Doctrine, Worſhip and*
" *Church-Government, I am perſwaded are founded upon the Word of God,*
" *and agreeable thereto; and I promiſe that, through the Grace of God, I*
" *ſhall firmly and conſtantly adhere to the ſame; and to the utmoſt of my*
" *Power, ſhall in my ſtation aſſert, maintain and defend the ſaid Doctrine,*
" *Worſhip, Diſcipline, and Government of this Church by Kirk-ſeſſions, Presby-*
" *teries, Provincial Synods, and General Aſſemblies; and that I ſhall in my*
" *Practice conform my ſelf to the ſaid Worſhip, and ſubmit to the ſaid Diſci-*
" *pline and Government, and never endeavour directly nor indirectly the pre-*
" *judice or ſubverſion of the ſame. And I promiſe that I ſhall follow no di-*
" *viſive courſe from the preſent Eſtabliſhment in this Church; renouncing all*
" *Doctrines, Tenets and Opinions whatſoever, contrary to or inconſiſtent*
" *with the ſaid Doctrine, Worſhip, Diſcipline or Government of this Church.*

THERE might be ſeveral different Methods taken, in order to vindicate this Uſe which our *Church* makes of her *Confeſſion*: The Account which the Holy Scriptures give us of the Conſtitution of the Church, and of the Duty of its Rulers; the Obligations which they are laid under to maintain and propagate the Truth, to preſerve the Doctrine of Chriſtianity in its original Simplicity and Purity, and guard the Church from being infected by the *Contagion* of *Error*, to reſiſt *Gainſayers*, and reject obſtinate *Hereticks*; the Authority of Diſcipline, and the native Deſign of *Eccleſiaſtical Cenſures*, together with the Right which *Eccleſiaſtical Officers* have to employ the neceſſary Means for attaining theſe valuable Ends; might all be improved to good Purpoſe in the Defence of *Confeſſions*.

But becauſe the ſupporting them upon this Foundation, would neceſſarly engage us in many intricate Queſtions about *Church-Government*; and the Nature and Extent of the Authority wherewith

its *Rulers* are inveſted, whoſe very Being is denied by many, who confidently affirm that there can be no *Government* but that of the *State*, and diſclaim any proper *Eccleſiaſtical* Conſtitution diſtinct from the *Civil*: And ſince there are innumerable Diſputes raiſed by learned Men, concerning the Meaſures and the Uſes of that Power wherewith *Synods* and *Councils* are endued by the Laws of Chriſt; we ſhall entirely wave the Conſideration of Matters, the clearing and eſtabliſhing of which would be inconſiſtent with the Nature and Deſign of this *Preface*; and in ſtead of this Method of Defence, ſhall eſſay to prove that the *Church* of *Scotland*, when obliging all her *Miniſters* and other *Eccleſiaſtical Officers* to ſubſcribe her *Confeſſion of Faith*, does nothing but what ſhe hath a juſt Title to by the common Principles of Reaſon, and the natural unalienable Rights of Mankind: And as we may afterwards have Opportunity to conſider any Obligation, which our *Church* is ſuppoſed to bring all her Members under to her *Articles* of *Faith*; our Reaſoning at this Time will chiefly regard the *publick Officers of the Church*, and the Ties whereby they are bound to her *Confeſſion*.

As it is not deſigned upon this Occaſion to compoſe a complete Treatiſe upon this Subject, we ſhall lay before our Readers, the Principles upon which a larger Vindication of *Creeds* may be built; and ſuch Obſervations as, 'tis hoped, may be ſufficient to anſwer the moſt plauſible Objections againſt them, in that natural unconfined Manner, which Eſſays of this Kind have a Claim to, without pretending to obſerve the Forms of an elaborate Method: Only thus far we ſhall endeavour to range our Thoughts in a diſtinct Order, as firſt to mention the general Foundation, upon which any Church may require *Subſcriptions* to *publick Formula's* by her *Miniſters*; next to conſider the principal Arguments which the Enemies to *Creeds* boaſt of for their Strength and Importance; after which we ſhall account for the Reaſons, which moved our *Church* to make *Uſe* of the Rights ſhe hath to require ſuch an Aſſent to her *Confeſſion*, and the manifold Advantages and great Neceſſity of this Practice.

AS Freedom is the Birth-right of Mankind, any Number of Perſons may voluntarly unite themſelves, to ſuch Purpoſes and under ſuch Regulations as appear uſeful and convenient to them, provided they be agreeable to the Rights of others, and the Rules of Juſtice: Nor could any *Foreigner* pretend to intrude himſelf into a Society which is founded upon Conſent, or uſurp the Management of its Concerns.

Religion is the brighteſt Glory of rational Creatures, and their moſt important Buſineſs; it diffuſes it ſelf thro' all the Circumſtances and Conditions of Life, and is founded in our very Beings: Wherefore in all the Relations which Men can be placed in, a Regard to our *Maker* ſhould exert it ſelf, and they ought all to be improved for that Purpoſe; nor can a Perſon be conſidered in any State, either of *Solitude* or *Society*, but it ſhould appear that he is a *Religious Creature*: This then is the nobleſt Spring of Union

en amongſt Men, and that Society is bound together by the greateſt Tie, which is deſigned for the Honour and Service of *God*; it muſt be therefore infinitely reaſonable, that Mankind ſhould unite together in *worſhipping Aſſemblies*, join in a Body for the Praiſes and Adoration of their common *Lord* and *Maker*, and entertain Communion and Fellowſhip with one another as his People. And as we are led by the Light of Nature to form Societies for theſe excellent Purpoſes, ſo we are expreſly obliged to it by the Laws of the Goſpel, which give us a more exalted and enlarged Idea of that Union which ought to be amongſt Chriſtians, who thro' the whole World compoſe one divine *Body* united to *Chriſt* as their *Head* and *Lord*, animated by the ſame Spirit, governed by the ſame Rules, and engaged in the ſame Intereſts.

As every Man muſt judge for himſelf, and anſwer to God for his own Soul, he hath a Right independent of another to chooſe *what Religion* he will embrace; and to join himſelf to that Society of Chriſtians, which in his Judgment enjoys the greateſt Purity and Conformity to the Conſtitutions of the Goſpel, and where he may beſt promote his eternal Happineſs: Nor can any Man without he ſhow a plain Commiſſion from Heaven, which he will never be able to produce, pretend to judge in Matters of Religion for another, and oblige him to a Compliance with his Dictates.

In like Manner every religious Society, hath a natural Privilege of worſhipping in that Way which, according to their moſt impartial Views of Things, ſeems moſt agreeable to divine Revelation; of ordering all Matters of joint Concern to the whole Body, and of acting in every Caſe as they believe themſelves directed by the ſupreme *Rule* of Faith and Manners: Nor can any Man thruſt himſelf into the Society without their Conſent, or force them to entertain Communion with him contrary to their own Conſciences; ſince this were a plain Uſurpation upon the Liberties of a Body entirely independent of him. If it appear to them, that according to the Conſtitutions of the Goſpel, there ought to be ſome peculiarly devoted to the *Service of Religion*; the Buſineſs of whoſe Life it ſhould be to explain and confirm the *Doctrines of Chriſtianity* to the People, to raiſe their Eſteem and Veneration of them, and animate them in the Study and Practice of ſincere Religion; to whom ſhould be committed the *Government* of the *Church*, and the *Adminiſtration* of the *Word* and *Sacraments*; they have a Title founded upon the natural Rights of Mankind to appoint ſuch *Eccleſiaſtical Officers* amongſt them, and to aſſiſt and ſubmit to them in the Exerciſe of the Powers, which they believe their great *Maſter* hath entruſted them with for theſe Ends.

As every Society united for theſe Purpoſes, hath a Right to determine to whoſe Government and Inſtruction it ſhall ſubmit in its ſpiritual Concerns: So it muſt naturally have a Power to judge concerning the neceſſary Qualifications of Perſons, whom they deſign to entruſt with that *ſacred Office*; and to confine ſuch an Authority over them, unto thoſe who can give reaſonable Satisfaction, that they are in ſome Meaſure fitted to advance the Purpoſes, for the

ſake of which ſuch *Rulers* are eſtabliſhed in the Society: Nor can, in any Juſtice, a Man, though he thinks himſelf extremely qualified to advance theſe Ends, intrude himſelf into a Society which thinks otherwiſe; this were evidently to ſubject them to his Opinion, and to uſurp an arbitrary Power over them; no *Candidate* therefore for the Office, can reaſonably complain of hard Treatment, though in order to his obtaining it, a juſt Satisfaction be demanded as to his neceſſary Qualifications; and the Society find themſelves, not him, *Judges* of theſe Qualifications.

It may be eaſily ſuppoſed, that the principal Things which any Society will require in their publick Teachers, reſpect his *Practice* and his *Faith*; his *Practice*, that it be ſuitable to the Deſigns of his Work, and ſuch as may recommend that Religion, the Honour and Intereſt whereof he is devoted to; and for this End they may uſe all proper Means to attain a juſt Character of him, and ſufficient Information of the Manner of his Life. As one great Deſign of a publick Miniſter is to explain, illuſtrate, and commend to the Conſciences of his Hearers the *Doctrine of Salvation*; to vindicate it from the Cunning and Poiſon of *Hereſie*, and ſtand for the Defence of the *Goſpel*: It is plainly reaſonable, that a Society which propoſes theſe Ends by ſubmitting to their *Paſtors*, ought to have juſt Security as to their Fitedneſs to promote them; and therefore they may demand Satisfaction as to a *Candidate*'s Knowledge, and natural or acquired Abilities, that they may be ſure they make a wiſe Choice, and that the Man whoſe Buſineſs it is to teach others, underſtand ſufficiently the Subject himſelf: Nor is it leſs allowable for them, to be careful that he have not himſelf ſucked in the *Contagion of Error*, and departed from that *Faith* which 'tis their Intention he ſhould clear up and recommend to them; and to be aſſured that he embraces and adheres to the *Doctrine according to Godlineſs*. It were unwiſe to think, that any Perſon could be qualified to preach, and apply to the Purpoſes of the Chriſtian Life, a Doctrine which he himſelf disbelieves; or could contribute to promote and improve Opinions, which he hath a Deteſtation or a Diſregard for: And it were as ridiculous to imagine, that any Society ſhould, by entruſting ſuch a Perſon, act in a direct Contradiction to the very Deſign which they had placed directly before their Eye, in the Inſtitution of the Office committed to him.

As every private Perſon hath a natural Right to judge for himſelf in Matters of Religion; and to pitch upon thoſe Opinions, which after his beſt Endeavours he ſees worthy of his Choice, and moſt agreeable to Reaſon and Revelation, and in the further Knowledge and Improvement of which, he endeavours to be aſſiſted by thoſe who may be moſt helpful to him: So any Number of ſuch united into a Body, ſeem to have evidently the ſame Privilege; and every Society muſt have the Liberty to judge for themſelves what Faith they would have preached to them, and what Doctrines they deſire to have placed in a clearer Light, and daily urged home upon their Conſciences in their Strength and Purity, in order to their advancing in the Knowledge of the *Sea*

of

of God, and in the Ways of Truth and Holineſs. Nor can any other aſſume an Authority over them, either to oblige them to hear Doctrines which they disbelieve and diſregard; or hinder them from being inſtructed and animated in that Faith which their Conſcience teaches them they ought to embrace, and from making Choice for their *Paſtors* of ſuch Perſons only who will do it: Since this were to claim a Power over others who have an equal Freedom of Thought, and to judge not only for himſelf but for his Neighbour. Each Perſon then, and every Society hath a Title founded in the Nature of Things to determine for themſelves what *Doctrines* and *Articles of Faith* they expect the Belief of, and Conformity to, from all their *Paſtors*, as a neceſſary Qualification of the Perſons whom ſhe receives as her *Miniſters*. For which Effect it muſt be allowable for the *Rulers* of that Society, to take all proper Meaſures whereby it may be diſcovered, whether a Perſon is in this Reſpect qualified for an *Eccleſiaſtical Office*: And particularly by his own *Profeſſion* of his *Faith*, and his Aſſurance that he believes and embraces thoſe *Doctrines* of *Chriſtianity*.

If in a degenerate and corrupt Age, the moſt plain and momentuous Truths are denied by thoſe who pretend to own the Scriptures; and the moſt miſchievous Errors are propagated by *ſubtile and deceitful Diſputers*, who pervert the ſacred Writings to favour Opinions directly contradictory to them, profeſſing to acknowledge the *Letter*, while they have departed from the *Spirit* and the *Senſe of the Holy Oracles*; and thereby a *Declaration* of one's *Faith* only in the preciſe Words of Scripture, thus wreſted and ſubtilized, can noways diſtinguiſh betwixt thoſe who hold and teach the moſt oppoſite Doctrines, or give any tolerable Satisfaction to the Society concerning their *Faith*. They may juſtly demand of any who pretends to become their *Paſtor*, that he expreſs his Opinions in ſuch Words as have leaſt Ambiguity in them; and are moſt calculated, according to the Circumſtances of Time and Place, to the Ends propoſed hereby, namely, a well grounded Aſſurance of this *Orthodoxy*, (if the Uſe of ſo frightful a Word may be pardoned) or which is the ſame Thing, they may require an Aſſent to their publick *Creeds* and *Confeſſions*, which are the Words the Society is ſuppoſed to judge the beſt adapted for affording them this Satisfaction.

Such a Society indeed of fallible Men are, no doubt, expoſed to Miſtakes; they may either believe what is really a Falſhood, or they may fancy a true Doctrine of more Importance than it is; and thereby be led to require a Qualification in all their *Miniſters*, which it had been wiſer and more for their Advantage they had not been ſo ſolicitous about: But this does not at all alter the Matter, for as it is in the Caſe of a private Perſon, ſuch a Society if it errs, errs only for it ſelf, and muſt follow its own Light; and it were extremely unreaſonable to imagine, that ſo long as their Conſcience dictates to them, that a Regard for God and their Souls obliges them to have ſuch a Concern for the Truth, the Moment whereof is queſtioned; they ſhould leave their own Judgment and

and be influenced by the Fancy and Authority of another juſt as fallible as themſelves.

As there is no Argument in Reaſon, which determines the Bounds within which ſuch a *Society* ſhould be confined, or fixes the Number that may juſtly unite together for thoſe Purpoſes; there ſeems to be nothing that ſhould hinder any Number of leſſer *religious Societies*, to form themſelves into a larger Body deſigned for promoting the ſame Ends, and endued with the like Priviledges: And when the greater Part of a *Nation* enter into a Society of this Nature, there will ariſe what may be underſtood by a *National Church*; and the *Articles of Faith* received by them, and eſtabliſhed as a Teſt of the Doctrinal Qualifications of their *Paſtors*, will become a *National Confeſſion*.

Theſe are a few of the plain and eaſie Maxims of Nature, which are ſufficient to juſtifie the *Church of Scotland*, in the Meaſures ſhe hath taken with regard to the Eſtabliſhment and Obligation of her *Confeſſion*.

Our Church was united together by the ſame *Faith* and *Hope*; the Members of it embraced the Truths contained in her *Confeſſion* as the uncorrupted Doctrines of Salvation, they believed them moſt agreeable to Divine Revelation, and the Genius of Chriſtianity, and that they were admirably ſuited to promote practical Religion in the Lives of Men, and had upon that Account the brighteſt Characters of that *Doctrine which is according to Godlineſs*: In that *Faith* therefore our Church deſired to be inſtructed and enlivened, it was *that* ſhe wanted to have taught her by the Miniſters of the Goſpel; and the Dictates of her Conſcience determined her to join in that *Worſhip*, and hearken to that *Teaching* which was founded upon and adapted to that *Faith*. So far as theſe *Articles* were departed from, ſhe was perſwaded the Light of Truth was overclouded, and the *ſacred Oracles* perverted; and that *Miniſters* in preaching, or *People* in hearing what was contrary thereto, in ſo far miſſed the End, or rather were placed in Oppoſition to the very End which was propoſed by the Inſtitution of *publick Teachers*.

This being the Caſe, ſhe was perſwaded that ſhe had an inherent Right founded as deep as Nature, to confine her Choice of *Miniſters* to ſuch as would preach thoſe Doctrines; and that none had a Title to intrude into the Society againſt her Conſent, or oblige her to counteract her own Judgment in order to gratifie theirs: She ſaw that it was impoſſible for any to give her this Satisfaction as to the Soundneſs of their Doctrine, without openly explaining themſelves, in other *Phraſes* than thoſe preciſe ones which are to be found in the Holy Scriptures; and that therefore *Confeſſions of Faith*, plain and direct, were neceſſary for this End, a *Subſcription* to which ſhe thought upon that Account her Duty to require from all *Miniſters*, and other *Eccleſiaſtical Perſons*; in the Appointment whereof Authority of both Kinds civil and ſacred *Acts of Parliament and Aſſembly* concurred.

An impartial Conſideration of what hath been already remarked, may ſerve to convince our Adverſaries that thoſe very *Maxims* of *Liberty* which they glory in, and would appropriate to themſelves, are firm enough Props to ſupport all the Weight of that Authority which the *Creeds* of our Church pretend to. Though there needs nothing to vindicate them but the fundamental Principles of Society, and the natural Rights of rational Creatures: Yet it, no doubt, is a mighty Confirmation of the Uſe which our Church hath made of theſe Rights, in eſtabliſhing her *Confeſſions*; and yields a ſenſible Pleaſure, that it appears to us that the Commands of our *Saviour*, and the Train of the *Goſpel Inſtitutions* approve our Conduct, and point out to us the Way we follow.

From theſe ſacred Oracles we are convinced that a *free Choice* is the very Soul of Religion, and every Man muſt follow the Dictates of his Conſcience: That Chriſtians ſhould be united together by the *ſtricteſt* Ties of Harmony; and formed into the moſt exalted and affectionate Society, deſigned for the nobleſt Purpoſes, and mutually attracted by the higheſt Principles of *Union*, *one Lord*, *one Faith*, *one Baptiſm*: That in this Divine Society there ſhould be ſome peculiarly devoted to the Service of God and Religion, the *Paſtors* and *Rulers of the Church*, one Part of whoſe Province is to hold forth the Doctrine of Chriſtianity in its Light and Purity, and improve it with the greateſt Efficacy towards the Advancement of Truth and Holineſs: And that the Doctrines of Religion are far from being repreſented by the inſpired Apoſtles as airy *Speculations*, which might be freely diſputed away; nor do they leave it indifferent either to the Paſtors or People what they ſhould teach or hear; but the firſt are plainly commanded *to take heed to their Doctrine* (*a*), *in Doctrine to ſhow Uncorruptedneſs*, *and to uſe ſound Speech that cannot be condemned* (*b*), they are diſcharged to teach any other Doctrine, or *give heed to Fables and endleſs Genealogies* (*c*), and all the People are exhorted to Stability in the Faith, and *to be no more Children*, *toſſed to and fro*, *and carried about with every Wind of Doctrine*, *by the Sleight of Men* (*d*), and *to mark them which cauſe Diviſions and Offences*, *contrary to the Doctrine which they have learned*; and *avoid them* (*e*).

It will not perhaps ſeem a very difficult and intricate Obſervation, That no Man can obey theſe *Rules*, and ſhow Uncorruptedneſs of Doctrine in teaching others, who does not receive the Purity of Faith himſelf: And that a Chriſtian Society would act a very unwiſe Part, did they commit the Teaching or Improvement of that Doctrine, to a Man who declined a naked Acknowledgment of his own Opinion concerning it; and who ſtrove to conceal his real Sentiments, under the Cover of ſubtile Diſtinctions, or doubtful Phraſes of an obſcure or variable Signification.

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(*a*) 1 *Tim.* 4. 16. (*b*) *Tit.* 2, 7, 8. (*c*) 1 *Tim.* 1. 3, 4. (*d*) *Eph.* 4. 14. (*e*) *Rom.* 16. 17.

It may not be unfit to acquaint our Readers, That in the foregoing Reaſoning, and the Improvement we would have made of the preceeding Maxims, we conſider the *Church* purely as a *Chriſtian Society* entred into for ſpiritual Purpoſes: And we abſtract from any Authority and Support ſhe may acquire from the *State*, and from her Intereſts and Concerns in ſo far as they are blended with the *Civil Government* of a *Kingdom*, where ſhe may be eſtabliſhed by *Law*: Becauſe Circumſtances of a Political Nature are foreign to the eſſential Conſtitution of this Divine *Society*, ſhe may ſubſiſt and flouriſh where her external Condition is entirely different, the ſame *Rules* may be obſerved then, and the ſame Meaſures taken with regard to the *Purity of Doctrine*; as we find was done during theſe Ages when Chriſtianity was ſhut out of the *Court* and the *Temple*; the *Weſtminſter Confeſſion* at this Time is applied to the ſame Purpoſes by the *Diſſenters* of *Ireland*, for which it is legally eſtabliſhed in the *Church* of *Scotland*.

THE Principles which have been laid down, and the Uſefulneſs of them for the Vindication of *Confeſſions*, will be further illuſtrated and confirmed, after we have examined the moſt plauſible Objections which the Adverſaries of Creeds load them with. To the Conſideration of which we ſhall now proceed.

The firſt and moſt noiſy Argument whereby Endeavours are made to run down all *Creeds*, and expoſe them to Contempt and Hatred, is, "(*a*) That they are in their own Nature an arbitrary "and tyrannical Invaſion upon the natural Rights of Mankind, "whereby every Man hath a Title to judge for himſelf, and not "to be impoſed upon by the Determinations of others, whether "private Perſons or *Councils* and *Churches*; That therefore, for any "to form *Creeds*, and make their own Sentiments and darling Opi"nions the *Standard* of Truth and Orthodoxy, is to uſurp an Au"thority over the Conſciences of Men, founded upon the Maxims "of *Popery*, and directly contrary to the Spirit of the *Reformation*: "And therefore as it is an Attempt to be abhorred in every Body, "ſo 'tis particularly inexcuſable in *Proteſtants*, who ſeparate from "the *Church* of *Rome* upon the Foot of *private Judgment*: And ſeems "to argue, That tho' they plead for a Liberty of diſſenting from "every Body elſe, yet they would fain keep others from exerci"ſing their own Judgments, in following the Dictates of their "own Minds, and that while they are engaged in a pretended "Defiance to *implicite Faith*: Beſides 'tis alledged that 'tis contrary "to our avowed Principle, *That the Scriptures are the only Rule by "which we are to try all Opinions, and determine all Controverſies*; For a "Church at the ſame Time to claim an Authority in Matters of *Faith*, "decide diſputable Queſtions, and either abſolve or condemn "Men according to their own *Formula's*, as well as the Scrip"tures."

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(*a*) Vide *Occaſional Paper*, Vol. 2. N. 1. p. 8, 9, 15, 16.

We hope how formidable ſoever this Reaſoning may appear, that the following Account of that Authority which our *Church* may claim, as ſufficient for all the Ends of our *Confeſſions*, and of our real Sentiments in this Controverſy, will wipe off the Aſperſions thrown upon us, and ſufficiently vindicate our Character and Practice: And we need only apply to the preſent Queſtion ſome of thoſe Maxims laid down as the Ground-work upon which the Authority of *Creeds* may be built.

Our *Church* never dream'd what the *Papiſts* ſo confidently affirm of themſelves, that ſhe is in any reſpect *infallible*, and raiſed above the common Imperfections of humane Underſtanding: But with an open Sincerity acknowledges, That *Councils and Synods ſince the Apoſtolical Times may err and have erred*; and as a native Conſequence hereof, ſhe is far from imagining that her Judgment is a certain Argument of the Truth or Falſhood of any Propoſition, or requiring an *implicite Faith* of her Determinations. No Perſons maintain with a more fervent Zeal, and put a greater Value upon the Liberty of *Chriſtians* and the Right of *private Judgment* than we do; or with a greater Indignation and Contempt abhor the Tyranny of the *Romiſh Church*, or any arbitrary Claims that may be made by others over the Conſciences of the People: Nor (as we hope it will evidently appear to an unprejudiced Eye) do we cover her ambitious Inclinations with a pretended Zeal for Liberty, and under another Denomination graſp that *overgrown Authority* which ſhe confeſſes to abandon.

Thoſe who run down all *Confeſſions* as *Engines* of a *Spiritual Dominion* and *Luſt of Power*, and give it out that this is the chief Purſue for which all *Churches*, and particularly ours endeavour to eſtabliſh them, betray their ſmall Acquaintance with our *Principles*, and how much of theſe uncharitable and ſelf-flattering Paſſions which they ſo unjuſtly charge home upon their Neighbours, and would perſwade them to think themſelves entirely purified from.

It is juſtly enough obſerved by the Author of the *Occaſional Paper*, (a) That *it is a very unfair and diſhoneſt Evaſion*, for Men who are at a *Dominion* over the Conſciences of others, to think that they can palliate their Conduct, and preſerve a due Regard for the Sacred Scriptures, by owning them to be the only *Rule of Faith* and Manners; while at the ſame Time they aſſume to themſelves the Power to *explain* theſe Scriptures, and by the Help of them ſo to determine all Controverſies, as to oblige the People to an abſolute Submiſſion: Since 'tis certain that an *infallible Interpreter of Scripture* is the ſelf-ſame Thing with a *ſupreme and infallible Judge*; and the Submitting to ſuch imperious Commentators, were to eſtabliſh all that can be wiſhed for by the ſauciеſt *Pontiff*, only without the Name of Tyranny. But then our *Church* by her *Confeſſions* affords no Handle for charging this Scandal upon her, but leaves it free for every Man to examine the Senſe of particular Texts, as well as her Doctrines in general, by all thoſe Helps which are afforded us for

(a) *Occaſional Paper*, Vol. 2. N. 1. p. 18, 19.

for diſcovering the Mind of the *Holy Ghoſt*; and we are ever ready to own that a Chriſtian ought to embrace that Meaning of any Paſſage, which appears upon impartial Enquiry moſt agreeable to the Intention of the inſpired Writers, rather than that which a fallible *Council* may determine to be ſo.

When therefore the Scriptures are annexed to the *Weſtminſter Confeſſion*, it is not at all pleaded that the Application there made ſhould be followed at a Venture by the Readers; or that it is a ſufficient Argument that the Scriptures ought ſo to be underſtood, as to agree to the Improvement which is there made of them: The *Aſſembly* produces them as good Proofs of the Doctrines there affirmed; they think that they are ſo, and that the Scriptures muſt be wreſted if they be underſtood otherwiſe; and they hope they ſhall be able by the Authority of theſe Texts to defend the Truths of the Goſpel which they profeſs, and recommend them to the Belief of the unbiaſſed Conſiderer: But then whether they have miſtaken the Word of God, or applied it aright; they are willing they ſhould be judged by the Reaſons which can be brought for it, and never deſigned to fetter the Underſtandings of Mankind, or bear down and ſmother a rational Enquiry by the Weight of their Deciſions.

It is not therefore pretended that humane Compoſures, properly ſpeaking, are a *Standard of Orthodoxy*, and a *Teſt* by which an erroneous Propoſition may be certainly diſtinguiſhed from a ſound one: Nor can a Diſputer appeal to its Deciſion as a ſufficient Argument for the Truth of his Principles; ſince 'tis poſſible that Truth may be on the other Side, and Falſhood may get into the publick *Chairs*, and the eſtabliſhed *Creeds* of a fallible *Church*. And tho' we think that the Opinion of a great Body of Men, whoſe Buſineſs it is to enquire with the moſt laborious Accuracy into ſacred Matters, and who from the Nature of their Studies may be generally ſuppoſed to underſtand them more throughly than others, ought to make a Perſon modeſt in oppoſing his Sentiments to theirs, and ſhould engage him to the moſt impartial Enquiry before he abandons or contradicts them: Yet we are always ready to own, that he muſt ever prefer what appears to him founded on Reaſon or Revelation, to the Influence of their Authority; and that the ſmalleſt Grain of an *inſpired Teſtimony* is momentuous enough, in a juſt Balance, to weigh down a Cart-Load of humane *Canons* and *Confeſſions*.

But the Practice of thoſe *Churches* which embrace *Confeſſions* and particularly of our own, may perhaps appear to ſome to contradict theſe Principles, and that we endeavour by falſe Colours to palliate what we can't openly maintain; ſince it is certain that all ſuch Churches decide Queſtions of *Faith*, claim an Authority ſufficient for that Purpoſe, and condemn Perſons becauſe of their Oppoſition to an eſtabliſhed humane *Article*: Which Matters of plain Fact ſeem irreconcilable with what we have juſt now advanced. And indeed it muſt be acknowledged, that many learned and pious Proteſtants ſpeak with Abundance of Uncertainty and Obſcurity about the

Church's

ch's Power in determining Controverſies, ſeem not to have eſs'd clearly enough their Sentiments of it; and have by doubt- Phraſes and intricate Diſtinctions perplexed the Minds of Men, afforded no ſmall Advantages to the declared Enemies of Con- ions.

t is not our Intention to engage in this laborious Diſpute, or tion every Thing that might tend to explain and illuſtrate the ing of that Article of our own Confeſſion, Chap. 31. where it erted, *That it belongeth to Synods and Councils miniſterially to determine verſies of Faith, and Caſes of Conſcience:* Nothing is neceſſary for t to give ſuch an Account of the Church's Authority in Mat- of Faith, as will be ſufficient for all the Purpoſes and Ends of Confeſſion; and upon which the Exerciſe of Eccleſiaſtical ipline and Cenſures, in order to make them effectual, may be ly bottomed; and we ſhall in a few Words explain what we erſtand by that Power which the Church hath to decide Con- erſies, ſo clear and eaſy that there will remain no Ambigui- or any Room to ſuſpect that we mean more than we ſpeak

hough therefore no Society of fallible Men hath a Right to de- ine any *Article of Faith*, to declare the Falſhood of a Propoſition, or ne true Meaning of any Paſſages of the *Sacred Oracles*; ſo as to oblige rs to ſubmit to their Deciſions, or appeal to them as a Touch- e of Truth and Orthodoxy: Yet any *Synod* and *Council*, or thoſe hom the Government of the Chriſtian Society is committed, a proper and direct Authority to determine what *Articles* of are embraced by that Society, what are thought by it of ſuch ortance that they ſhould be preached to her, and therefore ily believed by all her *Miniſters*; and conſequently to compoſe dy of ſuch *Articles* of *Faith*, as are reputed by that Church ne- y Qualifications of all thoſe that pretend to an *Eccleſiaſtical Of-* mongſt them.

id this Authority of *determining Controverſies* is all that we plead pon this Occaſion, ſo that when any Perſon is convicted of an ion contrary to the eſtabliſhed *Confeſſion*, he is not ſo immed- ly conſidered as chargeable with a *Hereſy*, (ſince Truth and r in Matters of Religion can be judged only by the *holy Scrip-* and not by any humane Compoſure) but only it is made nt that he maintains a Principle, which that *Church* is perſwa- to be of ſo pernicious a Nature and Tendency, that ſhe can ve no Man for her Teacher who gives juſt Suſpicion of his s infected by it, or declines an open Renunciation thereof: conſequently upon its being proved that any hath depar ed theſe eſtabliſhed *Articles*, it is made evident that he ca no r remain a *Miniſter* of that *Church*; or an *Eccleſiaſtical Officer* in iety, which hath a natural Right of embracing thoſe Opinions a it ſees moſt agreeable to the *inſpired Writings*, and of ſubmit- to ſuch *Paſtors* alone who in her Judgment maintain the Puri- the *Chriſtian Doctrine* in its important *Articles*.

And

ſions or wilful Partiality; and give us Ground to complain, that the Writers of the other Side have not treated us or our Opinions with that Charity, Moderation, and impartial Enquiry which they ſo much glory in.

So little Reaſon have theſe Gentlemen to load our Confeſſion with theſe Calumnies, or charge us with departing from the Principles of the Reformation, and raiſing the Authority of our *publick Standard* on the ſame Bottom which ſupports the *Roman Pontiff*; that on the contrary, there ſeems to be Place enough in the preſent Queſtion for applying the common Maxim, That *Superſtition and Atheiſm, or abſolute Infidelity and implicite Belief, are frequently near one another, and maintain an intimate Alliance*: Nor will it perhaps appear an ill grounded Obſervation, That the Noiſe made by the inveterate Enemies of *Confeſſions*, tends to clamour the Churches of Chriſt out of the *natural and unalienable Rights of Mankind*, to overturn *private Judgment*, and oppreſs our Conſciences; and conſequently that this Extreme of imaginary Liberty, and theſe high Pretenſions to Freedom and Impartiality, are very apt to meet with the other Extreme of arbitrary Power and an haughty impoſing Spirit.

In order to the clearing whereof, we ſhall but juſt mention a few Conſequences that naturally follow from the Reaſonings and the Schemes of that Party: Namely, That a Society hath not Power to make Rules for its Government, that may not be overturned and tranſgreſs'd by every Man who diſlikes them. That tho' a Church be convinced in her Conſcience that ſuch Doctrines only are agreeable to Divine Revelation, and ought to be preached to the People; and therefore ſhe inclines to make Choice of ſuch only for her *Paſtors*, who believe theſe Truths themſelves, and will inculcate them upon others: Yet ſhe muſt be denied that Liberty, a Perſon of Principles directly oppoſite muſt have Acceſs to her Pulpits; nor muſt he be abandoned or turned out of his Office becauſe of Differences in Opinion; that is, ſuch a Church muſt be impoſed upon, forced to hear Doctrines ſhe thinks inconſiſtent with her Edification and Improvement in Chriſtianity; that is, Perſons who deſire to attend publick Ordinances, that they may make Progreſs in the Truths of Religion and be animated in its Practice, muſt yet ſubmit to Schemes, whereby, inſtead of gaining this End, they may be entertained from the Pulpit with Notions very contrary to theſe Purpoſes, and which, according to their Opinion, tend rather to retard than advance them in the Ways of Holineſs; and be obliged to ſpend the Sabbath in a Manner very diſagreeable to theſe Deſigns for which it was ſanctified.

According to theſe noble Principles of Liberty that are ſo much boaſted of, ſome Men, the greateſt Pleaſure of whoſe Life, and Satisfaction to their Conſciences it perhaps would be, to be joined to a Society of Chriſtians who maintained the Unity of Faith; and to have Acceſs to pure Ordinances, and uncorrupted Doctrine, diſpenſed by thoſe who were qualified for that Office, and had kept themſelves free from the Poiſon of Error; Muſt

yet

denied that Privilege, obliged to pollute themselves by
with the Impurities of a corrupted Ministry, and to have
ingrated by Doctrine which they detest as pernicious, or
useless or uncertain; and so they must be robbed of
most Joy and Comfort, or, which is the same thing, they
hindred from using what appears to them the necessary
of attaining these Benefits, and arriving at a Security con-
the Faith and Qualifications of their Teachers.
because such *Free-thinkers*, entertaining little Thoughts of
nes of Christianity, are for allowing an unbounded Lati-
latters of *Faith*; and looking upon a Person as neither a
an or Minister, for his Sentiments in what they are plea-
ll, *Matters of Speculation*; would not think of separating
on that Occasion, or requiring a satisfying Account of
as a necessary Qualification for an *Ecclesiastical Office*;
le we who think quite otherways, and believe that the
s of Christianity are of the highest Importance, and a
contradicting them of the worst Consequence to the
Men; and that the Knowledge and Faith of them are glo-
vileges of the Gospel-State, and distinguish'd Characters of
ian; must act in Contradiction to our own Understandings
to gratifie their Inclinations, must be as coldly indifferent
Interests of Truth, and as little concern'd about what our
nd Rulers teach and believe.
because they are fully satisfied as to the *Orthodoxy* of one to
inistry they would submit, if he own the Scriptures,
ch his Sentiments in the precise Words and Phrases to be
re; tho' he decline giving any other Evidence of his
s, and refuse his Assent to *Articles of Faith* in any other
Therefore we who are perswaded from the fullest Expe-
iat cunning *Heretick wrest the Scriptures to their own Perdition*,
them that they may come up to their Notions; that they
id these Phrases in a quite contrary manner to what others
plain Sense of them, and conceal under that fair Var-
most unscriptural Schemes and detestable Errors, and con-
that their using these Phrases is no Proof what kind of
they embrace; must notwithstanding thereof be conten-
he same false and deceitful Test of Orthodoxy: And if
same cautious Part, that every Man will do for the smal-
of Money he gives in Loan, by seeking some plainer and
ful Security for a Matter of incomparably greater Conse-
we must be treated with Contempt, and exposed to pub-
, as *sour, morose, narrow-spirited Creatures*; misrepresented
s of aspiring Tyrannical Councils, and *Enemies to the Perfection Scriptures*, which as some of the Writers on that side affirm,
gines of Cruelty and Persecution as well as external Force.
rd that we may not be allowed to value, esteem and em-
ssions, when we pretend only to a Liberty of acting and
according to our best Light, without imposing upon our

Neighbours; becauſe other People diſeſteem and run down all ſi- Compoſures.

Theſe are a few of the extraordinary Benefits, which *Liberty* a the *Right of private Judgment* owe to the Endeavours of thoſe, t give out themſelves to be the moſt zealous Sticklers for ther Theſe are a few of thoſe uncommon heights of *Freedom* to wh they have elevated it by their Diſcoveries; a *Freedom*, at the b tom, to diſſolve the ſacred Bonds of Chriſtian Societies, the *U of Faith*, to jumble Light and Darkneſs, and make an inglori Compoſition of Truth and Error; a *Liberty* to impoſe if not *Art of Faith*, at leaſt a Diſbelief and Contempt of them upon others under a painted Mask of *Freedom*, to dictate their own Notio and Schemes of an airy fantaſtical Liberty to others, in as impe ous a manner, and with as magiſterial an Authority, as theſe who they ſo much exclaim againſt.

Every Perſon in the leaſt acquainted with Books or Men, w be ſoon ſenſible what numberleſs Prejudices the greateſt Part l bour under, and what confuſed Notions they have of Things that a Set of Words are frequently uſed and obſtinately maintained while very little is clearly underſtood by them: And that Word and Phraſes of a very good Intent and Signification originally, ha been wreſted, and abuſed, and employed to cheat the Populace and inflame the Paſſions of ſuch as are generally more influenced b Words than by Things. And we ſhall readily own the Juſtice o the Obſervation which the Author of the *Occaſional Paper* make (*a*) That *Religion*, *Truth*, *Church*, *Orthodoxy*, &c. have been tha ſhamefully perverted, to ſerve the worſt Purpoſes of *Ambition*, *L of Power*, and all kind of Oppreſſion civil and religious; and pe haps others beſides the Church of *Rome* may be chargeable herewit

But is there not ground enough to apply the ſame Obſervatio to a different Purpoſe? Have not theſe favourite Words of a Pa ty, *Liberty*, *Free-thinking*, *Impartial-enquiry*, *private Judgment*, & been proſtituted to as mean and unworthy Purpoſes; and in th Mouths of ſome been perverted to as little, or as uncertain, or dangerous a Signification? Have they not been Tools to promo *Atheiſm* and *Infidelity*; and a fair Mask, under which hatred to G and Goodneſs, and an Apoſtacy from Chriſtianity have diſguiſ themſelves? Did they ever make a louder Noiſe than in the Mout of *Deiſts*? And have not ignorant and vain *Infidels*, when drive from all their ſtrong Holds, and attacked by the moſt clear a convincing Arguments, skreened themſelves under the Covert thoſe uſeful Words; as much as ever the moſt bigot *Zealots* do by t help of the *Church* or *Orthodoxy*? Don't we know that in the Mout and in the Lives of many, *Liberty* means an unreſtrained Licen and a Neglect of Religion and Virtue; and that the Love of it brought as an Excuſe, for a cold Unconcernedneſs about the D ctrines of our Bleſſed Saviour, and a Diſregard to Truth and Ligh And have not the Enemies of the Goſpel who had nothing elſe t

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(*a*) *Occaſional Paper*, Vol. II. N. I. p. 4, 6, 7.

lity, eagerly laid hold of the Opportunity, and cried up *private Judgment*, *Free-thinking*, &c. That by the Noiſe thereof, they might drown the calmer Voice of Reaſon and Argument?

Don't we ſee the Writers on that ſide, as fond of their own Notions about *Creeds* and *Confeſſions*, as obſtinate in maintaining and urging them, and puffed up with as diſdainful Sentiments of thoſe who differ from them; as the moſt zealous Devotees of *Orthodoxy*: That they are as impatient of Contradiction as others; and to apply the Words of an Author, which levelled them againſt another Quarter, to our preſent Purpoſe, *as warm* and *zealous* againſt Confeſſions and Orthodoxy, and ſuch as can be as *rude* as *unmannerly* and as *unchriſtian* in their Contentions about them as their Neighbours? (*a*) Where in the World do Writers treat their Adverſaries with ſo much Contempt, and diffuſe ſuch an Air of Superiority, and a fond Addictedneſs to their Schemes thro' the whole of their Performances; as thoſe who arrogate to themſelves the Name of *Free-thinkers*? Nor will it be without ground, if we obſerve that all our Adverſaries in this Debate ſeem to incline to this Project, that while all *Confeſſions* and *Articles of Faith* are overturned and contemned, this ſhould nevertheleſs be eſtabliſhed and enforced as an unalterable Article of Faith, and a conſtant *Creed*, *That there ſhould be no Confeſſions* or *Teſts of Orthodoxy*.

To conclude, the true Way to maintain the ineſtimable Bleſſings of *Liberty of Conſcience*, and *Private Judgment* in Matters of Religion, is *to avoid* every Extreme, that either leads to Tyranny, or to Anarchy and Confuſion; and it is not to diſſolve Liberty and Freedom into Licentiouſneſs, to freeze it into a cold Indifferency about the Doctrines of the Goſpel, or blow it up into an airy Phantom that will break of it ſelf, and is too thin and imaginary to be uſeful to any valuable Purpoſe: Which Medium we flatter our ſelves may in a great Meaſure be obtained, by adhering to the Principles of *real Liberty* which have been laid down.

Theſe Reflections may poſſibly appear too ſevere; and it was indeed *with Reluctancy* that we made them; ſince we always eſteem that way of Writing and Diſputing moſt, which is confined to a plain Repreſentation of the Arguments and Reaſons of a Cauſe in their native Strength and Simplicity, without any mixture of Satyr or harſh Treatment of an Adverſary: But in the preſent Diſpute the Reflections ſeemed to be juſt, and the Cauſe to deſerve them; it was only imitating a little their own Way of Writing, and it ſeemed in ſome meaſure neceſſary, to give ſome Notion of the Unreaſonableneſs of the Accuſations brought againſt us, and the little ground that the Perſons who exclaim loudeſt have to make them.

THere remain only two things upon this head to be conſidered. *Firſt*, it may be alledged, that how confidently ſoever we diſclaim Perſecution for Conſcience ſake, and an arbitrary Impoſi-

(*a*) *Occaſional Paper*, Vol. II. N. 1. p. 16.

tion upon the Underſtandings of Mankind; yet in Fact w
prove it, ſince we allow all *Churches to depoſe their Miniſters* if
embrace Opinions contrary to their publick Standards, as a
ſequence of which they are deprived of their *Stipends*, that is,
Bread and the only means of their Livelyhood, which ſeems
a very great Degree of Perſecution.

It were needleſs to deny that a Miniſter being thus deprive
departing from the eſtabliſhed *Confeſſion*, is laid open to very
Inconveniencies, and the want of his Stipend is an important
to him: But we hope it will eaſily appear that there can b
ground to complain of the Church that turns him off, an
they do nothing in ſuch a Caſe but what they have an undiſ
Right to, and what is both reaſonable and neceſſary; if we
der that a Man is not thereby deprived of any thing that he
a natural Right to, or which he can claim as a Member of th
vil Society. The forming of a Society for religious Purpoſe
according to the Principles already eſtabliſhed, a voluntary A
thoſe who compoſe it: And when according to what they
the Nature of the Thing and the Commands of God oblige
to, publick Teachers are inſtituted among them; the Qualifica
of the Perſons to be inveſted with that Office, and the Term
on which they are to be admitted, and as a Conſequence here
to enjoy the publick Maintenance which the Church hath
vided for her Paſtors, muſt be ſubmitted to the joint Determi
on of the Body: And as no Man can intrude himſelf into an
ſiaſtical Office in that Society contrary to their Inclinations, and
Rules eſtabliſhed by them; ſo none can pretend to the pu
Salary annexed to it, but in a Conſiſtency therewith.

A Perſon therefore that is not found ſufficiently qualifie
does not think fit to comply with the neceſſary Terms upon w
this Office and Benefice are beſtowed, can in no Juſtice com
tho' the Society ſhould either deny him them at firſt, or de
him of them afterwards; becauſe he had no Claim to them
what depended upon the voluntary Grant of the Church, and
be regulated by its Conſtitutions, which if he depart from, he
dently forfeits any Title that he had to his Stipend: He kn
that the very Deſign of the Society in ſubmitting to him as
Miniſter, and making ſuitable Proviſion as to his temporal C
cerns, was that they might enjoy Goſpel-Ordinances, and
the Word preached in a way agreeable to their Conſciences;
that they might have Satisfaction as to one Qualification abſol
ly neceſſary, *his ſoundneſs in that Faith*, they required a Decl
tion of his Aſſent to ſuch *Articles* as appeared to them requiſite;
therefore if he depart from that Doctrine and ſo become incap
of promoting theſe Ends, he hath himſelf to blame for any Di
vantage he may be expoſed to, and can in no Modeſty or Ju
pretend ſtill to enjoy theſe Benefits, that were beſtowed not a
lutely, but only upon Conditions which are violated, and tow
Purpoſes which he can no ways promote: It might as wel

alled

d, that a conditional Gift ſhould take place tho' the Condi-
quired entirely fail and have no Subſiſtence.
knowledge that when a Man in departing from the publick
rd, upon, what appears to him, better Information, acts and
greeably to his Conſcience, and chooſes rather to follow
ht of his Underſtanding, than enjoy temporal Advantages;
& Object both of Compaſſion and Eſteem: And though
an Error, his Integrity and Self-denial ſhould meet with
rd, whatever Sentiments we entertain of his Knowledge:
: to be doubted but a Perſon who does ſo, and prefers
nd Sincerity to any of the Profits or Allurements of this
ill be looked upon by God as a Sufferer for Righteouſneſs
d may expect an Hundred-fold in the World to come. But
ether this be the Caſe with him, and he be animated by
roick Principles; whether in changing his Opinion as to
icle of an eſtabliſhed *Creed*, he hath embraced the Truth,
hath in reality abandoned it, and made Apoſtacy from the
uſt be left to the Determination of God, who certainly
it, and is the only Judge who can be appealed to: Only this
ems to be evident, that other People, and particularly
ho received him as their Miniſter, upon Condition of his
g to and teaching agreeably to the *publick Confeſſion*, ought
greeably to their own Sentiments, and not to his; and may
ſtow their Favours upon thoſe who will promote, what
: to them, the Cauſe of Truth and Righteouſneſs, and not
: who are devoted to the Intereſts of Error or Impu-

tle Reaſon is there to call the abſtracting of the Benefice
h a Man *Perſecution*, that on the contrary the obliging them
nue it (which the Principles of theſe pretended Aſſerters
ty lead to) were a very grievous Oppreſſion, and an ar-
mpoſition. And it will ſoon appear how modeſt and rea-
a Demand they make, if we conſider that it plainly a-
to this, that a Society which gave you a Right to a *Stipend*
ertain Condition, ſhould be bound to continue the Payment
e Condition is diſſolved on your Part: That the Money
by them to the Maintenance of Perſons, whoſe Buſineſs it is
niſter to them ſacred Things according to their Conſcien-
contribute to the Purity and Power of the *Chriſtian Doctrine*;
e ſo far diverted from that Uſe, as to be ſquandred away
oſe whoſe Opinions render them incapable of advancing
nds, and, which is ſtill more abſurd, who will naturally
& and oppoſe them, by propagating Principles directly
ſtory to theſe ſacred Truths, and ſo the Society ſhall be c-
o contribute to Purpoſes, which they believe not only
out extremely hurtful and diſagreeable.
it this Objection brought againſt us is ſo far from being
at on the contrary did it take place, it would carry alongſt
very grievous Perſecution, and a notorious piece of Op-
: It were to deprive Men of their natural Rights; and un-

der a Mask of Liberty, to make them diſpoſe of that towards the ſpreading of Error or Infidelity; which they inclined to devote the Advancement of pure and undefiled Religion.

Every Society is Maſter of its own Favours, it is highly reaſonable that it ſhould beſtow them to the beſt Ends, and upon the Perſons who appear fitteſt to promote them: This in religious Matters is eſpecially neceſſary; and it were extremely unjuſt and tyrannical to fancy that they muſt act contrary to their own Conſciences, and in Oppoſition to the Intereſts which are deareſt to their Souls, in ſupporting the *apoſtate Prieſts of Baal*, inſtead of the *faithful Servants of* Jehovah: I hope the Severity of the Compoſition may be pardoned, ſince it is particularly levelled at no Body; and the ſame Reaſon will hold in Proportion as to all thoſe, who tho' it be in a leſſer Degree, depart from any Truths which a *Church* by making them a part of her *Confeſſion*, ſhows ſhe thinks momentuous.

Did I therefore alter my Notions as to *Articles of Faith* which I had once ſubſcribed, and came to perceive the Falſhood of them, I would think my ſelf obliged to follow the Dictates of my Conſcience: And it were mean and inglorious to diſguiſe my real Sentiments, for fear of temporal Loſſes and Church-Cenſures: I would endeavour alſo by all due Means to perſwade the *Church*, to which I belonged, to change their *Faith* alſo and embrace what I thought the better Cauſe; but if I were not able to undeceive them, and after all they remained as they were, it would be extremely fooliſh to fancy that they would act directly contrary to their Principles, in continuing me their Miniſter, and endowing me with that Salary, which they had allotted to a *Paſtor* that ſhould teach them Doctrines which I had found my ſelf obliged to abandon. And it were abſurd to imagine that though *theſe who ſerve the Altar ſhould live by the Altar*, that yet I ſhould live by an *Altar* which I had abandoned, ſet up one in Oppoſition to, and indeed endeavoured to overthrow.

It might be eaſily illuſtrated by innumerable Inſtances, that a Man may ſuffer temporal Loſſes upon the account of a Change in his Opinions, and yet not have the ſmalleſt Reaſon to complain of Perſecution or Injuſtice. One Example or two will be ſufficient: When the corrupted Philoſophy of *Ariſtotle* prevailed in the World, a Profeſſor of Reputation for Teaching, and who was therefore crowded with Students, and reaped a plentiful Income from them; would evidently be expoſed to a very great Loſs, by changing his Scheme and forming new ones, either ſuch as thoſe of *Des Cartes* or Sir *Iſaac Newton*, in their ſtead, unleſs he had the Influence to perſwade others alſo to make the ſame Alteration in their Sentiments; because ſo long as the World continued in their former Humour, the Number of his Scholars muſt conſtantly decay: And yet he could not with the ſmalleſt Plauſibility alledge, that thoſe Scholars who deſerted his Leſſons, that they might beſtow their Time and the Money upon other Maſters, had done him any Injury; ſince it was abſolutely in their Power to chooſe what Philoſophy they would

have taught them, and what Persons should enjoy the Emoluments arising therefrom.

A *zealous Protestant* possesses a large Estate, which he designs after his Death should be settled upon a Friend of the same Principles with himself, and who, he has Reason to hope, would employ his Fortune and Interest for encouraging and advancing the *Religion* which was so dear to him; that Friend in the mean time changes his Opinions and apostatizes to Popery: Would there be the smallest Colour of Hardship in the other's altering, upon such an Event, the Destination he would otherways have made of his Estate; and disposing it to one that he valued more, and upon whom he thinks it will be incomparably better bestowed? Could he be charged with Persecution in such a Case, tho' the other, in following the Dictates of his Conscience, really suffered as great a Loss as the Minister who thereby should forfeit the publick Stipend? *And the* Reason is plain, every Man and each Society are Judges of what depends upon themselves; and in disposing of any Advantages and Emoluments to be enjoyed amongst them, they must follow their own Light not ours who differ from them, tho' we may fancy our selves righter and wiser than they.

To conclude, *since* the Emoluments and Salaries provided by any *Church*, are dedicated by it to what they think the Interest of pure Religion, and are not simply bestowed upon Persons, but annexed to Offices under certain Limitations and Rules, and for which some necessary Qualifications are required, whereof *Soundness in the Faith* is one; it seems evident that the Benefice must follow the Office, and should be reasonably applied to these Ends for which it was originally intended: And therefore when ever any, whether by his Faith or Practice, becomes unqualified for that Office and the Purposes of it, he must immediately lose all Title to the Emoluments annexed to it, and they must be bestowed on those who are thought fit to execute the Charge. With so little Reason is our, or any other *Church*, loaded with the Guilt of Persecution on this Occasion, that our Practice herein is founded upon the natural Right of *every* Person & Society, upon a Power over our own Property and our own Consciences: And therefore by defending it, we maintain not our particular Cause, but the common Liberties of Mankind, and the fundamental Maxims of all Government and Order; for we pretend to no Authority but what we allow to our Neighbours in a like Case, and shall always be ready to grant that they may act in a Consistency with their own Principles as well as we with ours; and we shall afterwards have Occasion to prove, that true Religion can never suffer any Damage by this Principle, and that the contrary was never pretended to by the *Apostles*, or by the primitive Professors of the purest Christianity.

In the *second place*, there is another Argument whence, as it is insinuated, it appears that those who adhere to *Confessions of Faith*, and think that an Assent to them may be required of others, are justly chargeable with *Persecution*: Which Objection we shall give in the Words of its Author, "This Humour (says he) of Creed making

" and Creed imposing, is one of the most grievous Instances of
" Persecution, and the grand Source of every other Kind of it;
" if it be only their *good Opinion* of us that our Fellow-Christians
" suspend, upon Non-assent to their *Confessions of Faith*, they in a
very inhumane and unchristian Way persecute us: 'Tis in it
" self barbarous, says Mr. *Marvel*, for these Faith-stretchers, who-
" soever they be, to put Mens Consciences upon the Torture to
rack them to the Length of their Notions (a).

By what we have already discoursed, we hope that we have vindicated our selves from the Charge of *Imposition*, and usurping an arbitrary Authority over the Consciences of others, whose Faith is no ways subjected to our Determinations; and that we are cleared from the Imputation of any unjust Methods of Violence and Oppression, in order to propagate our Opinions, and force an Assent to the established *Creed*: And therefore it will be needless to illustrate this Head any further; and, we doubt not, there will be found as little Moment in the other Kind of Persecution, which the Enemies to Confessions charge upon those who maintain them, namely, their withdrawing or suspending *their good Opinion* of those who differ from them, which is thought a great Hardship and a just Ground for loud Complaints.

He must have little of the Spirit of Christianity and the Temper of its blessed Author, who does not put the highest Value upon those lovely Graces of our Religion, *an extensive Charity, a mutual Forbearance, an universal Benevolence to our Fellow-Creatures or our Fellow-Christians, and a sincere Inclination to live in Peace, and cultivate Union and Friendship with them.* We shall heartily fall in with all that the other Side can say of their Excellency; and concur in every Thing that may recommend them to the Minds and Lives of Men, give steadier and brighter Views of their incomparable Beauty, and make deeper Impressions of their indispensable Necessity. Nor is it to be doubted that all these Virtues should subsist, even amongst those who may not be so happy, as to agree in their Sentiments about every Article of Faith and Mode of Worship: Nor should Differences in Opinion, especially about lesser Matters, extinguish Love, or dissolve the Bonds of Charity; but that noble Principle should have a governing Power over all our Passions, and run thro' the whole Train of our Conversation; and, according to the Apostolical Rule, *Whereunto we have attained we ought all to walk by the same Rule*, and unite in affectionate Endeavours to promote the Interests of Religion, and proclaim the Glory of our common Saviour.

That Man also may be counted of a narrow and inhumane Spirit, and blown up with Prejudices and Vanity, who is so blind or conceited as to confine Virtue and Merit to his own *Party*, and his particular Way of thinking: A Man may be a very good Man, and excel us in many valuable Qualities, though even in religious Matters he may follow a different Way from us; and we should al-

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(a) *Occasional Paper*, Vol. II. N° I. p. 12.

ways be ready to eſteem and applaud Learning, Wiſdom, or Goodneſs and Probity wherever we find them, though they ſhould be the Ornaments ſometimes of our Adverſaries. *Meekneſs and Humility, and Generoſity, a fervent Love to God and our Brethren, heavenly Affections, and a Contempt of this World*, or any other noble Quality, ſhould not be overlook'd nor leſs beloved and admired; becauſe they may be joined with a miſtaken Notion, and the Perſon beautified with them may not perceive every Thing in our Light. And then a particular Regard ſhould be paid to the moral Qualities of a Man, and to practical Goodneſs, when we meaſure out our Eſteem and Affection.

As we ſhould not be wanting in any of theſe Reſpects to ſuch as differ from us, and may not come up in every Thing to our Sentiments: So we ſhould far leſs pretend to judge of their Hearts, and the Sincerity of their Profeſſions, or the Impartiality of their Enquiries; to cenſure them raſhly, or miſrepreſent their Opinions, to aſcribe By-ends to them, and load them with Reproaches; or attribute Hereſies and Abſurdities to them, which we have no Ground for, but our own Suſpicions and Prejudices. Nor ought we precipitately to *damn* and *anathematize* People upon every Difference with us, and, aſpiring to the Throne and Authority of God, paſs Sentence upon them before Hand, and pronounce their eternal Doom; this were indeed to forget our Station, and uſurp the Place of our *Maſter*: *Judge not leſt ye be judged*, ſhould in ſuch Caſes ſtill ſound in our Ears; and we ought to be mindful of our Folly and Weakneſs in not hearkning to it, and that God may abſolve whom we ſo ignorantly reprobate. All theſe Things we are ready to own, and endeavour to practiſe; and we hope there is no Reaſon for charging a Contradiction to them upon our *Church* or its *Articles*: And 'tis with Pleaſure we obſerve, that the *Weſtminſter Confeſſion* which we embrace, is free from *damnatory Clauſes*; nor is it ever required of us to pronounce *Anathema's* upon others.

But if this will not ſatisfie, and it be demanded that Difference in Opinions, however momentuous, ſhould not in the leaſt influence our Affection or Eſteem; that no Alteration ſhould happen in our Judgment of a Perſon, and our Regard to him, upon his abandoning the *Confeſſion* embraced by us; and that one who departs from the Doctrine of the Goſpel, and *makes Shipwrack of his Faith*, at leaſt as appears to us, ſhould yet claim the ſame Share in our good Opinion of him, as if he had remained ſtedfaſt in the Belief of the Truth: I ſay if this be the Caſe, 'tis hoped we ſhall be excuſed to think it a very abſurd and imperious Demand, directly contrary to the Nature of Things, and a Favour abſolutely impoſſible for us to grant; and that the charging us with *Perſecution*, becauſe we refuſe it, is indeed to be guilty of that very Crime wherewith they load their Neighbours.

It is an univerſally acknowledged Maxim, That *Likeneſs begets Eſteem and Love*; and that Agreement of Temper and Underſtanding cements Affections, and animates them: It muſt be therefore hard to imagine how a Conformity of Sentiments, eſpecially in re-

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ligious Matters which are of the laſt Importance, and in which conſiſts the nobleſt Tie of Union; ſhould fail to have Influence of this Kind, which a Diſagreement in them and Indifference about them can never gain. And if I have a Value for the Doctrine of Chriſtianity, I cannot conceive how I can miſs to eſteem the Purity of it a very commendable Quality, in every Body who hath it; and that the Disbelief of any Part of it, is an Imperfection which he would be the better if he wanted. If I be perſwaded of the Truth of any *Article* of a *Confeſſion*, I muſt neceſſarly think the Man who oppoſes it chargeable with an *Error*; and therefore I can never have ſo good an Opinion of his Faith as if he ſtill adhered to it, though on other Accounts I may value his Perſon, and eſteem him for Qualities that are more amiable than another Man's *Orthodoxy* in theſe Particulars: For eminent Advances in practical Religion, and a diſtinguiſhed Luſtre of Chriſtian Virtues, will balance a great many Miſtakes, and to uſe the Scriptural Phraſe, *will cover a Multitude of Sins.*

An Error of any Kind muſt notwithſtanding hereof be always a Blemiſh, and the greater and more momentuous it be the Stain of it becomes the deeper and more deformed; and conſequently the Difference betwixt the Perſon who is poiſoned with it, and him that embraces the oppoſite Truth, is proportionably increaſed: And this becomes remarkably greater, when the Doctrine denied is of univerſal Conſequence with reſpect to the general Scheme and Deſign of Chriſtianity, or hath a diffuſive Influence upon Practice. And therefore if two Perſons were in all other Reſpects equal, I could not miſs to eſteem him moſt whoſe Faith was pureſt, and who, according to my poor Judgment, regulated his Belief the moſt exactly according to the Holy Scriptures; and the Difference betwixt the Regard and Affection I had for the one and the other, would depend on the Difference betwixt their *Orthodoxy*: (for there is no Reaſon to be aſhamed of or clamoured out of the Word) Nor could I give an equal Share of my good Opinion to both, more than I could entertain the ſame Value for Darkneſs as for Light, or perceive as ſhining a Beauty in Error as in Truth, and eſteem him as wiſe and happy who is overclouded with the one as if he were enlightned by the other. As the *Error* ſwells and becomes more important, ſo muſt my good Opinion of the Perſon who maintains it ſuffer an Alteration till it arrive at *Hereſie*, and then I can't ſee how it is in my Power not to think him an *Heretick*; and then it becomes impoſſible for me to entertain Communion with him as a Chriſtian, becauſe I believe his Notions inconſiſtent with that pure Religion, and that he hath departed from the Faith of the Goſpel.

And to pretend that our Affection and good Opinion ſhould not at all be influenced by theſe Conſiderations, were not to ſhow an extenſive Charity to our Brethren; but a cold Unconcernedneſs about Truth, and an Indifferency whether the Light from Heaven, or the Clouds and Darkneſs of another Place ſhould prevail in the World: Such a Temper would ſeem to argue not an uncom-

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non Fervency of Affection to our Fellow-Creatures, nor a Modesty and Humility of Mind that could bear Contradiction and allow every Man to think as seems best to himself; but rather a Faintness of Love to our *God* and *Saviour*, and a Lukewarmness with respect to the Honour of Divine Revelation, little Thoughts of the Excellency of Truth, and a wavering Inconstancy of Faith that had nothing deep rooted, and a Contempt or Neglect of these Divine Exhortations that we should *continue in the Faith* our selves (*a*), and *stand fast in one Spirit with one Mind, striving together for the Faith of the Gospel* (*b*); that we *should earnestly contend for the Faith once delivered to the Saints* (*c*); that *a Man who is an Heretick, should after the first and second Admonitions be rejected* (*d*); that we are to *mark them which cause Divisions and Offences contrary to the Doctrine which we have learned, and avoid them* (*e*); to *shun profane and vain Babblings, for they will increase unto more Ungodliness; and their Word will eat as doth a Canker: Of whom is* Hymeneus *and* Philetus: *Who concerning the Truth have erred, saying that the Resurrection is past already: And overthrow the Faith of some* (*f*). Which must hold the same with respect to all those who corrupt any other Article of equal Importance; and that *if an Angel from Heaven*, and much more any Man, *should preach any other Gospel to us, than that we have received, he must be accursed* (*g*). We shall only illustrate what might be further said upon this Subject by one Instance.

If we should see one who had formerly a very uncommon Share in our Esteem and Affection, and whom we valued on Account of *his* great Abilities and eminent Services to the Cause of Religion, falling backwards, and endeavouring to destroy that Faith which it was thought he once preached, and to undermine the Foundations of Christianity, perhaps in so essential and important an Article as that of the *adorable Trinity*, and the *Divinity of our blessed Saviour*, which diffuses it self thro' the whole of our Religion, and is the Life and Soul of it, without which it could have no Subsistence; if we perceive him attempting to rob our Redeemer of his Glory and Dignity, and degrade him into the Rank and Dependence of a Creature, however high a Place he assign him among finite Beings, and howsoever great Superiority over them be attributed to him: If we see him contradict the whole Train of the Gospel in so plain as well as incomparably momentuous Questions, as, Whether the Saviour whom we worship and believe in, be finite or infinite, God or a Creature? Whether the Submission, Faith, Love, Dependence, Gratitude, Worship, &c. due to him; be such as should be paid to the infinitely perfect and sovereign God? Whether they should be the highest governing Passions within us, performed *with all our Soul and Heart and Strength*; or if they ought to be proportioned to the inferior Nature, and Excellency of a *metaphorical dependent finite Deity*? Whether as to these great Objects of our Confidence and Joy, it be the precious Blood of

(*a*) *Acts* 14. 22. (*b*) *Phil.* 1. 27. (*c*) *Jude* 3. (*d*) *Tit.* 3. 10. (*e*) *Rom.* 16. 17. (*f*) 2 *Tim.* 2. 16, 17, 18. (*g*) *Gal.* 1. 8, 9.

of God that was ſhed for our Sins? If the Satisfaction made to Divine Juſtice, and the everlaſting Righteouſneſs brought in by the *Meſſiah*, were the Works of God or of a Creature? And conſequently what kind and Degree of Admiration, Eſteem, Faith, and Reliance we ſhould have upon them? and how the whole of our Actings towards them ſhould be regulated?

If there be a Diſagreement amongſt us in Queſtions betwixt the different Sides of which, and the Conſequences of them, there is an abſolue Inconſiſtency and infinite Diſproportion; and if we find him chargeable with an *Error*, or call it an *Opinion*, of this kind, with whatever fair Colourings it be varniſhed, tho' it be ſupported by ingenious Subtilties, and cover it ſelf by a Heap of *Diſtinctions* and plauſible Expreſſions which may impoſe upon an unwary Mind; we can never help looking upon ſuch a Man as one that hath *apoſtatized from Chriſtianity*, and *made Shipwrack of the Faith*. Let us ſtudy never ſo much Moderation and Charity; except we ſtifle the Light of our Underſtandings, contradict the Dictates of Conſcience, and forget the Honour of our Redeemer and the Doctrine of his Goſpel; can we look upon ſuch Principles with an indifferent Eye? Or join in *religious Worſhip* with thoſe from whom we differ ſo extremely about the very *Object* of it? Or maintain with them the Communion of Saints? And pay that warm Regard and Affection, which ſhould animate with a mutual Pleaſure and Love, all the Members of Chriſt's Body, to ſuch as we are perſwaded have ceaſed to *hold the Head, from which all the Body by Joints and Bands hath Nouriſhment miniſtred to it, and is knit together*; ſuch as have renounced the Belief while they pretend to the Name of Chriſtians, and have themſelves broken the Unity of Faith? Others perhaps who believe it themſelves, may yet not eſteem this Article of ſuch vaſt Conſequence, and they may govern their own Conduct according to that Opinion: But we would fain know how ſuch as think vaſtly otherways, and are perſwaded that it intimately affects the *Vitals* of Chriſtianity, can poſſibly miſs to judge, that the Perſon who denies and impungs it hath deſerted from the *Armies of* Iſrael, and *gone over to the Camp of the Enemy*; and that, ſo long as he continues that way, he muſt in ſome Meaſure be ranked with thoſe ſpoken of, 2. Pet. 2. Verſe 1. *Who ſhould privily bring in damnable Hereſies even denying the Lord that bought them.*

It is readily acknowledged, that in ſuch a Caſe we ought to lament the Loſs of a Fellow-Chriſtian, ſincerely pity his deluded Mind, and maintain a fervent Love to his immortal Soul; which ſhould put us upon every Method whereby we may contribute to his Recovery, and convince him of his Error: Nor ſhould we put off the Bowels of Humanity, but remember ſtill that he is a Man as we are, and that we alſo are in the Body liable to the ſame Miſtakes and Deluſions; we ſhould do nothing that may harden him in his Error, and needleſly fret his Spirit, or inflame his Paſſions, but avoiding *Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-*

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taking with all Malice, (*a*) we ought to ſtudy the Apoſtle's Injunction to Timothy, to be *gentle unto all Men and patient, in Meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them Repentance to the acknowledging of the Truth: And that they may recover themſelves out of the ſnare of the Devil, who are taken captive by him at his Will.* (*b*) But then the endearing Bond of Union which ſubſiſts amongſt true Chriſtians, is unavoidably diſſolved by his *Apoſtacy*; we can no more entertain the ſame Eſteem for him as formerly; nor pay him that peculiar Affection and Regard which are due to the *Houſhold of Faith*, and take their Riſe from that Divine Relation of *one Faith, one Hope, one Baptiſm*.

Nor can it be juſtly alledged that by forming theſe Sentiments of our Neighbour, and acting agreeably to them, *We condemn another Man's ſervant*, and break our Saviour's Precept, *Judge not leaſt ye be judged*: Since 'tis certain that a Man who behaves with Caution and Wiſdom, muſt not beſtow his good Opinion, Affection, or Chriſtian Fellowſhip upon Perſons indifferently; but ſhould examine how far any are fit Objects of them, and muſt be allowed ſo far to determine concerning others as is neceſſary to govern his own Conduct. A good Opinion of a Man is not really at the Command of our Inclinations, as deceitful Expreſſions of Flattery are, but muſt be determined by our Conſcience and Underſtanding; and of all Things in the World, our Eſteem and Love ſeem to be moſt our Property, and leaſt under the Power of others. And yet thoſe loud *Aſſerters* of the Cauſe of Liberty, would under the Protection of *Freedom* it ſelf, by the former Objection, have emptied our Purſes, and impoſed an arbitrary Tax upon us: And by this one, they would force us to value them tho' we can't perceive thoſe Qualities which merit it, and ſhut our Eyes againſt their Blemiſhes and Errors; and they would tear from us that Eſteem and Affection which muſt ever proceed from a free Choice and a rational Conviction: And if we oppoſe this Violence done our Underſtandings, we muſt be traduced as Perſecutors, a Conduct which hath a near Reſemblance to *another Party*, who conſtantly complain of Oppreſſion, and give out that their *Rights are endangered*, whenever they are hindred to tyrannize over their Neighbours.

THe ſecond great Objection againſt *Confeſſions* is founded upon the *abſolute Perfection and incomparable Excellency of the Holy Scriptures*, whence it ſeems plainly to follow that they are ſufficient to all the Purpoſes of Religion: And ſince they are both ſo complete that they need no Addition, and ſo evident that they need no Interpretation; however important and neceſſary any Doctrines be in themſelves, it cannot be neceſſary to determine any thing concerning them that the Scriptures have not determined, or to decide them by any other Explications than the Word of God has given of

(*a*) *Epheſ.* 4. 31. (*b*) 2 *Tim.* 2. 24, 25, 26.

of them. (*a*) And upon this Occaſion the Author of the Occaſional *Paper*, tells us that the contrary Practice " is not only with " out warrant from Scripture, but is likewiſe the moſt ſignal Af " front, and the moſt injurious Reflection that can poſſibly be caſt " on theſe holy Writings: 'Tis denying their Perfection, 'tis ſay " ing all neceſſary Truth is not contained in them, or at leaſt not " in ſo good and proper Expreſſions as it ought to be: The Phra " ſes are more exceptionable, and more liable to be wreſted or " miſtaken than ſome of our own. And thus it can never be con " ſiſtent with the Honour that is due to Chriſt as a Prophet. It " looks as tho' we apprehended we knew the Father, his Nature, " Mind and Will better than the Son did; or at leaſt could clothe " out as perfect Notions of things, in better and wiſer and ſounder " Words, than he was either able or careful to make Uſe " of. (*b*)

By the general Principles laid down in the Beginning, and what hath been ſaid in Anſwer to the former Objection, we hope this alſo is in a great Meaſure removed; ſince it appears that we build all the Authority wherewith we inveſt *Confeſſions*, upon Foundations which are perfectly conſiſtent with the Principles of the *Reformation*, and the abſolute *Perfection and ſufficient Plainneſs of the Holy Scriptures in all things neceſſary to Salvation*, without the Addition of *humane Tradition*, or *humane Explications*: Since we in no Senſe make our *Confeſſion* a *Rule*, in a Conformity to which the Scriptures ought to be meaſured and underſtood by the People; nor a proper *Standard* of Truth and Falſhood in Matters of Religion, which can alone be determined by the Holy Scriptures. And therefore whatever is adduced by any Writer to heighten the Excellency of Divine Revelation, and to eſtabliſh its Sufficiency, Fulneſs, and Evidence, ſhall not only paſs without Contradiction; but be received by us with Pleaſure and Approbation, and meet with the Applauſes due to ſo noble and uſeful a Performance.

So that the preciſe Thing to be conſidered is, Whether *Creeds* may be drawn up in other Words and Phraſes, than thoſe preciſe ones which are to be found in Scripture; not as *Rules of Faith*, but as *Declarations of our own Sentiments*, and Means of diſcovering the Opinion of others concerning religious Controverſies.

And becauſe the *Objection* is plauſible, it repreſenting *Confeſſions* as injurious to the Honour and Dignity of the ſacred Writings, the Glory of which will be ever dear to all who value our Religion: And ſince the leaſt Approaches to any thing that may detract from their Excellency, or give low and unworthy Idea's of that *infallible Rule of Faith*, may juſtly ſtartle every pious Mind; and would affect us with the moſt ſenſible Concern, if we ſuſpected that our Principles or Practice had a Tendency that way: It will not be improper to examine what is advanced by our Adverſaries, and therefore

(*a*) *Vid. Occaſional Paper*, Vol. III. N. 11. p. 15. (*b*) *Ibid.* Vol. II. *N. 1. p. 10, 11.*

therefore we ſhall by ſome Conſiderations endeavour to ſhow that it is reaſonable and neceſſary, for any Church that is reſolved to attain a juſt Satisfaction concerning the *Orthodoxy* of her publick Teachers, and for any Perſon or Society who deſign to make an open Declaration of their own Faith, to expreſs the Doctrines of Chriſtianity in other Words and Phraſes than thoſe of the ſacred Writings; and that they may juſtly expect more of *Eccleſiaſtical Offices*, than an Acknowledgment of their Belief of the Doctrine contain'd in the Holy Scriptures, or any particular Paſſage thereof; and that for theſe Ends *Creeds* and *Confeſſions* of humane Compoſure may be lawfully framed and ſubſcribed, without the ſmalleſt Affront to the Holy Scriptures, or the leaſt Hazard to their Divine Glory and abſolute Perfection and Sufficiency; and that the confining Perſons or Churches in their *Articles* and *Determinations of Faith* to the preciſe Words of Scripture, is an Invaſion upon the *Liberties of Chriſtians*, dangerous to the Purity of Chriſtianity, and expoſed to many Inconveniencies and Abſurdities.

It can't be diſputed by any who ſubmit to the *Apoſtles Authority*, that as there are many avowed Infidels who pay no Regard to the ſacred Writings; ſo there are Perſons of a different Complexion, who tho' they pretend to own them, yet (*a*) being *unlearned and unſtable, wreſt all the Scriptures unto their own Deſtruction*, of which there are evident Proofs in every Age. Cunning and bold Hereticks have the Confidence to profeſs the higheſt Deference to Divine Revelation, to ſubmit to and believe all the Parts of it: And yet they impoſe ſuch Gloſſes upon them as entirely deſtroy the Meaning of the inſpired Pen-men; they diſtinguiſh away their Senſe, and thus, while they keep to the Words, they don't adhere to one Doctrine of Religion; but clothe their *Infidelity* with a falſe Skin of Truth, while they have as little Claim thereby to the Chriſtian Name, as the Aſs with the Lion's Skin had to the Courage or Generoſity of that noble Creature.

Take a particular Text, two Perſons ſhall ſubſcribe it, and yet contradict one another in their Opinion about that very Article, and both of them ſhall fancy the Paſſage applicable to their Purpoſe: A *Socinian*, without Reluctancy, will aſſent to any Phraſes whereby the Divinity of Chriſt is aſſerted in the Holy Oracles; but he perverts the Senſe of them, and explains all the high Titles aſcribed to him, that of GOD it ſelf, ſo, that in his Mouth it ſhall ſignify a dependent Creature: And in the ſame manner, an *Arminian* and a *Calviniſt* differ widely about innumerable Paſſages of *Paul*'s Writings, and when both ſhould ſubſcribe the Words and Phraſes of the inſpired Writer, they would mean different Things, and believe irreconcilable Doctrines. Whence it ſeems evidently to follow, that a Perſon's owning his Belief of theſe Scriptures, and aſſenting to theſe Phraſes, does not let me further into his Opinions than I was before, and is not the leaſt Proof of the Doctrine which he

(*a*) 2 *Peter* 3. 16.

he believes; nor can diſtinguiſh to me a *Socinian* from one who owns the *Deity of Chriſt*, an open Enemy to our bleſſed Saviour from his faithful Subject, in a Word, a *Believer* from an *Infidel*.

Since therefore the Phraſes of the inſpired Writers have been ſo mightily perverted, and wier-drawn from their true Senſe, at leaſt by one of the Parties; ſince People aſcribe to them different Meanings, and when they uſe them, expreſs by them very diſtinct Notions; and ſo, as they are underſtood by Mankind, have become of an ambiguous and indeterminate Signification: It ſeems evident, that theſe Words and Phraſes are not at all ſufficient and clear Expreſſions of a Perſons Faith, that thereby there can be no Security attained as to his Belief of the moſt eſſential Articles of Chriſtianity; nor can a Man publiſh his own *Faith* to the World, and bear Witneſs to the Truth by thoſe Phraſes, nor diſtinguiſh himſelf from the moſt abandoned *Heretick*; yea a Society which is perſwaded that *Socinianiſm* is inconſiſtent with Chriſtianity, were it about to judge of the Qualifications of a Perſon to whoſe Miniſtry it were to ſubmit it ſelf, could not by the help of theſe Teſts diſcover whether he were a *Heathen* or a *Chriſtian*; all which appear to be very glaring Abſurdities, from which it ſeems to follow, almoſt with the Evidence of a Demonſtration, that if theſe Things are at all neceſſary or allowable, and if they ought on any occaſion to be performed, we muſt do it by the help of other Words and Phraſes than thoſe of the Bible, *Phraſes* that are adjuſted to the different Circumſtances of Learning and Controverſy, of Men and Places; *Phraſes* that have a determinate Meaning, and by which it may be in ſome Meaſure known what is profeſſed and believed.

To ſay therefore, That no *Confeſſions* or *Declarations* of Faith ſhould be drawn up in other than Scripture Expreſſions, is to affirm that we muſt be indifferent whether a Man, with whom we go to the Houſe of God and join in Church-Communion, be a Chriſtian or not; that is, whether he believe the fundamental Doctrines of our Religion or only uſurp the Name: That we muſt make ſuch a blind and injudicious Choice of Miniſters, which is a thing of vaſt Moment to a Man that values his Soul, as to be ſo ignorant of his Qualifications; that there is a perfect Uncertainty with us, whether he believes that Doctrine himſelf which we deſign he ſhould teach us, and whether he be a real Enemy to that Faith for the Defence of which he is ſet up.

Hence alſo it follows, That Chriſtians ſhould never *confeſs* their Maſter or his Religion before Men who hate and oppoſe him; and ſhould never obey the Apoſtle's Injunction, 1 Pet. 3. 15. *Be ready always to give an Anſwer to every Man that asketh you a Reaſon of the Hope that is in you, with Meekneſs and Fear.* For I would know how in the World, for Example, I can give a Teſtimony to the Faith of the Goſpel in a declining Age, and without being aſhamed of it profeſs my unalterable Love and ſteady Adherence to Truth, and my Diſapprobation and Hatred of all theſe *Hereſies*, which at any time prevail over the Purity of Doctrine; by ſpeaking and owning only what theſe very *Hereticks* do, and ſubſcribing a Propoſition

nbours.
not in the leaſt remedy this, to alledge the Perfection of
ptures, and the Clearneſs and Perſpicuity of the Phraſes u-
e Holy Ghoſt; and to infer thence that they alone muſt
ent for all theſe Ends: Becauſe, as 'tis hoped that the groſs
f this Argument will appear afterwards; ſo it ſeems e-
r the preſent that this Reaſoning is *Proteſtatio contraria fa-*
a airy Speculation concerning Schemes which we alledge
btain, and affirm would be ſufficient for ſuch Purpoſes;
s plain that in Fact the Caſe is quite otherways, and that
of theſe *Phraſes* does not at all let me into the Knowledge
a's *Principles* of the higheſt Moment in Religion: And
e, with whatever Ornaments ſuch a Scheme for regulating
ions of Faith, may be buſk'd up, and how ſpecious and
er it *may* appear; it can only exiſt in a ſtrong Imagina-
t *will* never ſatisfy any Man's Conſcience, or enlighten his
nding; and the Hypotheſis muſt be falſe becauſe we ſee
Experience.
t this Opinion eſpouſed by many with ſo much Zeal, and
l with ſuch Vehemence; in ſtead of doing Honour to the
s, and being of Advantage to the Truth, ſeems indeed admi-
culated to let in all manner of Errors and Corruptions to
ch, and break down all the Fences whereby they may be
: It affords a noble Covert under which the groſſeſt *Here-*
ſhelter themſelves, and a Diſguiſe by which they pervert
ls; nor could a better contrived Form of Truth and God-
e been wiſhed for by thoſe Deceivers of old, *Which creep*
s, and led captive ſilly Women (*a*): It tends to defile and con-
religious Societies, and deſtroy the very Being of *Church-*
s, the Foundation of which is laid in *one Faith, one Hope,*

ty, that ought to be *a chosen Generation, a Royal Priesthood, a tion, a peculiar People, called out of Darkness unto Light* (*a*): word, 'tis to imitate the Jews, in turning the *Temple of Den of Thieves.* These seem to be a few of the native C ces of the Principle which we oppose, tho' we are far fr ating, that they are the Design or Apprehension of all maintain it.

'Tis true it may be alledged, That Creeds expressed Phrases of our own Contrivance, after all the Care tha ken, are liable to the same Inconveniencies; that others stand them in a different Sense from what we do; and H please themselves with Distinctions and Subtilties, by whereof they'll fancy they can subscribe these humane C in a Consistency with their own Opinions: All this is knowledged, and that there is no absolute Security aga Trick and Deceit amongst Men, and that after all our End may be imposed upon. But the Consequence of this sh engage us to the greater Caution to follow the Meth seem least liable to Mistake, and not to trust to a *Declara* we know is fallacious.

We are already assured, That in the Mouths of dif sons the Phrases of Scripture are ambiguous, and differe stood: An *Unitarian* thinks the plainest Passage, where ty of our Saviour is asserted, may be explained so as t quite contrary, and he tells us that he interprets it if after this a Person's Using these Phrases were receive fying Declaration of his Faith, we would be guilty of *d selves*, and might be charged with the weakest Credulity. ever may possibly happen, yet I have no such Ground that the like hath actually obtained with respect to *Confessi* or that Persons in the like Manner misunderstand them, the Words to contradictory Meanings: On the contrary that *Heretick* refuse to subscribe them, because they t contradictory to their Notions, and can't so easily please with an evasive Distinction; and therefore I see that in gain their End, and till there appear Reason to believe ry, what Ground is there to mistrust a Person of unblemi tation, or to suspect that he does not understand the W Confession in the plain common Sense, and so as he k Church and Society, where he is, understands them.

In the next place, there seems to be a great Deal of in the Opinion of those Gentlemen, who would be tho from that Temper, and a great Hazard of the People's bei thereby, with a very dangerous Turn of *superstitious Thou* are in themselves Nothing, they have no natural Conne Things, and are only arbitrary not necessary Signs of our

(*a*) 1 *Pet.* 2, 9.

erive all their Significancy from Uſe and Cuſtom, nor are a-
t of Words and Phraſes, even thoſe of the Holy Scriptures
ſelves, any way of more Value than others, nor worthy of
: Regard, if we abſtract from the Senſe of them; and the Do-
es which are thereby revealed; ſo that the whole Being and
n of Words, depend wholly upon the Meaning which the
ker or Writer aſſign them: In ſo far therefore as any Lan-
e is unknown, or any Words of a known Language are of an
rminate Signification, they muſt be in ſo far abſolutely uſeleſs;
e Perſon who uſes them without a clear Explication, had juſt
od have ſaid nothing.

therefore any *Scripture-Phraſe* be underſtood by the World ſo as
ean different Things, if the Perſon who ſpeaks in theſe Terms
es to inform me in which Senſe he takes them, he might as
ſpeak *Chineſe*; and very plainly mocks me, while he calls that
ration of his *Faith*, and when one pretends to ſatisfy me by
ing to a Place where CHRIST is called *God*, and yet won't
ſt me what he means by the word GOD, whether what is
y underſtood by that Word when applied to the *Father*, or
a *metaphorical Deity*, as the *Sociniaus* take it, in ſuch a Caſe
the not as well in ſtead of the Word GOD put down an *Indian*
ince he would with equal Clearneſs expreſs his Thoughts in
Caſes. To make then ſuch an Uſe of the *Phraſes* of the *Holy*
ſufficient or at all allowable, is ſo far from conſulting their
, that on the contrary it is turning them into *Charms* and *A-*
: *And it* may be as reaſonably affirmed, that a few of theſe
s written on a Piece of Paper, ſhould cure a Man of Diſeaſes,
by the Help of them, when the Meaning of the Perſon is in-
inate, he can be cleared from the Suſpicion of *Hereſy*.

inks that then only a Regard is paid to Divine Revelation,
he Truths publiſhed by it are believed, and the Words of
nderſtood the ſame Way that they were deſigned by the
ſt; without which an Aſſent to them is to no Purpoſe,
t be called an Aſſent to the Holy Scriptures. When two
, a *Sociniaa* and a *Calviniſt*, ſubſcribe a Paſſage of the *Sacred*
whereby they really deſign to teſtify their Belief of con-
ry Propoſitions, while they agree in the Words; I would
ow if both of them may be ſaid to *believe and receive* that
e; if one of them who impoſes ſuch a Senſe upon the
, as in ſtead of a Truth to mean by them the very Error
ned by the *Holy Ghoſt*, does by his Subſcription in the leaſt
is Belief of Chriſtianity, or any of its Doctrines, and if
Words when they have no determinate Meaning affixed to
an to any valuable Purpoſe be reckoned the Words of the
ſt, or Scripture-Expreſſions, or do not they rather become
ly inſignificant and Nothing but a *dead Letter*, theſe *Phraſes*
n no more be accounted divine Revelation, or claim any
r and Regard, than a Body without a Spirit can be account-
n, or a Skin ſtuffed up with Straw can be look'd upon as
mal: And to look upon the Aſſenting to theſe *Phraſes*, as a

ſufficient Declaration of a Man's *Faith*, a Receiving of the Scriptures, or a Confeſſing of Chriſt and his Goſpel, ſeems to be groſly *ſuperſtitious*, and muſt be built upon the ſame Foundations with the *Popiſh* Doctrine of *Opus operatum*: It is attributing I know not what *magical* Virtue unto certain Sounds and Combinations of Letters without a fixed Meaning, as if they could demonſtrate a Man's *Chriſtian* or an *Orthodox* Believer, whenever they were pronounced or ſubſcribed; and conſequently, by turning *ſcriptural Phraſes* into a Kind of *Charms* and *Spells*, it is the higheſt Injury, and the moſt inſolent Contempt that can be poured out upon them, and a reviving of a worſe than the ancient *Phariſaiſm*, by whom ſo mighty Regard was pretended to the *Letter of that Law* the Spirit whereof they had deſtroyed.

Nor can it be alledged in Anſwer to this, That tho' theſe two Subſcribers of a Scripture-*Phraſe*, which they refuſe to explain, may really deſign to give their Aſſent by the ſame Deed to contradictory Propoſitions; that yet each of them may have a diſtinct Apprehenſion of his own Meaning, and a determinate Notion of that which he takes to be the Intention of the *inſpired Penman*, which is enough to free them from the Charge of uſing theſe Scripture-Words as a *Charm*, or imagining that Sounds without a Signification are poſſeſſed of any real Value or Efficacy: For this does not in the leaſt touch the Difficulty: A Man according to the *Apoſtle's* Rule may have *Faith to himſelf*, but when he pretends to make a *Declaration* of his *Faith*, he muſt calculate it for his Neighbours, and make it ſo that I may underſtand his Meaning; *elſe it entirely* loſes its End; Words are not intended to repreſent a Man's Thoughts to himſelf, in ſuch a Caſe he might modulate his Voice what Way he pleaſed, and when he pronounced the moſt barbarous and unknown Sounds, be thinking on any Subject he fancied moſt.

But Words are evidently the Expreſſions of our Thoughts to others, and in the preſent Caſe they are Means whereby another may be informed concerning my *Faith*, and conſequently they muſt be plain and determinate in their Signification; which I am ſure a Phraſe taken by the Subſcribers in very different Senſes can never be, unleſs they fix upon the Senſe in which they underſtand them. And if this be denied, the Perſon as really ſpeaks in an unknown Tongue to me as if he uſed *Malabarick* Words. The Man who *ſpoke with Tongues* mentioned by the *Apoſtle*, 1 Cor. 14. no doubt underſtood what he meant, and might edify himſelf thereby; but then it was ridiculous for ſuch a Speaker to talk to others, for he truly *ſpake not unto Men but unto God, for no Man underſtandeth him except he interpret that the Church may receive Edifying*: And if the Apoſtle thought that ſuch *Speakers* would be accounted *mad*, by the *Unlearned* and *Unbelievers* who ſhould come in among them; what Thoughts muſt he have entertained of thoſe, who would pretend to *confeſs* their *Faith* and give an Account of their *Doctrine* to others in an *unknown Tongue*, or which is the ſame Thing in *Phraſes* which they knew had double Senſes affixed to them by the World, with

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termining the Senſe which they took them in, ſurely that were poſſeſſed with a more *extravagant Fancy* than the others, e *Papiſts*, I doubt not, will reckon themſelves under unuſual ations to theſe Gentlemen, for never could any Thing be in- more plauſible to recommend *Prayers in an unknown Tongue*, he forming *Creeds* in the ſame Language; for indeed the firſt o be a much fairer Practice: *Prayers* may be underſtood by who puts them up in the Name of the *Congregation*, and immediately addreſſed to God who certainly underſtands ually in all Languages; and if the *Opus operatum* were of acy, ſuch Prayers would be very ſerviceable: But publick of One's *Faith* are deſigned for others and directed imme- to the People, and therefore if they be drawn up in ambi- Words, that is *Words*, which it is doubtful what the Speaker y them, they are in a peculiar Meaſure ridiculous.

we profeſs the Truths of the Goſpel, *give a Reaſon of our e that asks us*, and pretend to ſatisfy others about a Matter eat Importance; if in any Caſe, we ſhould then uſe the Clearneſs of Expreſſion and Openneſs of Mind: And e *Apoſtle* with ſo much Plainneſs and Importunity writes to *things* concerning them that *propheſied*, ſeems to hold with mmon Force in the preſent Queſtion, and to be extremely le to our Purpoſe, 1 *Cor.* 14. ver. 3. *He that propheſieth ſpeak- Men to Edification, and Exhortation, and Comfort.* Ver. 7. *And es without Life giving Sound, whether Pipe or Harp, except they ſtinction in the Sounds, how ſhall it be known what is piped or* Ver. 8. *For if the Trumpet give an uncertain Sound, who ſhall ſelf to the Battle?* Ver. 9. *So likewiſe you except ye utter by Words* eaſie to be underſtood, *how ſhall it be known what for ye ſhall ſpeak into the Air.* Ver. 11. *Therefore if I know aning of the Voice, I ſhall be unto him that ſpeaketh, a Barba- I be that ſpeaketh ſhall be a Barbarian unto me.* I am ſure it ook like a more preciſe Regard to the Scriptures, and 'ay as ſatisfactory, to confine One's ſelf to the Original, n making a *Confeſſion of his Faith* to an ordinary Congrega- peak *Greek*, as to pronounce or ſubſcribe the *Phraſes* of an *ſlation* which have very contradictory Meanings impo- them, while he refuſes to give any Account of his Senſe

be acknowledged by all Sides, That there is or ought to Thing as *Unity of Faith* among *Chriſtians*, and that they together in the Profeſſion of the ſame common *Religion*; their Publiſhing *Declarations* of *Faith* or *Creeds* of any Kind, d to teſtifie their Agreement and *Communion* therein. Now fain know, when a *Socinian* and a *Calviniſt* ſubſcribe the ſage of the *Holy Oracles*, what it is which is teſtified there- an Agreement in the *Belief* of any Doctrine, not the re- nformity of Sentiments, for 'tis plain in theſe things they dely; but an Agreement in *Words* without a Meaning, an *empty Sounds*: And ſurely to look upon this as a Founda-

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tion of Chriſtian *Communion*, and the only or the proper wa whereby a Church can declare its Belief, is the moſt extravagan *Superſtition*, and a converting the Words of the inſpired Writers in to ſo many *Charms*, and forming them into *Machines of Leger de main* by the help of which Truth and Error may be repreſented in th ſame Likeneſs.

The only way to evade theſe Abſurdities which occur to us, i to alledge, That they are as far as we from deſigning to u Words of an uncertain Meaning; and that tho' they think, that th Doctrines of the Goſpel ſhould be expreſſed only in *the Words of th Holy Ghoſt*, yet they are willing to explain what they mean by thei Words and what they take to be the true ſcriptural Senſe of them But if they'll do this, they yield the whole Queſtion, and we are pe ſectly agreed; for to *ſubſcribe* a Paſſage of Scripture taken in ſuch a part cular Senſe, is the ſame thing with Subſcribing thoſe *Phraſes* by whic we determine our Senſe of that Scripture, or with making them Part of our *Creed*; which is all that is pleaded by us.

In reality, 'tis the Doctrines, and not the Words that muſt onl be meant by the Holy Scriptures, when we are commanded to r ceive *them* and ſubmit to them; 'tis they only that can claim o higheſt Eſteem, and the ſacredeſt Regard to their Honour; 'tis th Mind and Senſe of the *Holy Ghoſt* delivered to us by the *Apoſtles an Prophets*, which can alone be called *Divine Revelation*, and reſpecte as the perfect *Rule of our Faith and Manners*, and not empty *Phra* and Combinations of Letters. And conſequently wherever the Doctrines are taught and profeſſed in their Purity, in whatev Terms they be expreſſed, the *Holy Scriptures* are reverenced, an made the *Standard of Faith*: And where theſe Doctrines are denie and contradictory Opinions embraced, there in ſo far the *Bible* rejected, and another *Rule of Faith* is ſet up, and valued more tha Divine Revelation; tho' in the mean time all the *Phraſes* of the *Ho Scripture*, and they only ſhould be uſed by that Perſon, under a pr tence of a more ſtrict Adherence and Submiſſion to the Holy Gh cles.

In vain do ſuch honour God, ſeeing by the falſe or ambiguous Sen they have affixed to the Words of Scripture, *they have made t Commandments* and the Doctrines of the *Bible*, that is, the whole its Deſign, every Thing that is Life and Spirit in it, *of none Effe* Well may ſuch be ranked with the *Hypocrites who honour God with th Lips, while their Hearts are far from him.*

All the *Articles* then which any *Church*, and particularly ours, pla in their *Confeſſions*, are or ought to be the very Doctrines of Chriſ anity, revealed in the *Holy Scriptures*; and we hope with us that th are the Things themſelves, tho' not the *preciſe Words* whereby th are expreſſed: Nor do we ever pretend to give any new *Deciſi* concerning the Truths of Religion, but what the Bible hath give or to add any Explications or Reſtrictions of the Goſpel-Revelatio but what the Word of God it ſelf hath given. When therefo for Example, we in our *Confeſſion* declare our Belief of the *Trini* in ſuch plain and determinate Words, as to make it evident we l

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at the *Son of God our Saviour and the Holy Spirit are by nature GOD*, preme infinite Maker of the world, one GOD with the HER and not *a metaphorical and dependent God*; we aſſert recise ſame Doctrine without Addition or Alteration, which ained in a great many Paſſages of Scripture: This is the thing ed in theſe Texts; and if that Doctrine be abſtracted from believed, as it is by *Socinians* and *Arians*, the Adhering to theſe is not an Adhering to the Scriptures, but only to a *dead Letter*, rds without the things ſignified by them.

at we perfectly agree with the Author of the *Occaſional Pa-* That however important or neceſſary theſe Doctrines be in nſelves, yet it cannot be neceſſary to determine any thing cerning them, that the Scriptures have not determined; or cide them by any other Explications, than the Word of has given of them (*a*). Nor are we chargeable with any of d Conſequences, which he alledges follow the Denial of rinciple; for the Doctrine taught in our *Confeſſion*, is not a- thing, but the ſelf-ſame Thing determined by the Scriptures ning the *Deity of the Son of God*, that is, *We think ſo*: And we ſtayed to prove already, that every Perſon and each Society Right to make all the Uſe that is made of our *Confeſſion*; and what relates to it, they muſt follow the Light of their own ences, and act according as Things appear to them.

T we proceed to ſome other Inconveniencies and Ab ſurdi- s which ſeem to attend the Opinion of theſe Gentlemen, intain that no *Words or Phraſes* but thoſe exactly which occur *acred Writings*, are to be made uſe of in *Confeſſions* or *Declara- Faith*.

ding to this Principle, there can be no *Expoſitions* made of tures to the People by their *Miniſters*, nor any *preaching* of ; all the Publick, or even private Teaching or Inſtructing, conſiſt wholly in Reading of the Scriptures. How fatal this e to Religion, and how plainly it would overturn one eſign of the Miniſtry, needs not be proved: Nor need we Shewing, that it hath been the Practice of all *Churches* in all even of ſuch whoſe Example ought to be of Authority with an the *Apoſtolical Churches*, to expound the Holy Scriptures, h the People the *Doctrines according to God lineſs*, in the Way apted to their ſeveral Capacities and Circumſtances. Thus that after the Return of the Captivity, as the *Levites read to in the Book of the Law of God diſtinctly*, ſo *they gave the Senſe, d them to underſtand the Reading* (*b*). That this Inſtitution ing obtained in the *Jewiſh Synagogues*, and was approved by our ſeems pretty plain (*c*): And what was the common

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caſional Paper Vol. III. N. 11. p. 15. (*b*) *Nehemiah* 8. 8. 4, 15, 16, &c.

Practice, and the received Notion of this Matter, ſeems evident from the *Eunuch*'s Anſwer to *Philip*, Acts 8. 30. *And Philip heard him read the Prophet* Eſaias, *and ſaid, Underſtandeſt thou what thou readeſt?* Ver. 31. *And he ſaid, How can I except ſome Man ſhould guide me?* But it is indeed needleſs to inſiſt upon a Matter, which ſeems to be agreed to upon all Sides; nor have we any Ground to ſuſpect, that thoſe who differ from us in the other Point, are Enemies to the Office of the *Miniſtry*, and to the *Preaching* of the *Goſpel*.

Methinks whatever a Man ſpeaks concerning Religion, he may ſubſcribe it alſo; but he ſhould be much more ready to give the ſolemneſt Aſſent himſelf to every thing which he delivers from the *Pulpit*, as the *Will of God* to the People: Nor can I imagine the ſmalleſt Reaſon, why a *Miniſter* ſhould refuſe to ſubſcribe his own Sermon, and the Doctrines taught in it; ought there not to be as great Sincerity, as accurate Caution that Nothing be ſpoken there without a divine Warrant, as inviolable a Regard to Truth, and as cloſe an Adherence to the Revelation of the Goſpel, and as awful Impreſſions of the Great God and the eternal Concerns of Mens Souls, upon a Miniſter in the *Pulpit* as any where elſe?

When a *Paſtor* of the *Church* ſtands in that Place, from which Nothing but the ſacred Truths of the Goſpel in all their Purity and Certainty ſhould ever proceed; where, if at any time, he muſt *hold faſt the faithful Word as he hath been taught, that he may be able by ſound Doctrine, both to exhort and to convince the Gainſayers* (*a*); where they ſtand as it were *in Chriſt's ſtead*, and ſpeak *as though God did by them beſeech Men to be reconciled to him* (*b*): Will he then venture to deviate from the great *Rule* of his *Preaching*, and play with his own Office, and the Souls of Men, by making Conjectures, and giving way to Gueſſes of his own, the *ſubſcribing* of which as *Articles of Faith* he'll afterwards ſcruple at?

Every Miniſter ought to *ſpeak becauſe he believes*, and when he preaches any thing from the *Pulpit*, by theſe very Words he *confeſſes* his own *Faith* in the moſt ſolemn and awful Manner, and virtually *ſubſcribes* a *Creed* drawn up in theſe Terms; ſo that the ſame Reaſon that will confine *Creeds* to the preciſe *Phraſes of Scripture*, will confine *Sermons* unto them alſo, and then Reading muſt be all that's meant by Preaching. Yea the Argument ſeems much ſtronger in the Caſe of *Preaching* than in the other, for in a *Creed*, a Man or a Society expreſs their own opinion only, and declare what they think Truth, in which there does not ſeem to be the leaſt Hazard in their uſing their own *Words*: But in a *Sermon* the *Preacher* pretends to deliver the Mind of the *Holy Ghoſt*, and tell what he hath revealed unto the People, which would give at leaſt a more plauſible Ground for reſtricting him to *Scripture-Expreſſions*: Yea ſo extremely unreaſonable is this Notion, that it ſeems to be a Conſequence of it, that we ſhould never *write* or *ſpeak* at all about any religious Subject, other-

(*a*) *Titus* 1. 9. (*b*) 2 *Cor.* 5. 20.

other ways than by repeating the *Scripture*; ſince we may always atteſt with our Hand, what we affirm to be our Opinion with our Mouth.

And indeed 'tis ſcarce poſſible for our Adverſaries themſelves, to ſhun a Contradiction of their Notions in their own Practice, as the None-ſubſcribers met at *Salters-hall* ſeem to do, at that very time when they muſt have had that Principle full in their View, and would readily be moſt cautious not to counter-act it. I thought it very pleaſant to take Notice, that after all the Clamour raiſed *againſt Declarations of Faith* in other Words than thoſe of *Scripture*, their *Advices* to the *Exeter* People begin with two *Articles* concerning *Church-Communion*, expreſſed in other Words than thoſe of the *Sacred Oracles*. "We "are, ſay they, clearly of opinion; *Firſt*, That there are Errors in "Doctrine of that important Nature, as will not only warrant, "but even oblige a Chriſtian Congregation to withdraw from "the *Miniſter* or *Miniſters* that maintain and defend theſe Doctrines. "*2dly*, That the People have a Right to judge for themſelves, "what theſe Errors are, and when they are ſo taught and propa-"gated, as will juſtify them in withdrawing from ſuch their *Mi-"niſter* (*a*). Which two *Propoſitions* are *ſubſcribed* by a great many Hands; by doing which, they in ſo far evidently declare *their Belief* concerning theſe two Queſtions of *Church-Communion*, and *private Judgment*, as much as if theſe *Articles* had been ingroſſed with a *Confeſſion of Faith*, and it ſubſcribed by them: Or if there be any terrible Thing in the Name of a *Creed* which ſtartles them, (though theſe would ſeem extremely ſuperſtitious Fears which are begot by a *Word*.) let any *Church* declare their Opinion as to the other *Articles* of *Religion* to the ſame Purpoſe, as is done with reſpect to theſe Two Points, and we ſhall be ſatisfied; being aſſured that whatever external Denomination may be put upon it, it will be all in Effect that is meant or intended by *Confeſſions of Faith*.

This opinion likewiſe hath a very unfavourable Aſpect towards all *Tranſlations* of the *Bible*; and ſeems to make it abſolutely impracticable, for ſuch as are unacquainted with the *Hebrew* or *Greek* Languages, ever to declare their *Faith* and give a publick Aſſent to the Doctrines of the Goſpel, tho' it be an evident Command of our Saviour to all Chriſtians, upon proper Occaſions to *confeſs him and his Goſpel before Men, and to bear Witneſs to the Truth*.

Every Body muſt own that the *Bible* written in the original Tongues, alone conſiſts in a ſtrict Senſe of theſe Phraſes made uſe of by the Holy Ghoſt, and they only can be called the Words of Divine Revelation; and that no *Tranſlation*, for Example, no *Engliſh Phraſes* whatſoever, can have any Title to that Name, or pretend any Dignity and Authority of Scripture-Expreſſions, except only as they are a juſt *Interpretation* of the *Hebrew* and *Greek*, and in ſo far as their Signification correſponds to and gives the true Senſe of the *Original*: And we hope it cannot be denied, that if in ſtead of this, an ignorant Interpreter or *cunning Deceiver*, who was reſol-

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(*a*) Vide, *Advices and Rules agreed to at* Salters-hall, March 10 171$\frac{8}{9}$.

ved at any Rate to promote his favourite Schemes, ſhould tranſlate a Paſſage of the *Greek New Teſtament*, into ſuch *Engliſh Phraſes* as did not agree to the Original, nor expreſs the Senſe of the inſpired Writer; it were extremely abſurd to call thoſe *Engliſh Phraſes*, *ſcriptural Words*, or reckon that a Man who aſſented to them, aſſented to the *Words* of the *Holy Ghoſt*. When therefore a Perſon ſubſcribes a Text as it is found in our *Engliſh Verſion*, and deſigns to declare his *Faith* thereby in *ſcriptural Phraſes*, becauſe he thinks theſe only ſhould be uſed in ſuch Caſes, he muſt be ſuppoſed neceſſarily, by his Subſcription, to approve of our *Verſion* of that Text, rather than any other; and do what is virtually a Declaring, that he thinks the true Meaning of the Original expreſſed thereby; which is the ſame Thing, as to all Intents, as if he ſubſcribed the *Articles* of any particular *Church* in other Terms than thoſe of Scripture, or gave his Aſſent to the *Confeſſions* of a *Party* which he liked beſt.

To give a clearer Idea hereof, it may not be improper to illuſtrate it by one Inſtance. *A plain Engliſh Man* that underſtands nothing beſides his native Tongue, makes a *Declaration* of his *Faith* in *Scripture-Expreſſions* only, and amongſt others for that Purpoſe, he makes Uſe of the Apoſtle's Words, *Rom.* 9. 5. Ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν. Which original Expreſſions of the inſpired Writer may be rendred two Ways. *Firſt*, Thus, as our Verſion hath it, *Whoſe are the Fathers, and of whom, as concerning the Fleſh Chriſt came, Who is over all God bleſſed for ever.* Or *2dly*, Thus, *Whoſe are the Fathers, and of whom as concerning the Fleſh Chriſt came; God who is over all be bleſſed for ever.* Which two *Tranſlations* are pretty different, by the Words of the Firſt the *Deity of Chriſt* ſeems to be plainly enough aſſerted; by thoſe of the Second that Truth is not affirmed, becauſe they may be well enough applied to *God the Father*: Now the Words of both theſe *Tranſlations* can't be denominated *ſcriptural Phraſes*; only he that ſubſcribed one of them, did in reality make uſe of *Scripture-Language*; while he that aſſented to the other, uſed *Words* of *humane Invention*, ſince there was no juſt Foundation for them in the original Language of the inſpired Penman: And conſequently when a Perſon makes choice of thoſe *Engliſh Phraſes*, which he reckons moſt agreeable to the Mind of the *Holy Ghoſt*, does not he thereby in Effect declare that he thinks the *Calviniſt* or *Socinian* Tranſlation, preferable to the other; and ſo, to all Effects and Purpoſes, as much determines the Senſe in which he takes that Scripture, as if he had explained it in *Words* of his own, and ſubſcribed them as an *Article* of his *Faith*?

It is known to all thoſe who have any Acquaintance with Controverſy, how much all Queſtions as to the Doctrines of Religion, depend upon the Manner in which the *principal Texts* relating to them ought to be tranſlated; and it is a Defect in Language, that they do not almoſt entirely do ſo: For could we free our Phraſes of all Ambiguity, and uſe Words in a determinate Signification, that

: the *Original Texts* ſhould be *Tranſlated*, and upon that Ac-
lled them *Scripture-Phraſes*.
ld not *Confeſſions* of this kind be attended with all the ſuppo-
Conſequences; would they not be inveſted with the ſame
, calculated for the ſame Purpoſes, and built upon the ſame
tions with our preſent *Creeds*? And as the Caſe juſt now
(when no *Language* hath the Advantage to be thus per-
lear and determinate) with reſpect to the Scheme of *Decla-
Faith* favoured by our Adverſaries, it is plain that the *Words*
Tranſlation can be reckoned *Scripture-Phraſes*, but in ſo far as
gree exactly to the *Original*: That therefore a Man can ne-
deſired to ſubſcribe any Paſſage of our *Engliſh Bible*, if he
hat it is not rightly interpreted, more than he can be deſired
it to an *Article* in Words of *humane Compoſure*; for ſo the
of that Text will appear to him: And that for any Socie-
poſt that he ſhould ſubſcribe theſe *Engliſh Phraſes*, becauſe
pear to them to be truly *ſcriptural*, is no leſs a *humane Impo-*
d'a humane Deciſion in a religious Controverſy, than the
; for that Purpoſe an Article of the *Weſtminſter Confeſſion*.
n theſe Gentlemens opinion in this Matter were allowed
e could be no *Declarations of Faith* of any kind except in
id *Hebrew*, in which alone the very *Phraſes* written by the
l Penmen are to be found; and conſequently no Perſon
d not underſtand theſe Languages, could ever perform the
ed Chriſtian Duties, of *bearing a Teſtimony to the Truth, con-
Saviour and his Doctrines before Men, and giving a Reaſon of
which is in us, to them that ask it*: Which, beſide other Incon-
ies, ſeems very favourable to the ambitious Claims of the
by its tending to deprive the People not only of the
rivate Judgment, but of *private Practice* alſo.

neceſſarly excluded; by which is underſtood that Part of *Ca*
whereby *Errors* and *Hereſies* are diſclaimed, and renounced: C
Nature is our *ſhort Confeſſion* of *Faith* afterwards called the *N*
Covenant where all the Abominations of *Popery* are particular
owned, with a juſt Abhorrence of them. The Reaſon of the T
and many Paſſages of Scripture; the Regard due to the Tru
the Goſpel, and the Honour of our Saviour's Doctrine; that C
neſs of Mind and conſtant Sincerity, which Chriſtians ſhould
niſeſt on all Occaſions, and eſpecially with Relation to the C
cerns of their Soul; the Duty incumbent upon all theſe who m
tain the *Purity* and *Unity of Faith*, to reject obſtinate *Heretick*
ſeparate themſelves from the unclean; together with the
Caution which every Man ought to have, with reſpect to his
tegrity and Reputation, all concur in demonſtrating that it is
reaſonable and neceſſary, for Chriſtians, upon proper Occaſio
to declare their Deteſtation of monſtrous *Hereſies*, which prev
at any Time in the Church, and to clear themſelves of any Gro
of Suſpicion that they are infected by the Poiſon of them. An
this kind of *Creeds* is eſpecially incumbent upon thoſe who forſak
a falſe Religion or a *heretical Sect*, and deſire to be received into th
Communion of the *Church*.

But now it is abſolutely impoſſible that ſuch a *Confeſſion* can b
compoſed in *Scripture-Phraſes*, becauſe the Hereſies to be renounce
had not then ſprung up; and therefore there could be no Place fo
any Thing, in expreſs Terms, concerning them with the ſacre
Writers. How can the Blaſphemies of the *Manichees* and *Valen*
tians, the Dreams of the *German Anabaptiſts* and other *Fanatick*
the ſuperſtitious idolatrous Practices, and the tyrannical abſur
Principles of the *Church* of *Rome*, concerning *Tranſubſtantiation*, *Pu*
gatory, *the Authority and Infallibility of the Pope*, &c. or any other ex
travagant Notion that may creep into the Minds of deluded Men
and obtain in the World, be renounced, and our *Faith* concernin
theſe Points in Oppoſition to them be expreſſed in *Scripture-Phraſ*
only, when all theſe deformed Monſters are but of moder
Growth; and both the Things themſelves, and the Words where
by they are ſignified, were invented after a finiſhing Hand was pu
to the Writing of the Divine Oracles? But if in order to evad
this Objection, it be owned, that it is allowable to expreſs the *n*
gative Part of a *Confeſſion* in other Words than thoſe uſed by th
ſacred Writers; beſides that they will hereby depart from their ge
neral Principle, they ſeem to yeild the whole Cauſe, ſince it woul
be very eaſie to give ſuch a Turn to a *Creed*, that the Whole of i
may conſiſt of *negative Articles*, ſo framed as to comprehend an
enforce the ſame Things, which are affirmed by the *poſitive* Parts o
a *Confeſſion*.

IN the laſt place, That *Creeds* ought not to be confined to th
Phraſes of the *Holy Scriptures*, but that other *Words* may be law
fully uſed, appears from this Conſideration, namely, That 'tis ſim
ply impoſſible to declare our Belief of *Scripture-Conſequences*, howeve
neceſſar

ary and momentuous they be, in the preciſe Terms of the
And ſo by this Scheme it might be rendred impracticable
Church to own her Belief of, and profeſs her Reſpect for ſome
e Truths of the higheſt Importance; or to make Confeſſion
ne of the chief Articles of our Religion, which ſeems alone
a pretty great Abſurdity, and enough of it ſelf to overthrow
cheme which is juſtly loaded with it.

ould be improper to enter at this time upon Queſtions that
f late been agitated, and upon the Determination of which
eem to lay no little Weight, *viz.* How far *Scripture-Conſequen-*
binding upon a Man who does not ſee them, if they have
Caſe the ſame Authority over our *Faith* with the Words of
cred Oracles and we be no leſs obliged to receive them.
ſtly, how far God will charge home upon any Man, the
lect or Neglect of thoſe *Conſequences* which he does not perceive.
o' perhaps it would be no laborious Task to return an An-
o them, and ſhew the Miſtakes which ſome Writers have
into upon this Head: Yet the doing of it would take up too
place in this Work, and it is acknowledged upon all Hands,
here may be *Scripture-Conſequences* of a very high Nature, that
hs of this Kind may be very important and uſeful in them-
, and that they may be ſuch as claim a ſteady Adherence to
, and a warm Zeal and Honour from all who perceive them.
all only therefore obſerve that the *Reſurrection of the Dead*,
h our Saviour demonſtrates in this way to the *Sadducees*; the
pal Things relating to the Immortality of the Soul of Man;
e State of Happineſs and Miſery; the ſpiritual Kingdom of
iſſiah, and the eternal Salvation from Sin and all its fatal At-
s to be purchaſed by him; the whole Deſign of the *Jewiſh*
monies and Sacrifices, and all the great Truths of Religion
God intended to lead them to the Knowledge of by the
f theſe external Ordinances, in a Word, the whole Reaſon-
the *Apoſtle* in that excellent Epiſtle to the *Hebrews*, and the
ine contained in the great original Promiſe, *That the Seed of the*
ſhould bruiſe the Serpent's Head, which was for ſo many Ages
pe and Joy of the *Church*, were all *Scripture-Conſequences*: And
Iſraelites could not have profeſſed their *Faith* of theſe *Articles*
ey been tied down to the very *Phraſes* of the inſpired Wri-
which, as to the external Form of them, were evidently cal-
l for a legal carnal Diſpenſation, that is, they could not have
ed the *Jewiſh Religion* at all. They might indeed by adhe-
the Letter of the Law, have profeſſed themſelves the *carnal*
f *Abraham*, and ſhowed that they were of the *Circumciſion*: But
they muſt go no farther, they muſt beware of
ling that they were of the *ſpiritual* Seed of *Abra-*
nd *Children of the Promiſe*; no, the *Scribes* might juſtly
accuſed them of ſetting up new *Rules of Faith*, and con-
ling the Perfection, Sufficiency and Perſpicuity of the ſacred
ngs, had they pretended to diſtinguiſh themſelves from them,
ther *Profeſſion* of their *Faith*, and by expreſſing their Belief

of

of what they thought the Deſign of all their Inſtitutions, and the Voice of their whole Ordinances, ſo as to confeſs before the World that they were *of the Circumciſion, who worſhipped God in the Spirit, and had no Confidence in the Fleſh.*

It was one great Thing which our Saviour blamed in the *Phariſees*, that under a pretence of doing Honour to *Moſes*, and adhering to the Law, they maintained that the *Letter* of the *Law* was ſufficient; and that if a Man in his *Faith* or *Practice* kept up to it, there could be no more required of him: Whereby they ſtruck at the Vitals of Religion, and ſtifled the Spirit of it. I can't help thinking, that thoſe who exclaim ſo loudly againſt *humane Compoſures* and would receive an Aſſent to the *Letter* of the *Scriptures*, and *Subſcription* of the *Phraſes* therein contained, by a Perſon, (tho' we be ignorant of his Meaning, and he refuſe to explain the Senſe in which he underſtands them) as a ſufficient *Teſt* of his *Orthodoxy*, or Meaſure of Chriſtian or miniſterial Communion, build their Schemes upon the Maxims of the *Scribes*, and ſeem to introduce into the Chriſtian *Church* the old *Jewiſh Phariſaiſm*.

Theſe are ſome of the native Conſequences of the Opinions eſpouſed by our Adverſaries, and ſuch are the Advantages which Religion and Liberty may expect upon their prevailing in the World. Into ſuch Inconſiſtencies and Abſurdities we can ſcarce miſs to fall, ſo long as *Words* are regarded more than *Things*; ſo long as that Submiſſion, Honour and Veneration due to the ſacred Writings, are paid rather to the *Phraſes* than to the *Truths* and *Doctrines* contained in them; and in ſtead of the *Purity of Faith* and the conviction of the Underſtanding, *empty Sounds* are look'd upon as a diſtinguiſhing Mark of *Chriſtianity*; and an Agreement in *Words* and Combinations of *Letters*, a ſtrong enough Foundation for *Chriſtian Communion*.

THere are two Paſſages in two remarkable Papers lately publiſhed, which fall in naturally upon this Occaſion, and it may not be improper to make a very ſhort Obſervation upon them. In the 5th of *the Reaſons for not ſubſcribing the Paper offered at* Salters-Hall *March* 3, 1718,19, publiſhed by the *Nonſubſcribers* they ſay, "We have "always thought that ſuch humane *Declarations of Faith*, were far from "being eligible on their own Account, ſince they tend to narrow "the Foundations of Chriſtianity, and to reſtrain that *Latitude* "*of Expreſſion* in which our great Legiſlator has thought fit to deli-"ver his Will to us.

To reduce *Chriſtianity* within ſtraiter Bounds than our *Saviour* hath thought fit, is certainly extremely culpable: To fix narrower Terms of *Chriſtian Communion*, than the Author of our Religion hath appointed; and exclude our Neighbours from the Fellowſhip of the Saints, or the Privileges of the *Church*, becauſe they refuſe to comply with thoſe Terms, is both uncharitable to our Brethren, and a preſumptuous Uſurpation upon the Prerogative of our great Maſter. We are far from pretending to alter the *Land-marks of Chriſtianity*, or build upon any other Foundations beſides theſe which Chriſt and his Apoſtles have laid; and whether we have done

done ſo or not, muſt depend upon an impartial Enquiry into the Doctrines eſpouſed by us. But it ſeems not eaſie to comprehend what is underſtood by that *Latitude of Expreſſion*, in which our great Legiſlator is ſuppoſed to have delivered his Will; for indeed properly ſpeaking there may be a *Latitude of Things*, of *Terms of Communion* and *neceſſary Articles of Faith*: But there can be no ſuch thing as a *Latitude of Expreſſion*; becauſe all Words ought to be of a fixed Meaning, that is, ought to be of a determinate *Meaſure*, and can't be ſtretched wider according to the Fancy of the Reader; and agreeably hereto the Words of Scripture have but one Meaning, the *Holy Ghoſt* deſigns by them to repreſent to us ſome determinate Doctrine or Truth, and if that be miſapprehended, whatever become of the Expreſſion, we refuſe, or neglect to receive that Part of the Goſpel-Revelation.

To imagine that our *bleſſed Saviour* delivered his Will to us in ſuch extended and variable Expreſſions, that they might ſuit the Palate of all Parties, and comprehend every Sect; that they were ſo ſupple as to bend to the Notions, that this and the other Man ſhould take up of the Truth pointed at in them; and were of ſuch a *Latitude*, that Perſons who thought very differently concerning the Doctrines, might ſafely enough aſſent to the Expreſſions, and every Man explain them his own Way; is imagining ſuch a *Latitude of Expreſſion* in the Scriptures, as renders them of no Meaning or Signification that can be depended upon, 'tis forming them into a *Nole of Wax*, and ſo entirely deſtroying their Authority, and counteracting all the valuable Ends for which they were delivered to us. And I am afraid that the *Words* of the *Nonſubſcribers*, may be thought by ſome to look this way; how diſtant ſoever this might be from the Intention of many worthy Perſons of that Number.

The Author of the *Occaſional Paper* tells us, "That where Men "do declare their Aſſent to all the Expreſſions in which theſe "Doctrines are delivered in Scripture, tho' they ſhould not re"ceive, or tho' it may be they object to Explications in unſcriptural "Words, they are not to be denied the Communion of the *Chriſti*"*an Church*, merely on that account (*a*). It is eaſily acknowledged that no Perſon who receives the *fundamental Articles of Chriſtianity*, and diſclaims all Errors that ſtrike at the Life and Eſſence of the Goſpel, can be juſtly denied the *Communion of the Church*: But if we abſtract from the Doctrines of Religion, what Force or Efficacy can be in an Aſſent to the *Expreſſions* of the *Scripture*? There is Reaſon to ſuſpect, that a Perſon means another thing by theſe Phraſes than the Scriptures mean, and really denies the Truth revealed in them: To ſuppoſe that an Aſſent to the Expreſſions will entitle him to *Church-Communion*, is to expoſe the *Bible* to the utmoſt Contempt; and in reality to make them ſo many *Charms*, whereby a Man, without conſidering what he believes in his Heart, may be enchanted into *Orthodoxy*: If the *ſubſcribing* theſe Expreſſions do not involve

(*a*) *Occaſional Paper* Vol. III. N. XL p. 8

involve a Belief of the Truth, and ſignify ſomething that is plain and determinate, it becomes an airy Phantom, and in a literal Senſe only a *Form of ſound Words without the Subſtance.*

In the *Confeſſions* of our *Faith*, we muſt profeſs Things and not Words; and Expreſſions aſſented to, are to be regarded only upon the account of what is ſignified by them: This is the account which the *Apoſtle* ſeems to give us of this Matter. *Hold faſt*, ſays he to Timothy, *the Form of ſound Words, which thou haſt heard of me, in FAITH and Love which is in Chriſt Jeſus; THAT GOOD THING which was committed unto thee keep by the Holy Ghoſt, which dwelleth in us* (*a*); It was real *Faith*, and *that good Thing*, which put Life into the *Form of ſound Words*, and made them what they were; and had he let go *that good Thing*, and departed from *the Faith*, his *Form of ſound Words*, and the loudeſt Aſſent to *Scripture-expreſſions*, would have neither ſecured to him the Dignity of his *Office*, nor the *Communion of Saints*; But they would have had the ſame Influence on the Aſſenter to theſe Expreſſions, that the Gift of Tongues hath on a Man who wants Charity, have made him *a ſounding Braſs and a tinkling Cymbal.*

THUS we have endeavoured, in ſeveral Inſtances, to lay open the abſurd Conſequences, which ſeem to demonſtrate the Falſhood of their Opinion who would confine all *Confeſſions of Faith* to the preciſe *Words* and *Phraſes* of the *Holy Scriptures*; and that it is highly reaſonable and neceſſary for Chriſtians, upon ſome Occaſions, to diſtinguiſh themſelves from *Hereticks*; and profeſs the Purity of the *Faith* in *other Words and Phraſes.* It remains, that we ſhow more directly, that *Confeſſions* framed in ſuch a Method, are not in the leaſt injurious to the Dignity and Excellency of the Holy Scriptures; and are no ways inconſiſtent with the *Proteſtant* Principles of the *abſolute Perfection, Fulneſs* and *Perſpicuity of the Sacred Oracles, with reſpect to all the Concerns of Faith and Salvation*: And ſeeing what hath been already advanced, may be eaſily applied by any to this purpoſe, we ſhall but very briefly mention two or three Conſiderations, each of which we hope may by it ſelf prove a ſatisfying Anſwer to the Objection.

That the *Expreſſions* of the *Scripture* are not ſufficient for all the Ends of *Confeſſions of Faith*, does not in the leaſt flow from themſelves, nor depend upon any ſuppoſed Defect in the *Holy Oracles*, which needs to be ſupplied: But is entirely owing to the Ignorance and Wickedneſs of vain and cunning *Hereticks*, who pervert their Meaning, and impoſe a Senſe upon them directly contrary to the Will and Mind of our great Legiſlator. And conſequently the Neceſſity of other *Phraſes*, in order to our giving or receiving from others, a ſincere and undiſguiſed Account of the *Faith* that is embraced, in an Age where ſuch Corruptions prevail, does not bear the ſmalleſt Reflection upon the *Word of God*: But muſt be imputed wholly to the Errors and Deceits of Mankind.

Phraſes

(*a*) 2 *Tim.* I. 13, 14.

Phraſes which have no determinate Signification affixed to them, are of no manner of Uſe, and give no Inſtruction to the Hearer: And *Words* which in the Mouth of the Speaker are of an ambiguous Interpretation, and when pronounced by different Perſons may ſignify different and contradictory Doctrines; methinks can by no Man, who deals ingenuouſly, be depended upon as a ſufficient Teſt of a Man's Orthodoxy, or received as a tolerable Argument of his true Opinions. And to ſay that *the Words of Scripture* are often expoſed to this Fate, and meet with ſuch Treatment in the World; is to ſay no more, than what we have daily Experience of, and what is affirmed in direct Terms by the Apoſtle, 2 Pet. 3. 16. where he tells us, *That there are many Things in the Epiſtles of* Paul *which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures unto their own Deſtruction.*

Theſe *Phraſes* of the ſacred Writers, as they lye in the *Holy Scriptures*, might be perſpicuous enough, and ſufficiently expreſſive of the Doctrines of Religion: But ſurely if we conſider them as uſed by theſe *unſtable* Perſons, *wreſted* and perverted, they could not poſſibly be a ſatisfying Evidence of the Purity of their Faith. The Apoſtle informs us that the beſt and pureſt Things may be perverted to the worſt Purpoſes, ſo that the *holy Law* of the bleſſed God himſelf, is made an Engine of Sin to advance its Dominion; *that Sin*, ſays he, *taking Occaſion by the Commandment, wrought in me all manner of Concupiſcence. And Sin, that it might appear Sin, working Death in me by that which is good* (*a*).

Can it then be juſtly reckoned any Diſeſteem of the *ſacred Writers*, to alledge that the Words of them may be ſhaped into a Diſguiſe, deſigned to give falſe Ornaments and a deceitful Beauty to the moſt deformed Monſters of *Infidelity*, and under a fair Appearance to conceal the Poiſon and Malignity of *Error*. And when theſe *Phraſes*, in themſelves ſo good and innocent, are formed into a Covert, under which *Heretiks* ſcreen themſelves; and a Retreat from which they make Excurſions into the Regions of Light and Truth, and whither, when attacked by the ſtrongeſt Arguments, they flee back for Shelter: Is it a Crime to detect them, to pull off the falſe Face; and by a prudent Caution, to preſerve our ſelves from the Danger of Infection from a lurking Plague, and the Guilt of *partaking of other Mens Sins*, and entertaining *Communication* with the *Works of Darkneſs and Error*? So that to affirm that it may be neceſſary, in the *publick Creeds*, to make Uſe of *Phraſes* that are not to be found in the *Scriptures*, is not in the leaſt to alledge that the Scriptures are *deficient*, or the *Expreſſions* of them not *full* and *clear*: But only that there are Men in the World who *wreſt* them; and that cunning *Heretiks* uſe them in a Senſe quite different from their genuine Meaning, and ſo only make a Pretence of them, to lead away *unwary* Souls by their fair Speeches, aſſuming the *Form*, while they have no Remains of the *Power* of Truth and Light.

(*a*) *Rom.* 7. 8. 13.

In the next Place, tho' it ſhould be aſſerted, that the T revealed in ſome Paſſages of Scripture, may be expreſſed in pl Terms, and ſuch as are not ſo liable to be wreſted by *Hereticks*; that Words may be found out, not ſo much expoſed to the D vantage of an ambiguous indeterminate Meaning, and under w it may be more difficult to conceal a falſe and dangerous Opini Yet this would not be the leaſt Reflection upon the *Perfection Sufficiency* of the *Scriptures*; and to think otherwiſe muſt proceed f very miſtaken Notions hereof, and from a falſe Idea of the *prop Principles.*

The Excellency of any Compoſure, conſiſts in all the Parts being exactly ſuited to the Ends for which they are deſign and agreeably hereto the *abſolute Perfection of the Holy Scriptures* i their having all their Parts, every Word, every Phraſe, propor ned in the wiſeſt and beſt Manner to the Purpoſes of the g Legiſlator, and ſo contrived that they are both ſufficient for all Ends of divine Revelation; and that they gain theſe Ends in moſt admirable and excellent Manner: And it were highly in rious to the Glory of him whoſe Underſtanding is infinite, and the Dignity and Honour of the Bible, to ſuppoſe that any *Word* ours can be fitter, or in a better Manner expreſſive of Goſpel-tru But then it is affirmed without Proof, that in Order to the *fection* of any Part of the *Bible*, the Doctrine contained in it ſho be repreſented in the moſt clear and plain Manner, that coul thought of: For how valuable ſoever a Quality this might be thou if taken ſeparately; yet if we conſider any *Text* in all its Circ ſtances, and with a Relation to the other Parts of the *Bible*, the complex Deſign of divine Revelation; perhaps a greater gree of Perſpicuity would diminiſh its Luſtre, and leſſen the cellency of the whole. God may have wiſe and good Purpoſes accompliſh by the Scripture, which will make it neceſſary that the Parts of it be not equally clear, nor the Phraſes ſo perſpicu as they might have been. And that this hath obtained in Fa very evident. Can any Body queſtion whether theſe Places of *Old Teſtament*, by which the *Immortality of the Soul*, the *Reſurrectio the juſt*, the *End and Meaning of the whole ceremonial Law*, with m other *fundamental Articles of their Faith*, which were revealed to *Jewiſh Church* might have been made much clearer, and plainer preſſions of them found out: They were revealed indeed by t *Scriptures*, but ſo far were theſe *Scriptures* from being expreſſed w the utmoſt *Perſpicuity*, that long after them, *Life and Immortality ſaid to be brought to Light by the Goſpel.*

Is it not evident, that there are *Phraſes* which would expreſs t Truths with more Clearneſs, than our Saviour's *Parables*, tho' were levelled principally at the plaineſt Things in Religion *Practice of it*. His *Diſciples* did not underſtand the Meaning of t till they were explained in more perſpicuous Terms; and yet t *Parables*, as delivered in the publick Aſſemblies, were a Par the *Holy Oracles*. Our Saviour himſelf gives us this Reaſon o Conduct, *Mark* 4. 11. *And he ſaid unto them, Unto you it is give*

Mysteries of the Kingdom of God; but unto them that are without all things are done in Parables: v 12. *That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their Sins should be forgiven them.*

these *parabolical Scriptures* been made plainer, they would ve been so accurately adjusted to the Legislator's Intention; requently that additional Perspicuity, in stead of raising xcellency, would have proved an evident Imperfection. he *Apostle* tells us expressly, that *in the Writings of* Paul *there Things hard to be understood*, which Things certainly could en delivered in clearer Expressions.

infinitely wise God had several different Purposes to serve, spect to different Persons and Circumstances, by the Holy ras: And the admirable *Perfection* of those *divine Records*, ot be made to depend upon the utmost Degree of any one r, or their Fittedness to one particular Case; but it really in the Frame and Disposition of the whole, and all the t it, when taken together, being exactly adapted to the e State and Design of the Gospel Revelation. And it is to answer all the Cavils of Adversaries, with respect to rspicuity of the *Bible*, if the necessary Truths of *Religion*, and Doctrines which God requires the Knowledge of from sinhristians, be revealed in the *Scripture* with that *Certainty* and e that Persons of whatever Capacity may attain the assured ee of them, in a diligent Use of all appointed Means, and le Dependence on the enlightning Assistances of the Holy who *lead* those that have such a sincere and pious Disposi*to all Truth*: But then the *Perspicuity* of *Scripture-Expressions* is ed for *Diligence* and not for *Laziness*; it is plain enough to prehended by a careful and impartial Enquirer, but it is not , but that it may be easily mistaken by a Mind biassed with ces, clouded with Passions, dissolved into soft Pleasures, or up with Pride or Vanity; nor is it such a Clearness that it immediately perceived, and give Light to a Man abandohis *Ease*, and who will not be at the Pains to search after

So that the Perfection and Perspicuity of the Scriptures, of such a Nature, as to suppose that the most obvious *Ex*of Christian Doctrines, are always made Use of, and that it ssible to fall upon plainer and easier *Phrases* than are to be n some Texts.

the *Holy Scriptures* and *Confessions of Faith* calculated for the rposes, it were an impious Vanity, and a contemptuous ment of *the Word of God*, to think any *Phrases* but scriptu- necessary; or that *Creeds* could be better formed in Words own; since that were to imagine that we could contrive more adapted to their Design, than those of the Spirit of re to his. But if the *Scriptures* were levelled at another han *Confessions* are, and so the Composure of them was to ilated by different Measures; then it cannot be the malfection upon the *Scriptures*, that some *Phrases* may be more

proper for *Creeds* than the precise Terms of the Bible; becau tho' these Terms were infinitely well suited for their own Desig they needed not be perfectly adjusted to the Intentions of an ther Composure.

Now the *Holy Scriptures* are designed for a perpetual and univers *Rule of Faith and Manners*, to all Places, in all Ages, and with respe to Christians of whatsoever Language or Condition; and therefo the *Phrases* of them must be fitted to this comprehensive and enlarg View, and must not be confined to the special Circumstances of th Age or Country. On the contrary, *Confessions of Faith* are of a l mited Nature, they must be adapted to the particular State of N tions and of Periods; to the *Heresies* which at any Time rage wit the greatest Fury, the various Subterfuges of Hereticks, and th Disguises under which they endeavour to conceal themselves what Sense they use Words in must be examined, and the differe Turn which their Schemes and Notions may take must be consid red, in order to form a *Creed* aright: And so according to the Va riety of Cases, some Phrases may be proper in one Case, whic in another would entirely miss the End, and different Churche may see it fit for them to make Alterations in their *Creeds*, and u different Expressions.

Now where is the smallest Injury done to the *Holy Scriptures*, it should be asserted, That the Phrases of a general universal *Ru* are not always the fittest for the special Uses of a particular Soci ty; that the Words of a humane Composure may better answ the Exigencies of a particular Age or Place, and may be more p actly proportioned to the Nature of some Errors, and the Circum stances of some Hereticks, than the scriptural Phrases: Becau these were not designed for that single Case, but had a much mo extensive View; while in the mean Time it is acknowledged tha the *Words* and Terms of the *Bible* are incomparably better adjuste to the Ends of the *Holy Ghost* in inditing them, than any Words Man's devising can possibly be.

But there remains one Consideration further, which we hop will fully clear this Matter, and demonstrate the Vanity of th Objection, and that the present Question hath no Relation to th *Excellency* or *Perspicuity* of the *Holy Scriptures*, nor can have the smalles Influence upon the *Protestant Principles* concerning them.

When we speak of the *Perspicuity* and *Plainness of Scripture Phrase* we evidently consider them as they ly in the sacred Oracles, an as they are Expressions of the Christian Doctrine and of the Min of our great Legislator. And so the only Meaning of the *Protestan Principle* is, That in the Scriptures the Holy Ghost hath reveale to us the Will of God, and the Truths of the Gospel whereof h requires the Belief, in so simple a Stile and in so plain a Manner that without any *Addition* or the Authority of humane Explicat ons, every ordinary Christian, who with Sincerity and Diligen shall make Use of the Means laid to his Hand, may find out th true Sense, and attain the Knowledge of Things pertaining t Salvation: And consequently that the *Bible* is of it self, indepe

de

adition and of the Church, *a full perſpicuous and infal-*
Faith and Manners. So that when we ſpeak of the Plain-
ncellency of Scripture Phraſes, we conſider them as the
e Holy Ghoſt, and Expreſſions of the Mind of God to us.
Senſe none ſhall be readier than we to acknowledge
y and Evidence of Scripture Expreſſions; that they
Declarations of the Mind of the Holy Spirit, concern-
hs of Religion, as the moſt determinate Phraſes of any
nfeſſion can be, and incomparably better adjuſted to
divine Revelation: And that there is no Manner of
d *Uncertainty* in their Signification. For my Part I al-
t many *Texts* of *Scripture*, as plain and poſitive Decla-
e *Divinity* of our Saviour, and his being *one God with*
could be invented; and that the Words of the *Bible*
nd determinate, not only with regard to this, but alſo
important Articles of our Faith, as the Words of any
o that had the very Phraſes made Uſe of in the *Weſt-*
ſion, to affirm the *Divinity of our Saviour* and contradict
d *Socinian Hereſies* been inſerted in the *Scriptures* by the
riters; I would not have thought them more clear and
freer from Ambiguity, or the Hazard of being taken
Senſes by different Perſons, than the Expreſſions
ſpired Writers actually made Uſe of, really are. So that
ope we entertain as high Notions of the *Sufficiency*
y of the *Scripture Phraſes*, as our Adverſaries can poſſibly
far from comparing with them, even in the Point of
e Words of any humane Compoſure, or the *Creed* of
hatſomever.

do we make Uſe of other *Phraſes* in the *Declarations*
and upon that very Account, that theſe of the *Bible*
le and *indeterminate*, and ſo liable to an ambiguous Sig-
at an Aſſent to them would not be a ſufficient *Teſt* of
Orthodoxy? And how is this reconcilable with what
ſt now acknowledged concerning the Clearneſs and
e *Scriptural Phraſes*?

is very evident. *Confeſſions of Faith* are not immediately
give an Account of what the *Holy Ghoſt* ſays con-
an *Article*; but of what ſuch a Perſon or *Church* be-
ſo the Words of a *Creed* or *Confeſſion* are not Expreſſi-
'ill of the *Holy Ghoſt*, but of our *Faith*, and of the Mind
r: And when a Conſideration is had of the proper
ich *Creeds* ſhould be drawn up, the Queſtion is not
Phraſes be very plain Significations of the Mind of
in the Bible; but whether they'll be a clear enough
your Mind, who makes the Profeſſion of your Faith;
poſſible that theſe *Words* as they ly in the *Scripture*, may
it, and without any Ambiguity, and yet when made
, they may be of a very intricate and uncertain Mean-
'tis the Senſe of the *Speaker*, or *Subſcriber* of a *Confeſſion*,
Thing wanted: And if we be not informed what

Meaning

Meaning he affixes to them, how plain ſoever the Scriptural P
ſes are in themſelves; with reſpect to the preſent Caſe they
be very obſcure, and evidently inſufficient.

Every Body in the leaſt acquainted with Language, muſt be
ſible that the *preciſe ſame Words* may have different Significations
ſhould be interpreted differently according to the Circumſt
of the Perſons who uſe them, their Way of Writing, the A
which they lived, and the *Sect* or *Party* to which they be
That in the Mouth or in the Writings of one Perſon they may
a plain eaſie Meaning, level to every Body's Capacity; wher
thoſe of another, they may be very intricate and ambiguous
except he uſe clearer Expreſſions, it may be impoſſible to
any Aſſurance of his Sentiments.

The Signification of Terms is altered by a Variety of Cau
which it will be ſufficient to give one Inſtance: Theſe Wor
famous in Theological Controverſies, *Merit*, *Satisfaction*, *Pri*
tar, *Sacrifice*, &c. have been applied to extremely diſtant Purp
and the Meaning of them came at length to be entirely chan
ſo that theſe Words have a very different Signification in the
tings of *Tertullian*, *Cyprian*, &c. from what they obtain in the C
poſtures of *Bellarmine*, *Suarez*, and their Aſſociates.

Now ſhould Perſons living in theſe diſtant Ages, have ſubſcri
Creeds compoſed by them, wherein ſuch Phraſes frequently
curred, their Aſſent to them would have been ſo far from te
ing the *Harmony* of their *Faith*, or laying a Foundation for
Communion; that on the contrary, with one Man ſuch a Subſ
tion would have ſignified that he was an orthodox Chri
with another Man it would have been declaring that he was
piſt.

And had theſe Terms been aſſented to by a Perſon livin
ſome of the intermediate Ages, when there was not a total Ch
made in their Signification, and it was uncertain whether
ſhould be underſtood according to the Uſe which *Cyprian*, or
Suarez makes of them, it ſeems evident that his Subſcription w
have been abſolutely uſeleſs; becauſe theſe *Phraſes* were then
ambiguous, and ſo extremely unfit to give a clear Repreſent
of a Perſon's *Faith*. But will this in the leaſt reflect on the
guage of the *Primitive Fathers*; or will it argue that they did
write clearly and plainly, becauſe afterwards the Phraſes u
them became indiſtinct and dubious?

I know that Words in the *Scripture* are taken in the mo
vious Senſe, and that which, conſidering all Circumſtances,
be their Signification according to the exacteſt Rules of the
Criticiſm; I know what the fix'd and determinate Meaning o
Phraſes was at that Time; and am ſure, that the *Holy Ghoſt*
ring the Prophets and Apoſtles, could never miſtake the juſt
of Words, or take them in a ſtrained foreign Way; that he
could have a Deſign to hide his Mind, and diſguiſe his Doctr
ambiguous and deceitful Terms; that the Scriptures dictat
him were perfectly harmonious in all their Parts, adorned

noble Simplicity, and free from any Degree of Artifice. And therefore the Expreſſions of the *Sacred Oracles* are an open, plain, and impartial Repreſentation of the Doctrines contained in them; and are ſimple and fixed in their Signification, ſo as they may be underſtood by all who ſincerely apply their Minds to the Diſcovery of the Truth.

Upon the other hand when theſe Phraſes are made uſe of in *Confeſſions*, they are the Words of fallible Men, and it may be of cunning Hereticks, who want only ſo fair a Vizard, as the Form and Appearance of *Scripture-Expreſſions*, under which they may conceal the Poiſon of their *Errors*; and impoſe upon the ſimple, who may, and certainly on one ſide or other do, miſtake the genuine and original Senſe of theſe *Scripture-Terms*, and conſequently in their Mouths they expreſs very different Things from what they do as they ly in the *Bible*.

We have the moſt convincing Experience that theſe Phraſes, in the Age and Country where the Creed is formed, are underſtood variouſly by ſeveral Men; one of them means one thing, and another the quite contrary, when he pronounces them: In which Caſe it is evident they are dark ambiguous Words, the Signification whereof is to be determined, that they are not at all ſufficiently plain Expreſſions of a Man's *Faith*; it is impoſſible without an Explication to know what is meant by them, and more clear and eaſy Terms muſt be made uſe of, in order to attain any of the valuable and neceſſary Ends of *Confeſſions*.

But then this hath really nothing to do with the Diſpute concerning the *Perfection* of the *Scriptures*: For theſe very Phraſes, which are obſcure and ſcarce intelligible Expreſſions of the Thoughts and Opinions of a Man, or a Society now a days, conſidering the different Nature and Circumſtances, as we have juſt now in part repreſented; yet may be, and are very diſtinct and clear Expreſſions of the Mind of God, as they ly in the *Scriptures*, becauſe 'tis really this Difference of Perſons and Circumſtances which occaſions the Obſcurity, and makes the Words unfit in one Caſe, which are made uſe of with infinite Wiſdom in another.

Tho' therefore we with Confidence affirm, that other Words and Phraſes are abſolutely neceſſary to give a fair and plain *Confeſſion of the Faith* of *Chriſtians*, and diſtinguiſh betwixt thoſe who receive the Truths of the Goſpel, and ſuch as have fallen away from them, and been led aſide by *Errors* and *Hereſies*; conſidering the preſent State of religious Controverſies, and the ambiguous Senſe in which Scripture-Phraſes are at preſent uſed by different Perſons: Yet ſince we maintain, in perfect Conſiſtence herewith, the *abſolute Sufficiency Fulneſs* and *Perſpicuity* of the *Sacred Oracles*; yet the *Phraſes* in them are choſen with admirable Wiſdom, and in all reſpects ſuited to the Nature and Deſigns of a Book, that was to be a complete and infallible Rule of Faith and Manners to all the Members of the Church in all Ages; and that theſe Terms are, without the Authority of any humane Explication, clear and certain Expreſſions of the Mind of the *Holy Ghoſt*; it is evident we act in a perfect

Agreement with the *Proteſtant Principles*, and are not chargeable with the ſmalleſt Appearance of Diſregard to the Honour and Excellency of the *Divine Writings*.

Every body in the leaſt acquainted with the Principles of the *Church of Rome*, and the State of the Controverſy, muſt ſee that the only Diſpute is, Whether without the Interpoſition of the *Church* and the Help of *Tradition*, the *Scriptures* are of themſelves a ſufficiently full and plain Declaration of the Mind of God, and the Doctrines of Salvation to the whole Body of Chriſtians: But not at all, Whether the *Phraſes* of *Scripture* are a clear and plain enough Expreſſion of the Mind of Men, and of the Opinions of this and the other particular Church or Perſon; nor whether it may not be neceſſary for them, upon ſome Occaſions, to *confeſs Chriſt* and *give a Reaſon of the Hope which is in them* in other Words: This is a Queſtion the *Papiſts* are not in the leaſt concerned in, nor can the Determination of it, have the ſmalleſt Influence upon the Controverſy betwixt the *Proteſtants* and them relating to this Point.

It ſeems then to flow from an entire Miſtake of the Queſtion, that our Opinion, concerning the *Phraſes* and *Terms* in which humane *Confeſſions* may and ought to be expreſſed, is alledged to be a Departure from the *Proteſtant Principles*, and an Approach to the *Popiſh* Maxims, and that ſo very unconnected and diſtant Controverſies as theſe are, ſhould be ſo unreaſonably confounded together.

As a very great Injury is done to all the *Reformed Churches* who make the ſame uſe of *Confeſſions* that we do, and they are treated in a Method which hath as little Claim to good Manners and Modeſty as to Juſtice, when they are ſo loudly accuſed of Self-contradiction, and of Detraction from the *Holy Scriptures*; ſo an Affront is indeed offered to the *Bible*, when an imaginary Regard to the Excellency and Perfection of it, is made a Handle to promote the Intereſts of a Cauſe in which it is no ways concerned, and to influence the Minds of the ſober and more religious Perſons, who will, no doubt, be extremely moved by every thing which hath the leaſt Appearance of ſullying the Glory of Divine Revelation, or contradicting the Sufficiency and Perfection of the Word of God. Nor is any Honour done to the Scriptures to drag them into the Field of Controverſy; and out of their Dignity, Excellency, and Perſpicuity, to buſk up a *Form of Truth and Godlineſs* under which Notions of a very different Nature might appear more plauſible, and make deeper Impreſſions upon *Chriſtians*.

HAVING ſo fully conſidered theſe two great Objections a gainſt *Creeds*, which contain almoſt the whole Strength of ou Adverſaries; and endeavoured to vindicate the Principle and Practice of our *Church* in this Matter, from the Charge of *Tyranny*, or any Mixture of *ſpiritual Uſurpation* over the Conſcience of Mankind, and the unalienable Right of *private Judgment*; an from the Imputation of any thing that is diſhonourable to th

ſacred

itings, or contradictory to the *Proteſtant Principles*: There only an Objection or two of leſſer Moment to be conſide- ed they will be the eaſier removed, becauſe now in our Rea- we may proceed upon the Suppoſition, *That Confeſſions are greeable to the Liberties of Mankind, and to the Dignity and e of the Word of God.*

Third Kind of *Objections* which are brought againſt *Confeſ-* re founded upon the bad Influence which it is alledged they on the Intereſts both of *Learning* and *Religion*. It is ſaid the confining Men to the Belief of certain *Articles*, or at depriving them of worldly Advantages ſuch as their *Sti-* upon their publiſhing Opinions contrary to the *publick Stan-* is a mighty Biaſs upon their Underſtandings, ſtraitens them ir Inquiries after Truth, prepoſſeſſes with Prejudices, and ins great and noble Advances in Knowledge: that hereby have a great Argument to become *Hypocrites*, and ſo to be to all Religion, while they are afraid to declare their real Sen- ts, and tempted to counterfeit a Belief of Doctrines with h their temporal Fortunes and Conveniencies are ſo cloſely ected: That in ſuch Circumſtances, an uncommon Progreſs y Part of *Theological Learning* is ſo far from being encouraged on the contrary, it ſeems a Crime to be wiſer and more ving than others, or to diſcover Errors and Miſtakes in the ions of the *Church*, and the Compoſures of fallible Men: That Means of preſerving the Purity of the Chriſtian Faith, as are alledged by their Admirers to be, will do at leaſt more n to true Religion than Good; becauſe according to our me concerning *Confeſſions*, the ſame Methods will be followed ll *Societies* and *Churches* of whatever *Principles* and *Party* they be; conſequently ſuch *Confeſſions* will tend as much to the Diſad- age of *ſound Doctrine*, and to the Security of Error, as it can the Preſervation of *Truth*, where it is eſtabliſhed: And that *niſm*, *Mahometaniſm*, and *Popery*, &c. having got into the Poſ- on of the publick *Chairs* and *Pulpits* in the far greateſt Num- of Countries, *Hereſy* and *Darkneſs* will be greater Gainers by Scheme than *Light* and *Purity*.

great many things might be obſerved upon this Subject were oper on this occaſion to give a full Illuſtration of it: But 'tis ed, the few Conſiderations following may be ſufficient for the dication of *Confeſſions*.

hould we acknowledge that *Confeſſions of Faith* have been ſome- s abuſed, and been made the Occaſion of the Evils complain'd That *covetous* and *fearful* Perſons have been induc'd to con- their real Sentiments, by the Proſpect of the Diſadvantages might be expos'd to, ſhould it be known that they had ered from the receiv'd Doctrine; and that Men of Learning been in ſome places induc'd to ſmother uſeful and new Diſ- eries, and thereby have loſt them to the *Republick of Letters*: this will be no good Argument againſt the Uſe of *Confeſſions*, the Benefits which may be reaped by them; becauſe the beſt nobleſt things in the World have had the ſame Fate, and been per-

perverted by the Corruptions of Mankind to the moſt un
Purpoſes. The *Law of God* it ſelf, as we formerly men
however *pure* and *holy*, became an Inſtrument of *Sin*, wh
wrought Death (*a*). The moſt meek and peaceable Religi
ever appeared in the World, gave riſe to the moſt furious
ſities and unnatural Cruelties, it ſent *Fire and Sword abroad*
Earth, and put the neareſt Relations even *Parents and Chil*
Variance (*b*). *The Grace of God hath been turned into La*
moſt (*c*). And the great Foundation of the Goſpel, *the*
Chriſt, was to the Jews a Stumbling-block, and *to the Greeks Fooliſhn*
Were therefore all theſe things to be rejected? or coul
Evils, which ſprung from the Depravity and Weakneſs o
kind, be juſtly attributed to the innocent Occaſions of th

The *Temporalities* of Church-officers, or the *Stipends*
any Society may beſtow upon their Miniſters, and which th
enjoy but upon condition of their ſubſcribing the eſtabliſh
ſeſſions, and adhering to the Doctrine contain'd in them,
chief things to be conſidered in this Argument; becauſe
Apprehenſion of the Loſs of theſe *Temporalities*, which is t
cation of the alledged Diſadvantages to Religion and Le
Now let us plainly ſtate the Caſe, and ſee if the Opinion
Adverſaries be not incomparably more unreaſonable, and
to much greater Inconveniencies.

A Society, in order to propagate and increaſe the Kno
of what they think the *Faith of the Goſpel*, give ſuch an Enc
ment to a Miniſter, That a Perſon may get into this *Office*, he
tempted to diſſemble his true Opinions, and make a falſe
ſion of his *Faith*: Therefore to prevent this, that Societ
beſtow the ſame Encouragement upon him, whatever
Thought he follow; tho' that ſhould lead him neceſſarl
ſtroy that very Cauſe, the promoting of which was the on
ſon why ſuch a Benefice was granted to any body.

I have an Eſteem and Honour for a Man becauſe of his
ous Qualities; I value the Purity of his Light and Kno
the Probity of his Manners, and the ſacred Regard to Tr
Piety which give a Luſtre to the Whole of his Life: Anot
get into my favourable Thoughts, plays the *Hypocrite*, puts
guiſe upon his Opinions which he thinks I would believe *H*
and imitates the Appearance of a *Devotion* which does not
his Heart and inſpire his Affections. Therefore to preve
I muſt remove the Temptation from him, by ſhowing an
Regard to Virtue and Vice, Truth and Error; nor muſt
my Eſteem, or beſtow Favours more upon the moſt ex
Chriſtian, than the moſt profligate Wretch. Theſe are
tive Conſequences, and ſuch is the Life and Spirit whic
force to this *Objection* againſt *Confeſſions*, which is enough t
the Weakneſs of it.

(*a*) *Rom.* 7. 10—13. (*b*) *Matt.* 10. 34, 35. (*c*) *Jude* v. 4. (*d*) 1 C

ore forcible, and muſt determine us whatever accidental
iences may accompany it.
ding to the Principles of our *Confeſſion*, every Man ſhould
ſter the Truth with the utmoſt Impartiality; attend to the
f *Divine Revelation*, tho' it may ſound very differently in
from the publick *Standard* of any *fallible Church*; and not
s Conſcience to be bribed by his Intereſt, or the Light of
pel to be overclouded by the Miſts and Vapours of tem-
iſe and Felicity: It is baſe and inglorious for any Perſon
nble the Truth when he diſcovers it, or neglect any proper
ot ſpreading it in the World, becauſe thereby he may diſ-
he Majority and loſe their Favours. But if notwithſtand-
e Conſiderations, any ſhould be found of ſo deſpicable a
as to be bribed by theſe *Temporalities*, and preter them to
nd Conſcience; the whole Blame ought to be laid upon
; and it can never be ſuppoſed, that to prevent it, all *Se-*
nd *Churches* muſt be deprived of their undiſputed Rights,
ced to act directly contrary to their Judgments, with re-
the doctrinal Qualifications of their *Miniſters*.
Way of Reaſoning made Uſe of by the Adverſaries of
s, if it were puſhed as far as it might, would pull up the
f all Religion, and enervate the plaineſt Duties of Chriſti-
And indeed Perſons of *Libertine Principles*, and thoſe who
ie Name, they have ſo little juſt Claim to, of *Free-thinkers*,
e it for this very Purpoſe.
obſerve that *Education* gives a mighty Biaſs to the Unders
gs of Mankind, and hath a great Influence in forming their
les: That the far greateſt Part of the World lies buried in
ice, and embraces a falſe Religion; and conſequently Edu-
with the greateſt Number, gives them an early Prejudice

will not depart from it (a): And ye Fathers provoke not your Children Wrath; but bring them up in the Nurture and Admonition of the Lord (b) The Judgment which God makes of *Abraham* is recorded to h Honour, *I know him, that he will command his Children and his Ho hold after him, and they ſhall keep the Way of the Lord, to do Juſtice a Judgment; that the Lord may bring upon* Abraham *that which he hath ſpo ken of him (c):* And the fatal Conſequence of a Neglect of th Duty, is laid before us by the *wiſe Man, The Rod and Reproof gi Wiſdom; but a Child left to himſelf, bringeth his Mother to Shame (d* And is it not to diſobey the Voice of Nature, with reſpect to th common Principles of Religion which are diſcoverable by i Light. Yea it might be eaſily proved, That, according to th Way of Reaſoning, Parents ſhould beſtow no Care upon the Children, in Order to form their Minds to Virtue and Know ledge; nor give them any Part of a polite Education: Whic were to debaſe Mankind into the Condition of *Brutes*; and in o der to prevent Prejudices and Prepoſſeſſions, deſtroy Thought an extinguiſh Reaſon.

So that our Adverſaries who make this *Objection* againſt *Confe ſions*, ſeem to imitate the Method of the *Stoicks:* As theſe did no regulate the Paſſions, and render them uſeful, but endeavoured t root them up; ſo they, in order to ſecure an *impartial Judgmen* and prevent the Inconviencies which Chriſtianity might ſuffe from the vaſt Superiority of Numbers on the Side of its Enemie were this Uſe of *Creeds* and *Articles of Faith* allowed to Mankind would perſwade us into Meaſures which overturn all Religion, an make the plaineſt Duties of it of none Effect.

There are ſuch Things as *Truth* and *Orthodoxy* in the World and it were extremely abſurd to fancy, that ſuch Societies as may have embraced them, ſhould be deprived of the juſt and neceſſary Means of preſerving them pure and uncorrupted, and robbed of what we have proved to be the natural Right of all Churches and upon the Exerciſe of which they may think the Succeſs and Deſign of the Miniſtry do in a great Meaſure depend; becauſe thoſe who have erred from the Truth, they abuſe ſuch Compoſures as *Confeſſions* are, to bad Purpoſes, and a corrupt Church may therefore endeavour to maintain the Miſtakes and *Hereſies* which they have fallen into.

It is extremely hard ſometimes, to determine which is the moſt prudent and ready Way to promote Religion, and bring over People who are *Strangers to the Common-wealth of* Iſrael; and what Meaſures will prove leaſt hazardous to the Intereſt of Chriſtianity: But this methinks may be received as a Maxim, *That Prudence and Dexterity, and Politicks can only find Place in Things which are otherwiſe indifferent*, they can never furniſh Objections againſt the Dictates of Conſcience, and the Reaſon of the Thing: Whatever Churc

(a) *Prov.* 22. 6. (b) *Epheſ.* 6. 4. (c) *Geneſ.* 18. 19. (d) *Prov.* 29. 15.

therefore is perſwaded, that they are obliged by the Laws
and Nature, *to try the Spirits* to which they hearken; and
ſome tolerable Aſſurance, that thoſe Perſons are poſſeſſed
neceſſary Qualities for that *Office*, who are received as their
Rulers, and particularly that they ſhould know whether
Chriſt be of God. And if that Church alſo be convinced,
without an Aſſent given by him to ſuch and ſuch *Articles of*
in plain and determinate Words, and, as at preſent Things
in the World, in other than preciſely ſcriptural Phraſes;
an be no juſt Satisfaction had as to their religious Princi-
and that a Subſcription to ſuch a *Confeſſion*, is the beſt or the
ay to manifeſt the Purity of their Faith, and diſtinguiſh
rom Hereticks. In all which that Church would, as we
ath been proved, think very right; it is plain that no al-
Inconveniencies to Religion and Learning, muſt diſſwade
an adhering to *Confeſſions*, which ſhe may ſecurely do, and
he Event of Things, to the over-ruling Providence of the
ly wiſe and good Governor of the World.

e next Place, notwithſtanding of the Authority which our
gives her *Confeſſion*, ſince it is not made a Term of *Chriſtian*
ion, or a Qualification for any *Civil Poſt*, it is evident that
actice can, at the utmoſt, be alledged to have a bad Influ-
pon *Eccleſiaſtical Officers only*, and prove a Hindrance of
diſcoveries in Theology *only* by them: For the *Laity*, as
e uſually called, are left at a perfect Liberty to improve it,
ay contribute to the higheſt Advances in Religion, make
ogreſs they can in the Search of Truth, reform what is
Religion, rectify the Notions of Chriſtians, and manifeſt
hood and Uncertainty of the eſtabliſhed Articles of Faith,
the ſmalleſt Reſtraint or Biaſs upon their *impartial* Under-
gs, from the Fear of temporal Diſadvantages, did they re-
om the *Standard* of *Publick Orthodoxy*. And methinks with
all believe it no Inconveniency to Chriſtianity, if the *Mi-*
f the *Church*, who receive Maintenance from it, beſtow
bours in the Defence and Improvement of the Principles
Reformation, what we think the *Faith* of the *Goſpel*; and con-
do ſo, till we be perſwaded that there are better and
reeable to the Word of God to be embraced in their ſtead:
he other Members of the Church will furniſh out enow of
kers for the Diſcovery of new Truths, and the forming Chri-
on a newer and better Model.

uld be glad theſe Gentlemen who are ſo extremely zealous,
publick Teachers may enjoy the ſame Liberty poſſeſſed by
ers, whoſe Underſtandings are not fettered and prejudiced
ane *Confeſſions*, would give the World an experimental Ar-
of the great Advantage ſuch an unreſtrained Licence would
e Church, by their new Diſcoveries of Truth, and un-
Progreſs in Learning: And not afford Occaſion of ob-
That the moſt Part of theſe *Adventurers*, produce nothing
Schemes that have no Foundation in Scripture or Reaſon,

Spe-

Speculations and Conjectures which tend more to ſwell them
Vanity and Conceit of their own Fancies, and to diſorder
Imaginations of Mankind; than either to reform the Live
enlighten the Underſtandings of Chriſtians, with ſolid and u
Knowledge; and that as great Improvements have been mad
all the Parts of Learning, which have any Relation to *Divinity*,
thoſe who were fully convinced of the Advantage and Juſtic
Confeſſions, as by any of their Oppoſers.

But it will be perhaps a more ſolid and ſerious Argument, T
Religion and Learning cannot eaſily ſuffer ſo much Damage, a
apprehended, from the Authority of *Confeſſions*, and their be
made a *Term of miniſterial Communion* by the Churches of Chr
That though the Loſs of the publick Benefice, and the Fea
any other Diſadvantages which attend a Departure from the *S*
dard of Orthodoxy, may poſſibly prevail with ſome to conceal w
they think Truth; and ſmother thoſe Diſcoveries which t
would have communicated to the World, had the Shackles of
mane *Creeds* been knock'd off them; yet they can have this Eſ
only upon mean and cowardly Spirits, that are void of true Pi
and more under the ſlaviſh Dominion of their Eaſe and Pleaſi
than the Power of an immortal Life.

They will have no Influence upon good Men, who have de
ted themſelves to the Glory of God and the Honour of Religi
theſe, though poſſeſſed of a Stipend which none can enjoy,
thoſe who adhere to the eſtabliſhed *Confeſſions*, or continue in
Faith which is embraced by their Congregations, will be read
entertain with Joy any new Light that may irradiate their So
as they value Advances in the Knowledge of the Son of G
more than an Increaſe of their Treaſures, and diſcern a Bea
in Truth ſuperior to the Charms of this World, the Rays o
will ſhine in upon them with too ſtrong and permanent a Bri
neſs, to be overclouded by all the Vapours and Miſts which
ariſe from their Temporalities: As they'll never ſubſcribe a
feſſion, but when perſwaded in their Conſciences of the Con
mity of its Articles to divine Revelation; ſo they'll with C
rage oppoſe themſelves to it when convinced of their Er
they'll not be afraid openly to abandon it, and will prove as
lous in promoting what they now ſee to be the Mind of Go
the *Scriptures*, as if there had never been ſuch a Thing as a *hu*
Creed in the World. So that our Practice as to *Confeſſions* will
vent no new Diſcoveries of Truth, nor any Improvement
Knowledge by Perſons endued with theſe noble Qualities,
will it in the leaſt hinder the diffuſing of that Light through
World; ſince, according to the Principles laid down in the
ginning, there is no Perſecution allowed, nor any forcible
thods to hinder the Preaching of the Truths which may be di
vered, and recommending them by all the Strength of Scrip
and Reaſon.

Now it is Men only of this Temper and Diſpoſition that ar
to diſcover Truth and rectify Abuſes; it is from them only

it; the heavenly Light of pure Doctrine will make the eaſieſt
, and find the beſt Entertainment from Spirits, whoſe Tem-
d Affections are ſo ſuited to the Nature and Condition of
ſuperior Regions of Glory and Purity: And as ſuch will be
eculiar Manner diſpoſed to grow in the Knowledge of God,
nprove in ſolid and uſeful Theological Learning; ſo they'll
nated by the warmeſt Concern for the Intereſts of Truth
ever they perceive it, and with the moſt vigorous Zeal will
nd for it, and diffuſe the Rays of that Light which God hath
d to ſhine into their Souls. And what Prejudice can the hi-
› *unanimous* Practice of the reformed Churches as to their
ſus do to Learning? or how does it tend to prevent the moſt
l and important Diſcoveries, when it will not in the leaſt in-
:e any that can be made by the Perſons we have now men-
l?

ras by Men of ſo diſintereſted and heroick Spirits, that ever
on gained any thing in the World. The *Holy Apoſtles* and
ive Chriſtians were of this Temper, and animated by theſe
us and exalted Principles, and thus they were fitted for the
ce and Propagation of the Goſpel; the greateſt temporal
did not make them ſmother the Truth, nor could the Ter-
: Blood and Violence hinder them to proclaim aloud the
gs of Salvation; Perſecution only put an Edge on their hea-
Zeal, and enabled them with the greater Joy and Triumph
ount the moſt formidable Difficulties.

1 alſo God employed at the *Reformation* to revive the decayed
ls of Religion, and rectify the Diſorders that had ſpread
lves through all the Parts of the *Romiſh* Religion: Our *Fa-*
re of a brave diſintereſted Spirit, their Souls were conna-
ed unto divine Things, and under the Power of another

differing from the Empire in their Sentiments, being a n
Encroachment upon the Liberties of Mankind, and a Perf
altogether unjuſtifiable: But then where did they ever pre
the Emoluments of the Heathen *Prieſts*, or graſp at the R
of the Temples? Did they imagine that the Pagans befo
were converted, ſhould take away the Revenues from the
Prieſts, and beſtow them upon the Chriſtian Miniſters?
they inſinuate that it was a Loſs to Religion and Learning,
ſelf-contradictory a Scheme did not obtain? They thought
that *they who ſerved at the Altar ſhould live by the Altar*; but d
expect that Perſons were to ſet Bread upon that *Altar* who
worſhip at it? No, they knew that Men muſt firſt be co
to Chriſtianity before they heaped Favours upon the T
of it.

Let us ſee how forcible this Objection is, with reſpect
pretended Loſſes which Religion and Learning may ſuſtain
the Reſtraints which *Confeſſions* lay upon *Eccleſiaſtical Officers*:
they may hinder the World from obtaining new Diſcove
Divinity from Men of narrow covetous Spirits, who prefe
pend to Light and Purity; whoſe Souls are ſo poſſeſſed by
ſeſt and moſt inglorious Paſſions, Timorouſneſs and W
mindedneſs, that rather than be expoſed to temporal Incon
cies, they'll counteract their Conſciences, ſtifle Truth, a
feſs with the Mouth what they abhor in their Souls. I
Means, perhaps, a Stop may be put to Alterations in an eſta
Creed, by Men who have not the Courage to declare their
ples, nor dare oppoſe the Majority; but, it ſeems, look
Temporalities to be the moſt perſwaſive Motives, and never
to ſtand it out againſt ſo ſtrong an Argument.

How unlikely is it that ſuch Men would ever be ſervice
Religion, were there no manner of Reſtraints, even not
Confeſſions, upon them? or that the Changes they'd make,
be in favours of Truth? They ſeem utterly unfit Subjects
purified Light of Faith, and not at all calculated either to
it themſelves, or convey it into the World; and upon ſuch
and *Herely* were much more ready to make an Impreſſion.

With what Scorn then and Contempt, may Chriſtianit
down upon the Profers of ſuch unworthy and inſignificant
ries? How ſmall Advantage can Truth ever expect fro
Diſcoveries? And how little need we be diſguſted at the
Confeſſions, though, whenever a *Church* is ſo unhappy as
plagued with ſuch Miniſters, thoſe *Confeſſions* may be an Arg
with them, to keep their Diſcoveries to themſelves, and n
lighten the World with them.

I am ſure 'tis incomparably more probable, that any unjuſt
Reſtraints upon theſe Men, will rather prevent the Diſcov
Error (if we may uſe the Phraſe) than of Truth. There ar
powerful Arguments, with People of ſome Tempers, beſid
Love of a Reformation, which may engage them to depar
the publick *Standard*, and publiſh Schemes of their own: A

ity and Inconſtancy of Mind, that cannot remain long fixed
ny thing; a Warmth of Imagination and Sprightlineſs of
which will be fruitful of new Diſcoveries, that others have
ained to; a fond Conceit of one's ſelf, and a Notion that
wiſer and more clear-ſighted than our Neighbours; a Con-
of what is commonly received, and an Ambition to diſtin-
ur ſelves from the inferior Part of Mankind, who have not
Freedom and Elevation of Mind as we have; the Glory
a new Scheme furniſhes to its Author, if it happen to take
World, and the Applauſes and Homage which are paid by
mirers to the Head of a ſucceſsful Party; are all plentiful
; from which unknown Hypotheſes, and new Improve-
in Divinity may overflow the World.

n theſe Motives, it is very likely that any new Diſcoveries
rerations in the received *Faith* or *Worſhip* would be made, by
n we have deſcribed; and therefore, had we no other Uſe
ſions, a Regard to Truth and to the Peace of Society,
make us value them as Means of curbing the Paſſions, and
g up ſuch impure Streams as muſt ſpring from ſo corrupt a
an, and will much more probably poiſon the Minds of Men
ſreſh and nouriſh them.

re remains one Conſideration, which we hope will be a full
ar Anſwer to the Objection. When it is brought as an Ar-
t to perſwade any Church to lay aſide the Uſe of Confeſſi-
That ſuch Reſtraints are a great Hindrance to further Advan-
Knowledge, and are accompanied with mighty Prejudices
igion and Learning; ſuch Things will be underſtood, as
urch will think real *Prejudices*; and the Diſcoveries which
otherwiſe be made, muſt be ſuch as the Society will value
ſire to promote: Otherwiſe the preventing them, can never
d with them as an Argument againſt their Confeſſions.

now we are, what every *Church* muſt neceſſarly be with re-
o their own *Standard*, fully convinced, that Religion and
g can nowiſe be ſo well promoted as by a Conformity to
nfeſſion, and by Men who maintain the Principles which
es; and that ſo far as any deviate from them, they wan-
of the Paths of true Knowledge, and it becomes the more
able that Chriſtian Learning can be improved by their La-

Confeſſions can't be alledged to have the leaſt bad Influence
he higheſt Advances in Studies agreeable to them, they
lay the ſmalleſt Reſtraint upon Miniſters, to explain the
ures with greater Force and Evidence; to diſcover new
ments whereby the Truth may be vindicated with the great-
terity, and the Doctrines and Commands of Chriſtianity
mended to the Faith and Practice of Mankind, in their
ſt Glory and loveliest Excellency: They may be as know-
the *Original Languages*, *Ancient Cuſtoms*, *Eccleſiaſtical Hiſtory*,
other Parts of *Theological Learning*, and improve them to as
dvantage as they are able; they may reaſon with as much

Gloſeneſs and Perſpicuity, and be as cautious to uſe a weak ur tain Argument as they deſire; they may fall upon the neweſt beſt Ways of anſwering Objections, and putting an End to C troverſies in the moſt ingenious and clear Manner; and in all t Things a Man is at perfect Liberty, without any Biaſs from Authority of Creeds, to go beyond his Neighbours and excel reſt of the Church.

No Diſadvantage is done to any new Diſcoveries, except t that may be deſigned for the Defence and Propagation of ſtrines contrary to the *publick Standard*: Now 'tis plain, ſo lo any Society remains convinced of the Truth thereof, they look upon all ſuch Diſcoveries to be directly contrary to the I reſt of Religion, or to the Growth of true and ſolid Learning; all the ſeeming Learning and Labours which tend this Way, be thought by them Steps towards real Ignorance and in ſo fa extinguiſhing the Light of Truth.

I may admire the Works of thoſe from whom I differ in o reſpects, and acknowledge the great Benefits that our com Religion may receive from their Studies; but ſo long as I am, Example, what the World calls a *Calviniſt*, and in my Conſci fully convinced of the divine Original of the Principles whic ſtinguiſh that Party, I cannot help believing that theſe Lab which are deſigned to oppoſe *Calviniſm*, muſt be in ſo far oppoſ Truth and Knowledge, and that they can only tend to imp Learning falſly ſo called, to the Growth of what the Apoſtle n *Philoſophy and vain Deceit* (a).

And while this is the View which a Church hath of Th muſt ſhe not think that the Reſtraints of her *Confeſſions*, are th reſt Means to promote true and valuable Learning, in ſtea being a Hindrance to it? And is it not a palpable Abſurdity ſuppoſe the Objection of our Adverſaries ſhould be of any We with her, when ſhe is convinced that a contrary Manage would only tend to diſcover to the World new Arts of Sophi and fill it with perverſe Diſputers endued with more Cun and Subtilty? and that the Thing encouraged thereby, woul the Learning of the Man deſcribed by the *Apoſtle*, 1 Tim. 6. *any Man teach otherwiſe and conſent not to wholeſom Words, even the W of our Lord Jeſus Chriſt, and to the Doctrine which is according to G neſs*; v. 4. *He is proud, knowing nothing, but doting about Queſtions Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmi* v. 5. *Perverſe Diſputings of Men of corrupt Minds, and deſtitute Truth*, &c.

It is true that we don't reckon it impoſſible, but that Diſc ries of ſome Truths may be made not only new, but contrai ſome of our preſent Principles; for we don't fancy that w infallible, and abſolutely ſecured from Miſtakes: But then we only think that an Opinion of an Adverſary may *poſſibly* be

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(a) Col. 2. 8.

ible, at preſent at leaſt, it appears highly *probable* that it is falſe; whereas we think it in the laſt Degree *probable* that the contrary ſentiment is true, and only *poſſible* that it may be falſe; in which caſe I think it evident that we muſt be determined more by the *Probability* than by the bare *Poſſibility*, and accordingly think that ſound Chriſtian Learning will be in the likelieſt Way to increaſe when our Principle is adhered to.

THERE remains now only one Objection againſt *Confeſſions* to be conſidered, namely, the Diſturbances and Animoſities by occaſion in the World, and the great Diſadvantage they are to Peace and Charity. *Hi enim libri*, ſays an Author of that Side, *& fomentum adhuc fuerunt, tot litium, altercationum, rixarum, dilationum, contentionum, ſimultatum, acerbitatum, convitiorum, contumeliarum, & nefandarum diſtractionum; quibus nunquam carebit Ecclesia donec illorum librorum & ſcriptorum auctoritas ſtabit (a).*

What we have repreſented upon the laſt Argument, may in a great Meaſure be applied to this Objection alſo; and therefore a very few Obſervations upon it will be ſufficient to anſwer it. In the firſt place, It may, we believe, without Preſumption be affirmed that many Miſchiefs and Diſorders which can be laid to the Charge of *Confeſſions*, have been almoſt wholly owing to the Abuſe of them, and their having been built upon wrong Foundations, and enforced with unjuſtifiable Arguments.

It was when *Creeds* claim'd an abſolute Submiſſion and implicite Faith, when they were edged with the Sword, and carried along with them Blood and Torture, that they became very dangerous Tools and fatal to the Peace of Mankind. Conſult the Hiſtory of the Church in all Ages, and it will be found that Perſecution and Invaſion upon the Rights of others, a Humour of impoſing the Faith of the prevailing Party upon the Minority, and enforcing the Invaſion on the Conſciences of Chriſtians, by Fines, Impriſonments and Death it ſelf, were the Springs of all the Evils complained of.

But does this in the leaſt affect that Authority of *Confeſſions*, which, as we have proved, is perfectly conſiſtent with all the moſt unalienable Rights of a rational Creature, and takes its Riſe from the unalienable and fundamental Privileges of all Societies? Is it any Objection againſt *Creeds* which are recommended by none but reaſonable and rational Arguments; and are not urged upon others againſt their Conſciences, nor are attended by the dreadful Train of Deaths and Tortures, which contain the Sting and Poiſon of the *Papal Decrees*, and if they be taken away, afford an eaſy Acceſs to reap the Sweets and Advantages of Confeſſions, without the undertaken Hazards?

(a) *Vide De pace Eccleſiæ reſtituendæ conſilium, apud* Clericum *Bibl. Choiſ.* Tom. 7. Pag. 402.

These uncharitable Heats, bitter Invectives, and calun Misrepresentations of Persons and Things, which are too be found amongst contending Parties; with all the other r choly Fruits of Division, which disquiet Mankind, and c their Peace and Happiness; are not owing to a vigorous Z those *Doctrines* which appear to be *according to Truth and Go* nor to a high Esteem and steady Adherence to our Principl cerning *Creeds*: But they are to be entirely attributed to the fied Passions of Mankind, and those Affections and Inclin which have not been purified by the Grace of God, nor br under the Obedience of the Gospel, our Pride and Vanit Worldly-mindedness, Fondness of Applause, Esteem of ou Schemes and Performances, and all the other Branches o love.

'Tis these that raise all the Storms which toss about Mankin have broken the Harmony of Societies, and the Peace of Fam these have blown up the Coals of Contention, and fed the F which have so long devoured the World. These corrupt unb Hearts of ours, make us so impatient of Contradiction; so se touched with the least Opposition to our Opinions, whic vainly fancy every body should be as fond of as our selves; eagerly bent upon Methods of revenging the supposed Injur our Judgment: Hence Men become so fierce and imperic little tender of their Fellow-creatures that may differ from and so violent in all their Measures, abandoned to Anger, F ments, Hatreds, and hence we are so ready to pass a rash an sorious Judgment, concerning the Motives and Ends of who think otherwise than we do, to excommunicate, and i be *damn* them, and, while they live, to treat them as our mies. *Whence*, says the Apostle, *come Wars and Fightings* you? *come they not hence? even of your Lusts that war in your bers* (*x*).

If these Passions were mortified, and Men would *subdue th Spirits*; if we would form the Temper of our Souls upon th del of Christianity, and practise those noble Virtues which a distinguishing Ornaments of our Religion; all those Mi would soon have an End, and we would then see what had the true Cause of all our Disorders. Make a Man humbl modest, convince him of the Weakness of Mankind and the rowness of humane Understanding, purify him from Prid Vain-glory and Self-love, and engage him to imitate the Me and Lowliness of the blessed *Jesus*; and then all his Life and ons will breathe Peace and Love and Charity, and he'll mak World and the Church happy.

But if this be not done, it is in vain to fancy that this other Scheme of Principles will procure Quiet and Harmo Societies. It is Unacquaintedness with humane Nature, a

(*x*) *James* 4. 1.

rings of our Misfortunes, which makes People imagine that ning down *Confeſſions of Faith*, and the expoſing all Compo- t this Nature to Contempt, will ever do the Buſineſs: Paſſions would loſe none of their Fury, and would prove age us in the Breaſts of thoſe that were for no Reſtraints kind, as in thoſe of any other: We ſhould ſee, and we have ſeen, a vain and proud *Free-thinker* as fond of his own s, as imperious, and as uncharitable, as the moſt zealous er of *Orthodoxy*; his Paſſions as ready to boil over, and Societies to their utter Diſtraction and the Ruin of their Theſe Corruptions ſeated in the Heart, will always find ent to break out at, and if they don't exert themſelves eligious Matters, they'll do it in a Way equally diſadvanta- o the World.

re can be therefore no Colour of Reaſon in this Objection, it could be proved, that the Principles which we have endea- to vindicate with reſpect to *Confeſſions*, are inconſiſtent with aces of the Chriſtian Life, which are beautified with ſo in- rable Charms, and would render the World ſo happy did revail in it.

what Pretence is there for ſuch an Allegation? May not ation and Meekneſs in the Management of a Cauſe, be re- d with the moſt unſhaken Steadineſs? And are not the ſt Zeal for the Faith of the Goſpel, and the moſt vigorous in contending for it, conſiſtent with a Love to the Souls of moſt compaſſionate Concern for their Errors and Back- s, and ſincere Endeavours to reclaim them managed with winning Arts of Modeſty, Humility, and Diffidence of elf, and a Deference for our Neighbour? May I not ma- ll the Beauties of the perfecteſt Charity and Good-will, and Charms of Patience, Self-denial, Candor and Ingenuity eſpect to a Man, whom I can't make Choice of for my Mi- or perhaps admit into Chriſtian Communion, till he give reaſonable Aſſurance that he is a *Diſciple of Joſus*, and hath *d the Faith once delivered to the Saints*; ſince I may exerciſe all races towards Perſons, concerning whom I am perſwaded ey never were Chriſtians, or that they have departed from uth; and ought to ſhow all Gentleneſs to all Men, *Heathens liſtians*, if we may thereby reclaim them, and bring them to owledge of the Truth.

are the principal Objections, which, we conceive, can be t againſt *Confeſſions*, as they are embraced and made uſe of he *Reformed Churches*, and particularly the *Church* of *Scotland*: e flatter our ſelves that ſo full and plain Anſwers have been them, that it will be eaſy for the Reader, by the Help of o diſcover the Weakneſs of any other Cavils of the ſame which are ſo vainly boaſted of by Adverſaries.

HAVING thus finiſhed what relates to the Argume
Creeds, and vindicated their Equity, Uſefulneſs an
ty; it remains only that in a few Words, we repre
Things which impreſs us with the moſt hearty Concern
fair, make us look upon the Queſtion as a Matter of gr
tance, and animate us with a warm Zeal and Activity in
what appears to us the better Side.

The near Connection which the Queſtion concernin
hath with the Doctrines of Revelation, and the great
they have upon them, their appearing *one* very proper
ſolutely neceſſary Mean to preſerve theſe in their Purit
manifeſt our high Eſteem and cordial Acceptation of the
ted Experiences, that the Clamour and Contempt whic
of Faith and Creeds have of late been expoſed to, ha
always proceeded from a Coldneſs of Affection to the
the Goſpel, and an Indifferency as to Matters of Faith
viſible Tendency which they have to leſſen that ſteady
and great Value for the Doctrines of Chriſtianity, whi
poſſeſs the Breaſt of every one who pretends to be a F
Jeſus; and to reduce us to the degenerate and hateful
Laodicea, join together in touching us after a moſt ſenſibl
when we reflect on this Subject, and naturally intermix t
for the Truth it ſelf, with our Eſteem for Confeſſions ſo
to ſecure it.

And is Religion reduced to ſo low an Ebb, and the Ir
of the great God and our bleſſed Saviour ſo far razed
Minds of Mankind; that they can with an Eaſineſs of
behold a Flood of Errors breaking down all the Bou
Truth, the moſt ſacred Myſteries of Godlineſs impuden
and impugned, and the diſtinguiſhing Doctrines of Cl
whereby it is exalted above the Darkneſs of *Paganiſm* an
lies of *Mahomet*, treacherouſly undermined, ſubtilized in
Phantom, or at leaſt doubted if not diſclaimed? All w
be born with, as little Differences in Opinion, that ou
diminiſh our Eſteem and Affection to the Maintainers
ſhould not interrupt Chriſtian Communion, or even ur
for being our Miniſter, at leaſt we need not uſe the ſm
tion in Enquiries about his Faith, or purſue the neceſſary
diſcover it, and obtain Satisfaction that he is not of the
the groſſeſt *Heretick*.

We can't but look upon ſuch a falſe Moderation an
and a pretended Love of Liberty, as a baſe Forgetfuln
Duty and the Obligations we are under to our Saviour,
traying his Honour into the Hands of Infidels, and inglo
ſerting or looking with a ſtupid Unconcernedneſs upon
reſts, which ſhould be dearer to us than our Lives, a
conſtant Preference to our chiefeſt Joys.

Where is our Religion if the Doctrines of it be corru
not theſe the Deſign and Subſtance of Revelation, w
bleſſed the World with, that he might enlighten their U

d purify them by that Faith, diſcover the Myſteries hid
ges and Generations, and ſcatter the Clouds which hang
: World? Are not *Grace* and *Truth* repreſented to us as the
f the *Word that was made Fleſh and dwelt among us, and the Di-
le tabernacling with Men* (a)? Theſe Doctrines are the great
of working a Reformation in the Souls of Men, and im-
them in Holineſs; *Sanctify them through thy Truth, thy Word
; and for their Sakes I ſanctify my ſelf, that they alſo may be ſan-
rough the Truth* (b): One of the noble Advantages to be
d from that Glory and Happineſs of the Goſpel-State, the
f the Holy Spirit, was that *he will guide us into all Truth* (c):
what the great Apoſtle of the Gentiles wiſhes ſo earneſtly
lf of the *Coloſſians*, *That they might attain unto all the Riches of
Aſſurance of Underſtanding, in the Knowledge of the Myſtery of
n of the Father and of Chriſt* (d): How pathetically are we ex-
*To hold faſt the Profeſſion of our Faith without wavering; for he is
hat hath promiſed* (e): *To hold the Myſtery of Faith in a pure
* (f), *and to continue grounded and ſettled in the Faith, and not
ve the Hope of the Goſpel, which we have heard* (g). And is
ugh the whole Scriptures, a Departure from the Faith,
ted as an Apoſtacy from Chriſtianity, and deſtructive of
s of Men? *Upon them that receive not the Love of the Truth,
ſend ſtrong Deluſions; that they ſhould believe a Lie: That they
be damned, who believed not the Truth* (h): And what can be
lin and explicite, than the Words of the *Apoſtle? Whoſoever
th and abideth not in the* DOCTRINE OF CHRIST, *
NOT GOD; he that abideth in the* DOCTRINE OF
hath both the FATHER AND THE SON (i). It
ſy to add innumerable more Places to the ſame Pur-

what Horror then, Amazement and Grief of Soul muſt
upon the Apoſtacy of theſe latter Times, and the fatal
with which the old Serpent beguiles fooliſh Men, and
his helliſh Conqueſts over their Minds to the Deſtruction
h and Godlineſs? Can we remember that we are Chri-
id behold with Unconcernedneſs, the Miſts and Darkneſs
infernal Regions overclouding the Light of the Goſpel,
ving a Shadow over the divine Amiableneſs and Beauty
h? ſo many mad Men who love to breathe this impure
ſuck in with Greedineſs theſe lothſom poiſonous Va-
Error and Blindneſs.
it not fetch up a Grone from our Hearts ſwelled with
and draw down Tears from our Eyes, that proud vain
uld dare to profane the ſacredeſt Myſteries, and inſolently
e Eternal Truths to which the Son of God bare wit-

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hn 1. 14. (b) *John* 17. 17, 19. (c) *John* 16. 13. (d) *Col.* 2. 2.
10. 23. (f) 1 *Tim.* 3. 9. (g) *Col.* 1. 23. (h) 2 *Theſſ.* ii.
(i) 2 *John* v. 9.

out with a higher Tide of Affection; then we ſhould be *Rallies for the Truth*, and ſtand up for the Glory of our Maſter againſt open Enemies and traiterous Renegadoes; we ſhould then make the plaineſt Declarations of our own Faith, account it inglorious to languiſh and give back in ſuch a Cauſe, to ſculk behind the Covert of ambiguous Words, and, as if we were Mediators betwixt God and his inſolent Adverſaries, with a deteſtable Lukewarmneſs to ſet up for reconciling Schemes, whereby a Confederacy may be entred into betwixt Light and Darkneſs, God and Belial; No, let us then with the openeſt Candor declare our ſelves on the Lord's ſide, and *ſtand faſt in one Spirit with one Mind, ſtriving together for the Faith of the Goſpel; in Nothing terrified by our Adverſaries (a)*; Then is the proper Time to be influenced by what our Saviour tells us, *Whoſoever ſhall be aſham'd of me and of my Words, of him ſhall the Son of Man be aſhamed, when he ſhall come in his own Glory, and in his Father's, and of the Holy Angels (b)? Whoſoever ſhall confeſs me before Men, him will I confeſs alſo before my Father which is in Heaven (c).*

And how momentuous Arguments have we to ſtir us up to all this, and to put Life and Conſtancy in our Endeavours? All the mighty Powers of eternal loving Kindneſs; That Love of God which ſent his Son into the World to ſave us, and enlighten our Souls with theſe heavenly Doctrines; all the Wonders of Mercy and the Triumphs of a dying Redeemer's Grace, with an united Force flow into our Hearts, and conſpire to warm our Affections and animate our Paſſions with a heavenly Flame in the Cauſe of our Saviour. The native Beauty and Simplicity of the Goſpel-truth, ſurrounded with all the Glories of our Saviour's Death and Love, attended with the higheſt Powers of Duty and Gratitude and Generoſity, and teſtified to by the loudeſt Applauſes of Heavenly Hoſts; can never miſs to furniſh an endleſs Train, and an irreſiſtible Force of Motives: Can there be a Breaſt in which they will fail to make an Impreſſion?

Behold! Yonder our exalted Lord looking down from his Throne, to encourage and enliven us; he is expecting what we will do for his Honour, and how our Bowels are moved within us; he points out his Blood and Wounds which ſaved us from everlaſting Death, the Croſs which he endured, and the Shame he deſpiſed to make us happy, the Scorn of the Multitude, the Rage and Hatred of the Learned, the Madneſs and Blindneſs of the Rulers of this World, yea the helliſh Efforts and Hiſſings of the infernal Hoſts which could never ſhake his Reſolution, and make him deſert our Cauſe; He repreſents to our View the Light and Joy of a reconciled God, and the Eternal Pleaſures of the Sanctuary of Immortality, all the Fruits of his Purchaſe; and he makes bare his *glorious Arm*, that *Arm* which pulled us out of Hell, and drave back the devouring Flames: And he looks to ſee, after ſuch an amazing and delightful Proſpect, what Return we

(a) *Phil.* 1. 27, 28. (b) *Luke* 9. 26. (c) *Matth.* 10. 32.

Hearts of Men, and whether the Kingdom of Darkneſs, or that of the Son of God prevail in the World.

But ah! an increaſed Horror ſeizes upon our Spirits, and Aſtoniſhment is added to our Thought, that ſuch hideous and lothſom Productions of Hell ſhould take root in theſe Parts of the World, which God hath bleſſed with the nobleſt Diſcoveries of the Goſpel, and the cleareſt and moſt certain Knowledge of the Kingdom of his dear Son, and hath wrought ſo amazing Things to deliver them from the Ignorance of Paganiſm, and the tyrannical Blindneſs of Popery: And yet that any of us ungrateful to God our Saviour, and ſtupid to our plaineſt Intereſts, ſhould be ſo laboriouſly employed to form a Covering of thick Darkneſs and Error, whereby we may hinder theſe Rays of eternal Light, which are diffuſed in ſuch Plenty, and darted down ſo ſtrong and direct by that Glorious Sun, from touching our Eyes and irradiating our Souls.

When ſo diſmal a State of things preſents it ſelf to our View, can thoſe who retain any Love for their Saviour, and Value for divine Revelation, without bluſhing neglect any Opportunity whereby they may profeſs their Adherence to the ſacred Truths of the Goſpel, and declare to all the World, as loudly as they can, their inviolable Eſteem and Veneration for theſe adorable Myſteries? may manifeſt the warmeſt Zeal for their Honour, and act with an undaunted Courage in their Defence; and may ſhow with how vigorous an Affection, that pure Light is received into their Souls, and that a Regard for the Glory of their Redeemer and the Doctrines of his Grace, is ſtronger than their other Paſſions, and ſuperior to the moſt dazling Charms of this World, and the moſt alluring Temptations of Life. Then eſpecially they ſhould *hold faſt the Profeſſion of their Faith without wavering; for he is faithful that hath promiſed (a)*: and *profeſs a good Profeſſion before many Witneſſes (b)*: And then *they ſhould ſeparate betwixt the Clean and the Unclean (c), fly away from the Tabernacles of the ungodly and perverſe Men, and have no Fellowſhip with the unfruitful Works of Darkneſs.*

Every Word that proceedeth from the Mouth of the great Prophet of the Church, or the Inſpiration of the Holy Ghoſt, merits our Belief and Regard; but no doubt our Eſteem and Zeal ſhould riſe in proportion to the Nature and Importance of the Doctrines. When the great Foundations of Chriſtianity are undermined; when the Perſon, Offices and Work of the Meſſiah are robbed of their Glory, openly denied and treated with Scorn, or debas'd as indifferent and inconſiderable; when the Return made to the Author of the great Salvation, is the impugning of his Divinity, and, becauſe he took on him the Form of a Servant the ſacrilegious Detracting from his Equality with God; and *when falſe Teachers do privily bring in damnable Hereſies, even denying the Lord that bought them*: Then our Zeal ſhould be invigorated and flow out

(a) *Heb.* 10. 23. (b) 1 *Tim.* 6. 12. (c) 2 *Cor.* 6. 17.

But we muſt always be careful to govern our Zeal for the Truth by the Laws of the Goſpel, and to animate our Oppoſition to Heretick by the meek and lowly Spirit of Jeſus Chriſt; and this will manifeſt the Purity of our Affections, and that it is a diſintereſted Love to our Saviour, and Value for the Knowledge of the Son of God, and not Pride and Vanity, nor an impoſing uncharitable Temper, which move us.

Let us therefore by our whole Conduct, even to Backſliders and to Infidels, ſhow how paſſionately we love their Souls, with what a tender Compaſſion their wilful Errors and hardned Obſtinacy affect us, with what Pleaſure we would contribute to their Recovery and to their true Happineſs, and with what open Arms we would joyfully receive them did they return to the Faith of the Goſpel.

By theſe Methods we ſhall ſhow our ſelves valiant Soldiers of Chriſt, and worthy of the Name we bear; and in this way we ſhall give acceptable Obedience to the important Injunctions of our Religion, *To contend earneſtly for the Faith once delivered to the Saints* (*a*), *To hold faſt the Form of ſound Words which we have heard in Faith and Love which is in Chriſt Jeſus* (*b*): And yet being moved with *a Zeal according to Knowledge*, to be *gentle unto all Men, apt to teach, patient in Meekneſs, inſtructing thoſe that oppoſe themſelves; if God peradventure will give them Repentance to the acknowledging of the Truth* (*c*).

We may meet with Diſcouragements in a World, where Darkneſs and Error ſo much prevail; we may be expoſed to the Hatred, Diſeſteem and Deriſion of vain ſcornful Men: And it can't miſs to fill our Hearts with Grief, and embitter our Lives, when we ſee the moſt precious Truths vilified and trampled on by *the Enemies to the Croſs of Chriſt*, and *Hereſie* ſpreading its Contagion; this will make us ſigh out, *Woe's us that we ſhould inhabit the Lands of Meſech and dwell in the Tents of Kedar* (*d*). But let us think upon the Maſter whom we own, and the Excellency of the Cauſe which we eſpouſe; let us raiſe up our longing Eyes to the Dawn of the everlaſting Day, and to thoſe native Regions of Light and Purity, where Truth ever appears in its eternal Charms; and the Myſteries of Salvation are admired and gaz'd at with the moſt affectionate Wonder, which is animated by the Divine Beauty and Excellency; where the Lovelineſs and Harmony and Importance of them are never diſputed, and they are ſet in too bright a Light for any Inhabitant to fancy that they are Intricacies of Speculation, and not far different from the oppoſite Errors: And let us raiſe our enlarged Thoughts to the Expectation of that mighty Day when our earneſt Contention for the Truth, will meet with the loud Applauſes of Myriads of Angels, while eternal Shame and Hiſſings will accompany the ignorant Deſpiſers of the Faith of the Goſpel.

It

(*a*) *Jude* v. 3. (*b*) 2 *Tim.* i. 13. (*c*) 2 *Tim.* 2. 24, 25. (*d*) *Pſal.* 120. 5.

It may perhaps be thought that on this Head the Perſon and the Manner of the Writer have been often changed, and that the Accuracy of Method is neglected, but a ſincere Concern for the Souls of Men, and a Grief of Heart for the unhappy State of Religion among us, could not eaſily keep to artificial Rules in venting themſelves.

We are indeed confidently told that 'tis no great Matter what a Man believes, if ſo be he is endued with Sincerity, and hath a holy Practice: "I never yet could ſee (ſays an often quoted Author) a Liſt of Fundamentals in Chriſtianity.——That only in "my Notion is a fundamental Miſtake in Religion, which is in"conſiſtent with a good Heart and a religious Converſation (*a*). We hope we ſhall always put the higheſt Value upon a holy Life: But to ſuppoſe there is nothing of Importance in Religion, beſides that Sobriety and Goodneſs which at leaſt other Men can judge of, and that the Doctrines of the Goſpel may in that Caſe be diſbelieved without great Hazard, is to overturn the whole Scheme of Chriſtianity. For what? hath not that Morality been found amongſt the Heathens; and before the Coming of our Saviour, the *Moral Law*, which governed Practice, was promulgated by God himſelf: And therefore the Doctrines of Religion are the diſtinguiſhing Glories of Chriſtianity, and its Excellency above the Moſaick OEconomy. *For the Law was given by Moſes, but Grace and Truth came by Jeſus Chriſt: No Man hath ſeen God at any Time; the only begotten Son which is in the Boſom of the Father, he hath declared him* (*b*).

Beſides, theſe Truths which are the Objects of our Faith are not Myſteries of Speculation, but deſigned to promote Holineſs in the Live, and to purifie the Hearts of Chriſtians; they are *a Doctrine according to Godlineſs*, and as the *Apoſtle* ſpeaks to the *Coloſſians*, *The Word of the Truth of the Goſpel, which is come unto them as it is in all the World*, bringeth forth Fruit; *as it did alſo in them ſince the Day they heard of it, and knew the Grace of God in Truth* (*c*). Theſe great Articles of our Faith, concerning the Satisfaction and Righteouſneſs of the Meſſiah, the Imperfection and Inſufficiency of all our Performances, and the Grace and Love of our Redeemer, are all calculated to add Force to the Law, and both exalt and invigorate our Obedience.

Our Obedience is a rational one, all the Parts of a holy Life muſt, as well as Zeal, be *according to Knowledge*; and therefore 'tis in vain to pretend to real Purity of Heart or Life, without a Belief of the Truth: But in ſo far as Error clouds the Underſtanding, a Corruption of Manners will ſully the Converſation, eſpecially with reſpect to the nobleſt Part of Religion, thoſe Acts of it which have a regard to God. How is it poſſible that the Man can be really good, who is conſtantly offering the higheſt Affronts to his Maker, and by a Diſbelief of the plain and important Articles of Faith,

(*a*) *Occaſional Paper*, Vol. II. N° I. p. 24. (*b*) *John* I. 17, 18. (*c*) *Col.* I, 6.

Faith, is loudly proclaiming him a Liar? *He that believeth on the Son of God hath the Witneſs in himſelf, he that believeth not God hath made him a* LIAR, *becauſe he believeth not the Record that God gave of his Son* (*a*): Nor can we ſeparate what God hath joined as the neceſſary Means of our eternal Happineſs; *Becauſe God*, ſaith the Apoſtle to the *Theſſalonians, hath from the Beginning choſen you to Salvation through* SANCTIFICATION OF THE SPIRIT, AND BELIEF OF THE TRUTH (*b*).

When therefore we reflect on the foregoing, and innumerable other Conſiderations to endear the Truths of God to our Souls, and awaken our Zeal for them, how can we poſſibly look on thoſe as our *Brethren in the Lord*, who have denied him? Or receive ſuch as are ſuſpected of *Hereſies*, and decline to give *a Reaſon of the Hope that is in them*, into the Communion of the Church? when beſides the Nature of the Thing, and the Purity which God requires in all the Societies of his People, we could never reconcile ſuch a Practice with an Honour for Truth, and the expreſs Declarations of the Goſpel. *For what Fellowſhip hath Righteouſneſs with Unrighteouſneſs? What Communion hath Light with Darkneſs? And what Concord hath Chriſt with Belial? Or what Part hath he that believeth, with an Infidel? And what Agreement hath the Temple of God with Idols? For ye are the Temple of the living God: wherefore come out from among them and be ye ſeparate, ſaith the Lord, and touch not the unclean Thing, and I will receive you* (*c*).

And how much leſs can we ſubmit to a Man as our Miniſter, who hath erred in any important Point, and refuſes to give a clear and full Declaration of his *Orthodoxy*? for which Purpoſe we have proved that Creeds and Confeſſions are abſolutely neceſſary. What a Grief and Diſturbance of Soul muſt poſſeſs us, and with what Horror muſt we be ſeized, if we ſhould have no Aſſurance, but that in going to the *Temple of God*, inſtead of the Light of Heaven, we ſhould have the Clouds and Miſts of Error overſhadowing us from the Pulpit? That our Attendance upon Ordinances diſpenſed by him, inſtead of promoting our Salvation through the *Belief of the Truth*, would tend to quite contrary Purpoſes? And that by ſuch a Conduct, we were willingly expoſing our ſelves to the Snare of the Devil; and ſubmitting to ſuch Paſtors, to whom perhaps might be applied the Apoſtolical Injunction, *He that abideth in the Doctrine of Chriſt, he hath both the Father and the Son. If there come any unto you, and bring not this Doctrine, receive him not into your Houſe, neither bid him God ſpeed: For he that biddeth him God ſpeed, is Partaker of his evil Deeds* (*d*). To prevent all which Evils we think *Confeſſions* highly uſeful, and upon that Account retain a Value for ſuch Compoſures.

Beſides, it is repreſented to us in the Scriptures, as one immediate Deſign of the Inſtitution of the ſacred Office, that thereby the Unity of Faith, and Fellowſhip of the Saints in the Belief of the ſame

(*a*) 1 *John* 5. 10. (*b*) 2 *Theſſ.* 2. 13. (*c*) 2 *Cor.* 6. 14, 15, 16, 17. (*d*) 2 *John* 9, 10, 11.

ſaue Principles of the common Salvation, might be gradually advanced, and at length perfected. *And he gave ſome, Apoſtles; and ſome, Prophets; and ſome, Evangeliſts; and ſome, Paſtors and Teachers: for the PERFECTING THE SAINTS, for the Work of the Miniſtry, for the edifying of the Body of Chriſt: Till we all come in the* UNITY OF THE FAITH *and of the* KNOWLEDGE *of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt* (*a*). How can this End be gained in a Church, by Miniſters who do not themſelves maintain the *Unity of the Faith*, but patronize Diverſities of Opinions, even in Matters of Importance? And how can we be anſwerable to God and our Conſciences, if due Care be not taken of this Matter; nor the proper Means uſed, that, in ſuch Points, the Paſtors of the Church *all ſpeak the ſame Things*? And I hope 'tis a received Maxim, That *they ought to ſpeak becauſe they believe*; and eſpecially that what is immediately ſubjoined by the Apoſtle be obſerved, *That henceforth we be no more Children, toſſed to and fro, and carried about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftineſs, whereby they lie in wait to deceive* (*b*).

I can't alſo but animate our Zeal and Eſteem for Confeſſions, when we conſider the unhappy Effects of deſpiſing and abandoning them, and the Perſons who are their moſt furious Adverſaries. That a Neglect and Contempt of them hath been too much accompanied by a Diſeſteem of the Doctrines of Salvation, and a cold Indifference as to the Concerns of Truth; and that having thus frozen the Spirits of Mankind, and ſhaken looſe their Faith, they have laid them open to the Impreſſions of Error, and Hereſy makes an eaſie Conqueſt of them.

It ſeems evident from Experience, that none raiſe a more noiſy Clamour againſt Confeſſions, and load them with greater Calumnies, than the declared Enemies of all revealed Religion, and the inſolent Deſpiſers of our Saviour and his Goſpel: They are highly gratified by all the Affronts that are poured upon *Creeds*; and with Pleaſure behold a pretended *Liberty*, and *Right of private Judgment*, *the Perfection and Perſpecuity of the Scriptures*; and *the Proteſtant Principles* perverted, and artfully made Uſe of to break down all the Bounds of Truth and Bulwarks againſt Error. This raiſes our Eſteem of theſe Compoſures, and gives us Ground to ſuſpect that there muſt be ſomething very good in them, and that they are very uſeful to the Cauſe of Chriſtianity; when we ſee *Deiſts* ſo angry with them, and Infidels rejoice at the Proſpect of their being diſpoſſeſſed of their Authority.

When they ſee Perſons of ſuch a Complexion ſo extremely zealous in this Diſpute, would to God that our Brethren, who, we hope, retain a ſincere Value for the Truth, and a cordial Eſteem and Love of our Redeemer and the precious Doctrines wherewith he hath enlightned the World, would ſeriouſly conſider whoſe Cauſe they are ſerving by that violent Oppoſition, which hath of late

(*a*) *Eph.* 4. 11, 12, 13. (*b*) *Eph.* 4. 14.

ate been ſo unreaſonably made to the Authority, that Creeds
n all Ages and amongſt all Sorts of Chriſtians obtained i
Church: And if it will be a Spring of laſting Joy to them, ſi
our Scheme be baffled and theirs prevail in the World; v
their Victories would only furniſh Matter for Triumphs to
whole Tribe of Infidels, and any Beginnings of them are hu
with ſo loud Acclamations, by none ſo much as by the obſti
Rebels againſt their heavenly King and Lord.

Liberty, *Charity*, *Moderation*, &c. are very fine Things and
Names. But as to the preſent Application of them, and w
they come from the Mouths and Pens of ſuch Perſons; may
not prudently ſuſpect that they are indeed levelled at the Ru
our Religion and only gild over a deadly Poiſon? And to
vent the unhappy Fate of *Troy*, ſhould we not act with reſpe
them, according to the wiſe Advice of *Laocoon*, which the M
tude ſo fooliſhly neglected?

——Ulla putatis
Dona carere dolis Danaum? *Sic notus* Ulyſſes?
Aut hoc incluſi ligno occultantur Achivi;
Aut hoc in noſtros fabricata eſt machina muros,
Inſpectura domos, venturaque deſuper urbi;
Aut aliquis latet error: equo ne credite, Teucri.
Quicquid id eſt, timeo Danaos *et dona ferentes* (*a*).

All the Beauties and Excellencies of Truth, the Sweets and
vantages of Peace and Union in Societies, and of a fervent L
mutual Eſteem and Harmony among Chriſtians, concur to im
us with very favourable Notions of Confeſſions which we thir
well adapted to ſecure theſe Bleſſings to a Church: As on th
ther Hand, the Deformity and Danger of Hereſie, the fata
feſts of a Flood of Errors breaking into a Church, the grie
Plague of Animoſities, Diviſions and Diſputes among the Men
and Miniſters of it, every one of them, with Uncharitable
Heat and Obſtinacy propagating contradictory Opinions, an
melancholy Influence ſuch Queſtions and Speculations hav
practical Godlineſs and the moſt amiable Graces of the Chri
Life, make us look with Sorrow and Regret upon thoſe Sche
whereby all Reſtraints of Order and Government are deſtro
and a wide Breach made for all theſe Evils and Calamities to e
and both pollute the Church and lay it waſte.

In the laſt Place, we cannot miſs to take Notice that a
Force is added to all theſe Conſiderations, from our own Ex
ence and the ſenſible Proofs we in the Church have enjoyed, o
excellent Advantages flowing from a well regulated and du
mited Authority of *Confeſſions*. That by the Means thereof, thr
the Bleſſing of God, an uncommon Harmony, in what w

(*a*) Virg. *Æneid. Lib.* II. *l.* 43.

d is the Doctrine of God our Saviour, flourishes amongst
r Religion hath been preserved in its Purity, and a Securi-
Errors and Heresies, which greatly distract other Churches,
at a Measure obtained among us; together with a Free-
m all the melancholy Effects of Disputes and Divisions
Ministers, as to the established Articles of Faith; which
reat Disturbance to the Minds of the poor People, and
nhappy Stop to their Edification and Growth in Grace
ness. Of which Evils, if there be any Seeds amongst us
growing Mischief, they are perhaps owing wholly to the
a just Improvement of our Confession, and a vigorous
nce of its Authority: And it is with Pleasure we observe
have no Ground to suspect our Ecclesiastical Officers
risy; and that they do not sincerely believe those Ar-
ich they subscribe; and that all these valuable Advantages
and Holiness, are gained without any Invasion upon the
f Christians and the Right of *private Judgment*, or any
e of Violence and Persecution, or the other Weapons of
Warefare.

ING now finished what we thought necessary for the
fence and Illustration of *Confessions*, there remains very
e said concerning our own in particular, it does not in
belong to this Performance, to vindicate the Truth of the
s asserted in them; whether we or our Adversaries have
ghtest must depend upon the *Holy Scriptures*, to the Deter-
whereof we with Confidence and Submission entirely re-
ause: Only since our *Church* hath embraced the *Westminster*
is the uncorrupted Faith of the Gospel, and that every
ust act according to the Light of their own Consciences;
ath been said, may be immediately applied to the Vindi-
the Authority which that *Confession* obtains amongst us, as
Standard of *Orthodoxy* to be subscribed by all our Spiritual
ad Rulers.

nay possibly be disgusted at the Length of our *Confession*, and
e Number of Articles it should so far exceed the primi-
, as indeed all the reformed *Confessions* do: But this must
ted to the great Change of Persons and Circumstances
st Multitude and Variety of Errors which prevail in the
this Time, and ought to be guarded against; and to the
istinctions and artful Subterfuges of Hereticks, under
ey conceal their *heterodox* Sentiments, and impose upon the
by fair Pretences, and thereby lay a Necessity upon the
express their Belief of the contrary Truths in very full
picuous Terms: And we are so far from thinking this
and Determinateness of Expression a Defect, that we
believe it a very great Excellency of a Composure, the
gn whereof, is to obtain a well grounded Information of
riber's real Principles.

It may be also thought by some that our *Confession* co
Office of the Ministry within too narrow Limits; that th
of it are too particular, and descend to Questions of no
ment; and that a Man may be very well qualified for
Function, and endued with great Abilities which mi
him to be very useful and serviceable to the Interests o
and Truth, and yet have a Scruple as to some of the le
so positively determined.

We shall not deny but that possibly it may be so:
pretend that our *Confession* is carried to a Pitch of unblem
fection; and that it might not have been amended an
with greater Wisdom and Accuracy, to all the Designs of
posures: And we shall own that there might be good
very useful Ministers whose Labours the *Church* can't e
cause they are not able to come up to the Terms of ou
and may doubt or disbelieve some of its Articles. But
minister Assembly which framed, and our *Church* which esta
did, what all wise Men must do, act according to the be
Judgment, and followed that Way which they though
fewest Hazards.

And we are justly perswaded, That there is no such I
on the one Hand to Religion, tho' a Man that might p
luable Minister (who in some lesser Points thinks differe
our *Confession*) should be diverted from the sacred Funct
apply himself to serve God and his Generation in any otl
and useful Employment of Life; while in the mean
Church may be supplied with another Man, of equal A
all other Respects, and of approved *Orthodoxy* as to the
in which the other espouses the wrong Side: As there is
other Hand, should a Truth be neglected that ought to h
a Part of the *Confession*, and a Door opened to let in Erro
vision; especially since this needs never occasion Schi
Church, and the erecting of *Altar* against *Altar*, these p
ticles of Faith not being made a Term of *Christian Communi*

WE come now to the Third Class of the Ends
poses of *Confessions of Faith*, namely, such as
the Members of that Christian Society wh
sions they are, and as they are designed for th
Advantage of the whole Body of the People: And on
having no Adversaries to deal with, nor any Disputes t
in, we shall detain the Reader but a very little Time.

The principal Design of Confessions which regards t
Christian People, is to provide them with a Summary o
and holy Principles of our Religion, adapted to their Capa
the Circumstances of the Church; whereby they may be
attaining the Knowledge of the necessary Doctrines of
and improving daily therein. Agreeably hereunto the

e them in their Purity and Glory; their Dependence up-
onnection with one another made eaſie and plain; and
rts of the adorable Myſtery of Man's Redemption repre-
one View; whereby the weaker Memories and Judg-
the People are mightily aſſiſted, the united Rays of
enly Light, *the Day-Spring from on high overſhadowing us*,
h with the brighteſt Glory, and the infinite Wiſdom and
y of divine Revelation are more eaſily and fully perceiv-
d as ſuch Works have been attempted by divers Hands,
certainly fit that particular Churches ſhould be careful to
he People with this Mean of Chriſtian Knowledge;
Summaries of the Doctrines of Religion, of general Uſe
r People, fitted to promote the *Unity of the Faith* among
d calculated to the Condition and Circumſtances of ſeve-
and Countries.

eformed *Churches*, by publiſhing their *Confeſſions*, have fur-
e World with many excellent Compoſures of this Kind:
ope we may be allowed to retain a peculiar Eſteem and
r the *Weſtminſter Confeſſion*, as, in an uncommon Degree,
le to the Intereſt of Religion and Truth.

ulneſs and Completeneſs of this excellent Summary of
Knowledge recommend it: All the great Doctrines of
Religion are brought within ſo eaſy a Compaſs, that
o Perſon but may frequently find Leiſure to peruſe them;
e believe that there is any Truth of Importance but is
ched at: Theſe Articles eſpecially which are the princi-
ſt of our Faith and Joy, *The Grace and Love of God, and*
through the Righteouſneſs of Jeſus, are held forth in their
d Beauty; and illuſtrated in their perfect Harmony a-
mſelves, and with the other Divine Excellencies: And

Nor does it enter into the Subtilties of perverſe Diſpute dwindle into any Speculations and metaphyſical Schemes conduce not to Edification, but, inſtead of profiting, diſtr People with Queſtions noways uſeful, but in many Reſpec tremely prejudicial.

We have alſo always thought there was Reaſon to admi Clearneſs and Perſpicuity of the *Weſtminſter Confeſſion*, which, dering the myſterious Nature and great Variety of the Truth tained in it, the Sophiſtry of Adverſaries, and the ambiguc riable Meanings whereby they confound Words and Things a Matter of no ſmall Difficulty. And it is one excellent Qu this Compoſure, that all theſe intricate and ſcarce intel Terms of Art brought in by the Schoolmen, whereby the plexed Divinity, and furniſhed continual Occaſion of Stri Wrangling, are ſo cautiouſly ſhunned, and ſcarce one of uſed in our *Confeſſion*. And, which is the chief Excellency Works of this Kind, we hope the Scriptures ſubjoined to Article, with others to the ſame Effect, are convincing E ces of its Conformity to the ſacred Oracles, and that it i formed upon the ſure and infallible Foundation of our Fai Manners.

All theſe Conſiderations, and many more which might be are a very ſtrong Recommendation of the *Weſtminſter Confeſſion* ſerious and diligent Study of all Ranks. It is a ſtupid Neg God and our own Souls, for any to continue in Ignorance o Duty to him, and the mighty Things which their Saviou wrought for them: And as it heightens the Impiety, ſo it w gravate the fearful Condemnation, of thoſe who love Dar and remain in their Blindneſs in a Land of ſo much Light, the glorious Goſpel ſhines with ſo bright a Luſtre, and the of Knowledge are ſo eaſy and uſeful. 'Tis ſo univerſal a N of them, that makes Men wavering and unſettled in thei ciples, that expoſes them to *cunning Deceivers* and every Wi perverſe Doctrine; and occaſions that Coldneſs of Affectio Eſteem for the noble Bleſſings of the Reformation, and th lancholy Indifference whether the Friends or Enemies of ſucceſsful: And hence it is, that People ſee ſo little of the Beauty and Harmony of Truth, are not animated by a vig Love and Zeal for it, nor are careful to improve its Efficacy advancing of Holineſs.

It is a ſhameful Abſurdity for thoſe who value themſelves all the Parts of polite Education, and endeavour to excel Amuſements of Learning, to be unacquainted with the ver culation of Religion, and the fundamental Principles of Chri by which they own with their Mouths. It muſt be ſurely proach to any Member of the Church of *Scotland*, to be ign of her publick *Confeſſion*; and methinks 'tis not much leſs ſ lous in thoſe that ſeparate from her, to be unacquainted wi real Principles, ſince without this they can never be able to

on of their Practice, and it will be reasonably accounted
ant Schism.
hath been hinted concerning the Excellency and Useful-
ur *Confession*, will also hold good with respect to our *Larger*
r *Catechism*; which are admirably fitted to enlighten the
ith substantial Gospel-Truths, and make them knowing
us Christians: And therefore it can't be reflected upon
a just Mixture of Grief and Resentment, that any Mea-
uld be taken, which have the least Tendency to create a
n and Neglect of these Compositures among the People;
icularly, that contrary to all good Order and Government,
as to the Edification of Christians, Attempts should be
introduce among Instructors of Youth other Catechisms,
side the Errors and Obscurities they may possibly be char-
, and their having no Claim to any publick Authority in
ch, are for no other valuable Quality any ways compa-
the *Westminster Catechisms*, so often ratified by our Assem-

E Confessions of the Protestant *Churches* were not only de-
ned to instruct the People in the Truth, but to be a Safe-
gainst the infectious Breath of Error, of which there is so
ard every Where. "*Volumus igitur*, says the Duke of
berg in the Preface to the *Wittemberg* Confession, *hoc scriptum*
estrum proferre, ut non tam alii cognoscerent quod doctrinæ genus
Ecclesiæ profiterentur; *quam ut noster populus haberet, quod in hoc*
sequeretur, & fugeret a quibus erroribus sibi cavendum esset.
——constituimus igitur hoc nostræ confessionis scriptum, quod pauca
in doctrinæ continet, proponere, ut fontem verè salutaris doctrinæ,
atque integrum in Ecclesiis nostris receptæ conservaremus, & mon-
nobis imaginem cœlestis patris refert, a corruptione (quod in na-
turemur.
is nothing that a Church should be more solicitously care-
, than to preserve her Members pure in the Faith, and
those poisonous Errors that abound in the World: This,
ellency of Truth, the fatal Effects of Error and Division
the Parts of the Christian Life; and the many Deceivers
about, and by various Arts endeavour to creep into Peo-
ses, and lead captive unwary Souls, make exceeding neces-
id for this End, there is nothing will prove more benefi-
an attentive Consideration of the publick Summaries of

our Imitation; when the Neceſſity, Beauty, and Perfection of this is ſo warmly urged home upon us in the Word of God, and is the great Subject of all the Sermons pronounced by the inſpired Prophet of the Church; when it is the diſtinguiſhing Character of the *Meſſiah's* Subjects that they are a *holy Nation*, and it is the noble Deſign of all the mighty Acts of a Saviour's Love and Powers of his Death, to ſave us from our Sins and from a vain Converſation. *he gave himſelf for us, that he might redeem us from all Iniquity, and purifie to himſelf a peculiar People, zealous of good Works* (a); when it is the Apoſtolical Definition of Religion That *pure Religion and undefiled before God and the Father*, is this *To viſit the Fatherleſs and the Widows in their Affliction, and to keep himſelf unſpotted from the World* (b); and that Holineſs is the great End of all the Goſpel-Ordinances and Graces even of *Faith* itſelf *the Myſtery whereof we muſt hold in a pure Conſcience* (c), and which God makes uſe of *to purifie our Hearts* (d); when for this Purpoſe the Hope of the glorious Appearance of our Saviour is given us *that we may purifie our ſelves even as he is pure* (e); when, as might be proved, it is the Tendency of all the Doctrines of Grace and Salvation, of the Righteouſneſs and Satisfaction of the Son of God and of our Juſtification and Redemption by his Blood, to exalt and enforce Holineſs; and when the Work and Influences of the Spirit of Chriſt are to advance it to Perfection. *He loved his Church and gave himſelf for it: That he might ſanctifie and cleanſe it with the waſhing of Water, by the Word; That he might preſent it to himſelf a glorious Church, not having Spot or Wrinkle or any ſuch Thing but that it ſhould be holy and without Blemiſh* (f); and it is the Honour of our exalted Redeemer, *that he is able to keep his People from falling, and to preſent them faultleſs before the Preſence of his Glory with exceeding Joy* (g), that they may ever inhabite that Place *where is dwelleth everlaſting Righteouſneſs*; in a word, when it is the Excellency and the Glory of the Grace of God and of juſtifying Faith, that they are ſo admirably calculated to promote Holineſs when it is the higheſt Injury and Affront to turn them into Licentiouſneſs, the greateſt Service to the Enemies of the Grace of God, and the moſt plauſible Handle that can be afforded to Religion, to improve them that way; 'tis a ſurpriſing and an affecting Conſideration, that any Schemes and Pamphlets which have at leaſt ſome Appearances of theſe Evils, ſhould be fondly entertained by ſincere Chriſtians, and that the very firſt Beginnings of them do not meet with a juſter Reception.

Nor will ſome Diſtinctions that are made, which might perhaps be eaſier refuted if their Meaning were underſtood, juſtify the Paſſages hinted at, or remedy their miſchievous Conſequences, they may pleaſe the Men that make them, but will theſe Subtilties impreſs the Minds of the People? will they ſecure their Corruptions from taking ſo plauſible Occaſion of gratifying them? will

(a) *Tit.* 2. 14. (b) *Jam.* 1. 27. (c) 1 *Tim.* 3. 9. (d) *Acts* 15. (e) 1 *John* 3. 3. (f) *Eph.* 5. 25, 26, 27. (g) *Jude* 8, 24.

to follow them, nor would new and unſcriptural Notions
find meet with ſo favourable a Reception; and the lurking
and dangerous Tendency of any Books ſpread through the
, would be ſooner diſcovered, and eaſier ſhunned.
re ſorry that there ſhould be Occaſion to mention one Per-
e of this Kind, which hath been lately reprinted and propa-
ith ſo much Induſtry: Tho' one would have thought, that
y valuable and approved practical Pieces which the Church
might have rendred it needleſs; as ſome Things contained
ſeemed to make it noways expedient. The Reader will
rceive that it is *THE MARROW OF MODERN DI-*
T which is hinted at.
ld be wandring away from the Deſign of this Compoſure,
upon an Examination of any particular Book: And there-
ſhall only obſerve in general, That beſide the Inaccuracies
ing, and the Obſcurities and Ambiguities which render
k very unfit for the common People, and are apt to per-
confound them; there are in it, at leaſt, ſeveral Expreſ-
remely indecent, and which are enough to ſtrike with
oſe who retain that Veneration and Honour for the *Holy*
d, which its own incomparable Excellency, and the Au-
d Awe of the great Legiſlator give it a Claim to, and
d think ſhould be enough to guard it againſt the *rude*, I
t ſaid *profane*, Treatment which it ſometimes meets with.
e in that Book many Paſſages, which if they don't dif-
Obligation to Obedience, and openly allow to Chriſtians
s Liberty; yet mightily weaken its Force and Efficacy,
ol the Zeal and Vigour of Chriſtians in the Study of Ho-
d to give them mean and languiſhing Thoughts of it,
reat Importance or Neceſſity in Chriſtianity. There are
rts of it which the Corruptions of Mankind will make
: of, to ſtifle the Voice of the divine Law, and of the
God too *teaching us to deny all Ungodlineſs*: And to ſilence
iction of their Conſciences, they will thence take Occa-
tter themſelves with the fond Hopes that they may be
hile they continue to produce little of the Fruits of Righ-
and in their Practice neglect or vilifie the Works of the
e very Definition of Faith given by it, ſeems to ſubtilize
Inſtrument of our Juſtification, and that noble Principle
ed Heart and Life, into an airy and ineffectual Specula-

Knowledge, and Contentions, and Strivings about the LAW, so unprofitable and vain (a).

A Third Design of *Confessions* belonging to this Class, w the *Churches* might transmit their Testimony to th untoi their latest Posterity; and furnish their Childr an Argument to persevere in the same Doctrine, and an Enc ment to animate them amidst the greatest Dangers and Dif To this purpose the *Elector Palatine* expresseth himself in pious and affecting Strain. For this End, he says, he left him that Confession of his Faith, "*Ut charissimi mei lib* "*redderentur alacriores & animosiores, ad constanter quoque* "*quidem in hac mea Christiana Fide; nec se ullis insultibus,* "*fluctis periculorum procellis, ac tempestatibus, quarum ego, D* "*gratia, hactenus plurimas gravissimasque, tota mea guberna* "*riculo, auxiliante DEO sustinui ac superavi, ab hac Fid* "*paterentur, aut in sua vocationis officia, & verae hujus,* "*atque Religionis propagatione, remissiores, timidiores, aut* "*tiam efficerentur; quemadmodum ipse quoque, quod ad me* "*sim attinet, nihilo secius nec segnius quam hactenus feci,* "*ipse, quam agnosco & profiteor veritate, fretus gratia & DEI omnipotentis, ad extremum usque vitae meae halitum* "*us perduraturi certo decrevi.*

Our *Confessions of Faith* are in a peculiar manner useful for t and may be in an uncommon Degree improved by the M of the *Church of Scotland*, for engaging them to a vigorous a those Blessings transmitted to us by our Fathers, and a stedf herence to the Purity of the Christian Doctrine. Let us Mind, that what we now profess is the Faith of the Refor which our Fathers embraced when their Hearts were warme the Love of God and of Truth, and the Spirit of that Change exerted it self with the most unconstrained and diff fed Efficacy: May that Light which then broke out from the Clouds and Darkness of Popery, still irradiate our Sou be received with the same Impartiality and Cheerfulness w then met with: Let us remember their Labours for the Trut unwearied Constancy and unshaken Fortitude in maintaini propagating it; let us follow so noble an Example, and b the Thoughts of ever deserting these Truths, looking upo Ruins or their Hazards with Indifferency or an inglorious trality, and suffering them through our Faults to be lost fierity.

What mighty Things hath God done to preserve our Re tion to us in its primitive Extent and Vigour! and what lightful Mixture of Love and Power hath adorned the Worl his uncontrouled Providence in our Behalf! how many Sc of Politicians hath he blown up! what Contrivances of am

(a) *Ib.* 3. 8, 9.

inical Princes, who hated the Simplicity of our Worſhip, iberty of our Principles, hath he defeated! what Storms cution and Diviſion too hath he calmed! He ſupported ch while toſſed by thoſe furious Tempeſts, and purſued unrelenting Malice and Perfidy of Apoſtates and Deſer- d at length, when on the Brink of Ruin, he brought us to ed Haven.

d not been the Lord who was on our Side, when Men roſe ſt us: Then they had ſwallowed us up quick, when their as kindled againſt us. Then the Waters had overwhelmed Stream had gone over our Soul. Bleſſed be the Lord, h not given us a Prey to their Teeth. Now what can we o the Lord for all his Benefits, that will prove ſo accepta- rifice to him, as a high Value, zealous Love, and ſtedfaſt ce to theſe precious Truths of our Reformation, together nſtant Care to adorn our Profeſſion of them by the Beau- holineſs.

are alſo the ſame Truths, that were with ſo much Bra- Conſtancy maintained in the Reign of Blood and Perſecu- many now living once groned under; which many gave a ony to by their Sufferings and by their Deaths, and were all'd upon to abandon by the Allurements and Terrors of rld: Seeing therefore we are compaſſed with ſo great a f Witneſſes, let us run the ſame Race with as much Pa- nd Conſtancy.

g all polite Nations, the great Actions of their Progeni- e accounted a powerful Motive with Poſterity to purſue Paths of Glory, and to be invigorated by their Example: *gines Majorum* were a Source of Courage and Intrepidity to *an Youth*, and preſented to them, in the ſtrongeſt Light, guments to perſwade and inflame them, and Encourage- animate and ſupport them. Let us in the ſame Manner the Zeal and Fortitude of ſo many Saints and Martyrs, faſt the Profeſſion of their Faith without wavering, and d faithful to the Death: When the Goodneſs of our mer- d hath placed this Church in ſo happy Circumſtances, and ivered it from its Enemies, we ſhould now be the more a- diligent, to get our Souls impreſſed with the Love of to make Advances in the Knowledge of Chriſtianity; to ſpiritual Sight of the divine Beauties and Excellencies of Faith, that may charm all our Affections; and to have the Truth daily enlightning our Minds, and warming our and thus we ſhall both make a wiſe Uſe of our preſent Fe- d arm our ſelves with Fidelity, Courage and Conſtancy, livine Providence ſhould ſuffer theſe Storms and Clouds gather, which were ſo wonderfully ſcattered by *the late and happy Revolution.*

n the laſt place, with the Example of our Fathers, let us ~~mind the peculiar~~ Obligations this Church is under to re- dfaſt in this Doctrine; ſince the *Weſtminſter Confeſſion* con- tains

tains the same Truths which were professed in our *Reforma* *Confession*, to which this Nation were solemnly bound by their C to God in the *National Covenant*, that glorious Transaction, wh however it may be derided and vilified, will always be recko the distinguishing Honour of our Country, by all those who kn that true Religion is the greatest Blessing to a People, and that their Glory to make Profession of it; which Glory is heightned becomes more illustrious, in proportion to the Solemnity, the tent, and the Zeal of such a Profession.

Never, we believe, was there a Kingdom since that of the J that with so much Solemnity did in a publick national Capac *King*, *Lords* and *Commons*, &c. consenting, own their Belief of Truth as it is in *Jesus*, and engage to a steady unmoveable Ad rence to its Interests; as our Church did by the *National Coven* when it did, before the World, Angels and Men, avouch Lord for its God, and devote it self to his Service: So that to in so far, what is said of *Israel* may be applied beyond other Co tries, *Thou art a holy People unto the* LORD *thy* GOD: *The* LOR *thy* GOD *hath chosen thee to be a special People to himself, above all Pe that are upon the Face of the Earth* (a): And in the Day that our thers swore as in that Covenant to God, (and the same Thing w hold with respect unto us, while we continue in the same D trine, and approve of their Choice) this Church might have be addressed in the Words of *Moses* to *Israel*, Deut. 26. 17. *Thou h avouched the* LORD *this Day to be thy* GOD, *and to walk in his Wa and to keep his Statutes and his Commandments and his Judgments: A to hearken unto his Voice. And the Lord hath avouched thee this Day to his peculiar People*; and being thus dignified with the Advantages the *Jewish* Church, we may expect the promised Blessings, or f the threatned Ruin, according as we remain stedfast in the Wa of Truth and Holiness. All that hath been spoken will agg vate the Shame and Sin of our Apostacy, and heighten the Puni ment due to perfidious or cowardly Deserters: But if we rema faithful in the Covenant of God, retain the uncorrupted Doctri according to Godliness, and both believe and obey it; we have R son to hope that it may ever be said of this Church, *Happy art th O ISRAEL: Who is like unto thee, O People saved by the* LORD, *Shield of thy Help, and who is the Sword of thy Excellency! and thine E mies shall be found Liars unto thee, and thou shalt tread upon their hi Places* (b).

THE last Use of *Confessions*, was that they might be subservie to the History of the *Church*, by transmitting unto Poster an authentick and impartial Account of the Doctrine embraced the several Churches. The *Saxon Churches*, in the Preface to th Confession, give this Reason for their publishing it. "*Nos est nos etiam ad posteros reliquere publica testimonia, digna fide, a* *fa*

(a) *Deut.* 7. 6. (b) *Deut.* 33. 29.

falsis criminationibus, ne posteritas de nobis judicet: & ut aliqui his nostris testimoniis commonefacti, veritatem inquirant, & in veris sententiis confirmentur." How useful and necessary *Confessions*, and particularly our own, are for this Purpose, hath been sufficiently manifested in the first Part of this Work, when we shewed that it is by such Composures alone, that we can be enabled to form the justest and most impartial Notions of the Doctrine, Worship and Government of any Church.

THAT we may put an End to this Preface, it remains now only that we return a very short Answer to two particular Objections, which are brought against our *Church* with relation to her Confession, and in the Mouths of some Persons make a great Deal of Noise.

The First arises from the Use, which, it is alledged, the Church of *Scotland* makes of her Confession in the Administration of the Sacrament of Baptism. It may seem almost needless to take Notice of the Expressions of an Author formerly mentioned, because what is there said, will appear at first View plainly ridiculous to any Body, who is tolerably acquainted with our Practice or Principles; which 'tis certain every Man ought to be, who pretends to condemn and expose them. The Thing hinted at, is Sir *Richard Steil*'s Dedication to the Pope of the Account of the State of the *Romish* Religion, published by him; where speaking of *Scotland*, Page 12, he says, "Infants are baptized there, not only into the "Name of the Father, Son and Holy Ghost; but into the pure Do"ctrine professed and settled by the Church of *Scotland*." Were either the Practice of our Church, or what is meant by being *baptized in the Name of the Father*, &c. understood, there would have been no Place found for this Reflection, nor is there any thing with us as to this Matter in general, but what is a necessary Consequence of the Thing it self, and the constant Practice of Christians. Before a Person be received into the Church by Baptism, it is a Maxim of common Sense, that he should make a Profession of the Christian Faith; or in the Case of Infants that the Parent should do it, and engage to educate them in the Knowledge of that Religion. A Profession of Faith and Repentance was always made at Baptism, thus it is said of *John*, *That the People were baptized of him in* Jordan, *CONFESSING THEIR SINS* (*a*); our Saviour when he gives that solemn Commission to his Apostles, *Matth.* 28, 19. *To baptize all Nations in the Name of the Father and of the Son and of the Holy Ghost*, adds, *Teaching them to observe all Things whatsoever I have commanded you*, and is it to be doubted, but the Person to be baptized was to profess his Obedience to all these Things? We have a remarkable Illustration of this Matter in the Instance of the *Ethiopian Eunuch*, where *Philip* required an Acknowledgment of his Faith, as a necessary Condition of his being baptized, and the

(*a*) *Matth.* 3. 6.

the Eunuch gave it accordingly. *And the Eunuch said, See, Water, what doth hinder me to be baptized? And* Philip *said, If thou* believest *with all thine Heart, thou mayst. And he answered, I believe that Jesus Christ is the Son of GOD* (*a*). And 'tis well known plain and full the Practice of the primitive Christians was in this Matter.

The only plausible Objection then is, That our *Church* too confines the Terms of Christian Communion, and encroach on the Liberties of the People; That all have a Right to B who maintain the Fundamentals of Religion, which many d differ from us in several Articles of Faith; That therefo oblige Parents who present their Children to be baptized, to profess their own Belief of all the Articles of our *Confes* to educate their Children in the Faith of them, is to establish Bounds of Christian Communion than the great Author Religion hath done, and to exclude many from the *Church* wh be his sincere Followers, and ought to be received into it.

In Answer to this, we shall just mention these three. *First*, That, in so far as is known to us, there is no Act of bly, nor even of any inferior Church-Judicature, establish *Confession of Faith* a Term of Christian-Communion, and appo Ministers to require an Assent thereto from Christian Pare order to their being admitted to all the Privileges of Church munion, and particularly the Baptism of their Children: And fore there does not seem to be Place for the Foundation Objection.

It is true, that, according to the Principles laid down and tained in this Treatise, a plain and direct Acknowledgment essential Doctrines of Christianity, may be justly required Church of all that would lay claim to Baptism, and the Fell of Christians. But our Church hath acted so wise and can Part, as never to have pretended to condescend upon these Articles, which should be declared fundamental and ne Maxims of our Religion, and to pitch upon all these Do the Belief of which is indispensably necessary in a sincere Ch and without which a Man cannot possibly be a Member Body of Christ: Since that were an Attempt of great Di and might be liable to much greater Inconveniencies than t ving it unessayed.

2dly, It must indeed be acknowledged, That, according general Practice which hath prevailed in the Church, w Sacrament of Baptism is administred, the Parent, or the S whoever he be, is engaged to educate the Child in the Pr of the true reformed Christian Religion, as contain'd in t *Scriptures*; whereof, as is told them, there is an excellent Su in our *Confession of Faith* and *Catechisms*. Nor shall we de that this may be constructed an Obligation on the Parent,

(*a*) *Acts* 8. 36, 37.

Childin the Doctrines of the *Weſtminſter Confeſſion*, and con-
tly a Declaration that he believes theſe Doctrines him-
but, we hope, this can't be called the ſmalleſt Impoſition
Perſon who heartily embraces all theſe Doctrines; and not
free from any Scruple as to the Articles of our Standard, but
to embrace that Opportunity of publickly owning before all
reb, his firm Belief, and cordial Acceptation of theſe Arti-
the Truths of *Jeſus*, and the Doctrines of that pure Faith
he receives with his Heart, and acknowledges with the
. Surely it were a very unreaſonable Hardſhip, to refuſe
rſon an Opportunity every way ſo fit for it, of making a
ion of the Faith of the Goſpel, as it appears to him in its
t Light and Purity: Now it is very juſtly ſuppoſed, that all
who know the common Practice of the Church, and yet
no Objections, are of this Diſpoſition, and have theſe Incli-
h.

he *third* place, as there is no eſtabliſhed Rule, nor any Act
ſembly, confining the Benefits of Baptiſm to the Belief of
eral Articles of our *Confeſſion*, and excluding from a Partici-
of this Ordinance, all Perſons who may in ſome Things
rom us: So there was no Ground in Fact ever given to a
to complain of an arbitrary Impoſition upon him in this
, nor can any Man, ſo far as we know, alledge that he ac-
ed a Miniſter that he had Scruples as to ſome Articles of our
ſion, or was of a contrary Opinion to them, and therefore
could neither profeſs his own Belief of them, nor engage
tize his Child in them, and was thereupon denied Access
Sacrament. On the other hand, there have been ſeveral
es of Perſons, who, upon their Deſire, were gratified in this
lar; while none had ever Reaſon to complain of a Refuſal:
which Conſideration, 'tis hoped, the Groundleſneſs of the
ur raiſed by our Enemies will evidently appear.

HERE is only one Thing farther to be noticed; and truly
t is ſo trifling that it would merit no Regard, did not our
aries with a great deal of Confidence boaſt of it: Namely,
Contradiction which, they alledge, there is betwixt the
les which we now fall in with concerning Civil Govern-
ogether with the Conduct of this Church ſince the Revolu-
nd theſe Words of 23 Chap. of the *Confeſſion of Faith, Of the
giſtrate*, Section 4. "Infidelity or Difference in Religion
not make void the Magiſtrate's juſt and legal Authority,
ree the People from their due Obedience to him."
indeed hath been the Principle of our, and I believe, of
r *Churches*: Nor could they maintain the contrary, without
ng all Government in Heathen, Mahometan and Popiſh
es, which were very abſurd; and without denying the
ion and Obedience to the *Roman Ceſars*, which Chriſt and
ſtles paid them. But this can never, in the ſmalleſt De-
inconſiſtent with our having diſclaimed all Allegiance, &c.

to

to the *abdicated*, or, in the Stile of our Acts of Parliament, *ſetted* King *James*; and, ſince his Death, to the *Pretender* ur *Britiſh* Crown; except it can be proved, that we ackno that the Pretender hath a *juſt and legal Authority* of the ſuprer giſtrate, which, becauſe of his Infidelity, we make void: were indeed to contradict the alledged Articles of the *We Confeſſion*. But ſince we are perſwaded that he hath no Ri Title whatſoever, that he is not a Magiſtrate, and h manner of Authority in theſe Iſlands, the People where him not the leaſt Obedience; it may be alledged that we him: But there is not the ſmalleſt Colour for charging u contradicting the Principles of our own Confeſſion, wh utterly renounce and diſclaim his imaginary Kingſhip.

It is not ſimply becauſe he is a Papiſt that we pay no Alle to that pretended King; but becauſe he hath now no Right *Britiſh* Throne, whatever be his Religion; any Title which wife he might have had being vacated and annulled, by thoſe according to our Principles, had an undoubted Power to lir Succeſſion of the Crown, as appeared neceſſary for the ; Good: As all the Plea which the late King *James* could hav for himſelf, and his Poſterity, was entirely deſtroyed by his nical Invaſion of the fundamental Laws and Conſtitutions vernment, whereby he was expoſed to a juſt and neceſſary ture.

Wherefore, though, no doubt, his embracing that abomin dolatry, and being ſo deeply impreſſed with the cruel and u Maxims of that falſe and bloody Religion, gives us a higher of the infinite Goodneſs of a merciful God, in eſtabliſhin the Throne our preſent excellent Sovereign KING *GEO* and inſpires, with a greater Ardour, our ſincere Wiſhes Stability and Glory of his Reign; ſhows us, in a more Light, the Bleſſings of the Proteſtant Succeſſion in his illu Family; and increaſes our Horror at the diſmal Proſpect of if ever an avenging God ſhould ſend the Pretender to be a S unto theſe Nations: Yet we do not change our Principles, tending that his Infidelity makes void his juſt and legal A ty; for to us there does not appear ſo much as the leaſt Sha any Authority, which that Perſon can lay claim to in *Brita* very plain Demonſtrations of the contrary.

We have now given an Account of all the different U Purpoſes of *Confeſſions of Faith*, which we thought of any tance; have endeavoured to illuſtrate, explain and vindicate and to conſider all the material Objections, which, we coul gine, might be brought againſt them: And ſo we have finiſ that was at firſt propoſed in this Eſſay. What particularly to this Edition of our *Confeſſion*, &c. will be accounted for parate Advertiſement.

ur *Saviour*, ought to be underſtood of him; and thinks it hould be applied otherwiſe, he cannot poſſibly ſubſcribe nal Words of that Text, ſo as they may be a Teſt of his in this Particular; and the Church which ſhould deter- ir Application to *Jeſus Chriſt*, and require a Miniſter or Chri- order to his Admiſſion among them, to give his Aſſent to *ipture Phraſes* ſo underſtood, would, equally with us, ex- elf to all the clamorous Objections which are made againſt *reeds*.

will appear further, if we conſider the ſeveral various s which are to be found in the *Sacred Writings*, one of which genuine, and muſt have the ſole Claim to the Dignity and y of *inſpired Words*. Now it ſeems according to the Prin- our Adverſaries, that no *Church* could fix upon this genu- ing, and require an Aſſent to it from their publick Teach- e that were indeed to determine what were *Scripture*, what l the demanding an Aſſent to ſuch a Determination, would imed againſt as an arbitrary Impoſition; as a native Con- : of which, no publick *Confeſſion of Faith*, could be compo- e Words of ſuch Texts of Scripture as admit of various s, whereby a great many Paſſages of the Holy Oracles will ſarily excluded.

Difficulty will prove of greater Extent and Importance, pect to theſe who deny the divine Authority, of ſome of oks of the New Teſtament, which have been generally by Chriſtians: As on the other Hand, were this novel of *Confeſſions* allowed, ſuch People as Mr. *Whiſton*, who btrude upon the Church a new Set of *pretended inſpired Wri*- ght alledge, That a Profeſſion of their Faith, in the *Phraſes*

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THE
Confeſſion of Faith,
LARGER and SHORTER
CATECHISMS,
WITH THE
DIRECTORY
FOR
Family-Worſhip,
Of Publick Authority in the
Church of *Scotland.*

EDINBURGH,
inted by JAMES WATSON, His Majeſty's Printer. MDCCXIX.

Aſſembly 1649. Seſſ. 30.

THE General Aſſembly —— ordi
every Miniſter, with Aſſiſtance of
Elders of their ſeveral Kirk-Ses
ons, to take Courſe, that in every H
—— there be at leaſt one Copy of the S
ter and Larger Catechiſm, Confeſſio
Faith, and Directory for Family-Wor

Advertiſement

Concerning this Edition of the Confeſſion of Faith and Catechiſms.

THE Confeſſion of Faith and Catechiſms, being the publick Standard of the Doctrine embraced by the Church of Scotland, *and both of greater Authority and more univerſal Uſe with us, than any other humane Writings; it ſeemed a Diſcredit to the Church and a Loſs to the Members of it, that the ſeveral Editions of them are in ſo many Reſpects defective, and that the Publick ſhould not be furniſhed with more beautiful and correct Copies of a Book, to which a general Eſteem and Regard is ſo juſtly payed by us.*

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For

For this End, the Copy which this Edition was ted from, was compared with the utmoſt Care wit the authentick Editions publiſhed by Authority.

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The larger Catechiſm with the Quotation Scripture, printed in *London*, 1648.

The Confeſſion of Faith and Catechiſms in tin, with the Scriptures on the Margin, prin by *John Field.*

Of the Confeſſion of Faith and Catechiſms v the Scriptures at large, there were ſeveral Co made Uſe of, particularly two *London* Impreſſi

Quarto, one of which is well printed on a large e Paper.

The Editors hereby diſcovered many Errors and De-ts in former Impreſſions, which are amended in this, rticularly the Text of the Confeſſion and Catechiſms become much more correct.

Many Scriptures are found annexed to the Copies prin-d by publick Authority, which were afterwards omit-d and are now reſtored full and complete. Several ſcriptures, upon the other Hand, had got into ſucceeding preſſions, which are not to be found in the authentick pies; whereby, beſide other Inconveniencies, People ght be apt to charge upon the Aſſembly the Inaccuracy d Weakneſs of theſe irreptitious Proofs of the Doctrine the Confeſſion and Catechiſms, which are thrown out this Edition.

In the Copies printed by Authority for the Uſe of the rliament and Aſſemblies, the Proofs from Scripture not to be found at Length, only the Chapter and rſe of the Book referred to are marked on the Margin, ich expoſed After-Editions to the eaſier Miſtakes: d when once he who firſt annexed the full Paſſages Scripture was guilty of a Miſtake, it was neceſſarly pagated among the following Impreſſions, where there s no Care taken to have Recourſe unto the Originals, that in all the Editions hitherto extant there are ma-Scriptures wrong tranſcribed and differently from what y would have been, had the genuine Copies been ad-ed to. And ſometimes one Paſſage of Scripture is ted, and the Words of another is tranſcribed: which Errors of no ſmall Conſequence and create a great al of Confuſion. An Inſtance or two, of many, may given. Cat. Q. 70. a. *in ſtead of* Rom. 5. 17, 18, 19. *which*

19. which is rightly quoted, 2 Cor. 5. 17, 18, 1
tranſcribed. Q. 105. c. Col. 3. 5. is quoted,
Col. 2. 5. is tranſcribed. Theſe Evils are all rem
in this Edition.

All the Paſſages of Scripture were diligently comp
with the beſt Edition of the Bible, and exactly pr
as they are there, which hath not a little contribu
the Correctneſs of this Impreſſion.

In the former Editions, where two or three Verſ
referred to, only the Words of one of them are ſome
annexed and the Reader is remitted to the Bible fo
reſt; which being troubleſom to him, and in ſo far
valent to the not printing the Scriptures at all, thi
fect hath been generally ſupplied.

The annexed Scriptures are diſpoſed in ſuch a l
ner that the Reader may much eaſier find the Pro
any particular Propoſition in the Confeſſion or Catech
than could be done by former Editions: Every diſ
Letter of Proofs in this Impreſſion beginning a new

The Method, followed in former Editions, of
ting thoſe Words in a different Character, wher
Force and Emphaſis of the Scripture-Proof was
ſed to ly, hath been omitted in this Edition: Be
the determining ſuch emphatical Expreſſions was n
Work of the Aſſembly, but of the Publiſhers ſome
after, who have frequently been guilty of palpable
takes; and by giving a different Character to
Words in which the Strength of the Argument di
really conſiſt, they only entangled the Readers, and
ted them from apprehending the juſt Deſign of the
of Scripture quoted, in ſtead of aſſiſting them.
however ſenſible the Publiſhers of this Edition are
Defects of former Ones, they did not fancy that

uld have been ſecured from the like Miſtakes: And ſo before having no Authority for it, they thought it not proper to preſume to fix upon the moſt emphatical Words in the Places quoted; and believed that it would be more prudent, and leſs hazardous to print the whole Paſſage without any Diſtinction of Character.

The Eye of every Reader will convince him how far this Edition is ſuperior to others, for the Cleanneſs and Neatneſs of the Print. And 'tis hoped that the Paper will be ſuch as could be wiſhed for in a Book which is of ſo powerful Uſe, and is deſigned for the Advantage of all Ranks, eſpecially the common People, whoſe Circumſtances will not allow them to purchaſe Books embelliſhed with unneceſſary Ornaments.

The Index *is entirely new, was compoſed with the utmoſt Care and Exactneſs, and 'tis hoped will be found much completer and better diſpoſed than that of former Editions.*

There remains only one Thing which it may be proper to inform the Publick of, that the authentick Copies having only the Chapter and Verſe of the Book of the Holy Scripture referred to marked on the Margin; it is greatly probable that even in them there may have happened ſome Miſtakes, which either the Tranſcriber or the Printer might have eaſily fallen into: And tho' by the cleareſt Rules of Criticiſm very probable Conjectures might have been made towards reſtoring the genuine Reading; yet the Publiſhers thought that the correcting them required a greater Authority than they poſſeſſed; only they lay before the Readers an Inſtance or two of what might be done in this Kind.

Con. *Ch.* 5. § 3. 1. Job 34. 10. *is in all the Copies, but 'tis probable that Verſe* 10 *hath been miſtaken*

for 20, *which is,* In a Moment ſhall they die the People ſhall be troubled at Midnight, an away: And the Mighty ſhall be taken away out Hand. Con. *Ch.* 18. § 2. i. *all the Copi* Eph. 3. 13, 14. *which has been certainly miſta* Eph. 1. 13, 14. In whom ye alſo truſtec that ye heard the Word of Truth, the Goſ your Salvation: In whom alſo after that lieved, ye were ſealed with the Holy Spirit o miſe, which is the Earneſt of our Inher until the Redemption of the purchaſed Poſ unto the Praiſe of his Glory.

And it is hoped theſe may determine the Rea believe, that any Paſſage of Scripture which does n adapted to the Purpoſe which it is uſed for, may be aſcribed to a like Cauſe, and ſhould not be char on the venerable Aſſembly.

The Commiſſion of the General Aſſembly, in ance of an Order of the Aſſembly, did appoint mittee of Miniſters and Ruling-Elders, among the Gentlemen who undertook the publiſhing this were named, to take Care that the Confeſſion of Catechiſms, &c. *might be rendred as correct an plete as might be. By the Direction and Aſſiſt which Committee, the ſeveral Amendments and tions in this Impreſſion mentioned in the above Adv ment were made: 'Tis hoped will recomme Edition, and give it a greater Authority and than any other.*

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Ruling Elders.

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John Wallis,
} Scribes.

THE
Confeſſion of Faith,

Agreed upon by the

Aſſembly of Divines

AT

WESTMINSTER;

With the Aſſiſtance of

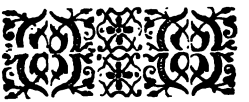
COMMISSIONERS

FROM THE

Church of *Scotland*;

Approved by the *General Aſſembly* 1647, and ratified and eſtabliſhed by *Act of Parliament* 1690, as the publick and avowed CONFESSION of the CHURCH of *SCOTLAND*:

With the Proofs from the Scripture.



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Dead
XXXIII. *Of the laſt Judgment*

THE CONFESSION OF FAITH,

Agreed upon by the *Aſſembly of Divines* at *Weſtminſter*: Examined and Approved *Anno* 1647, by the GENERAL ASSEMBLY of the CHURCH of *SCOTLAND*; and Ratified by ACT of PARLIAMENT 1690.

CHAP. I.

Of the Holy Scripture.

ALTHOUGH the Light of Nature, and the Works of Creation and Providence do ſo far manifeſt the Goodneſs, Wiſdom, and Power of God, as to leave Men unexcuſable [a]; yet are

[a] *Rom.* 2. 14. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves: v. 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another. *Rom.* 1. 19. Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them. v. 20. For the inviſible things of him from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe. *Pſal.* 19. 1. The heavens declare the glory of God, and the firmament ſheweth his handy-work. v. 2. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. v. 3. There is no ſpeech, nor language, where their voice is not heard. *Rom.* 1. 32. Who knowing the judgment of God, (that they which commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them. *With Rom.* 2. 1. Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt; for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt doſt the ſame things.

are they not ſufficient to give that Knowlec
God and of his Will, which is neceſſary an
vation [b]. Therefore it pleaſed the Lord, at
times, and in divers manners, to reveal himſelf,
declare that his Will unto his Church [c]; and
wards for the better Preſerving and Propaga
the Truth, and for the more ſure Eſtabliſhme
Comfort of the Church againſt the Corrupt
the Fleſh, and the Malice of Satan and of the
to commit the ſame wholly unto Writing [d];
maketh the Holy Scripture to be moſt n

[b] 1 *Cor.* 1. 21. For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe. 1 *Cor.* 2. 13. Which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual. *v.* 14. But the natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.

[c] *Heb.* 1. 1. God who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets.

[d] *Prov.* 22. 19. That thy truſt may be in the Lord, I have made known to thee this day, even to thee. *v.* 20. Have not I written to thee excellent things in counſels and knowledge; *v.* 21. That I might make thee know the certainty of the words of truth; that thou mightſt anſwer the words of truth to them that ſend unto thee? *Luke* 1. 3. It ſeemed good to me alſo, having *had perfect* underſtanding of all things from the very firſt, unto thee in order, moſt e Theophilus, *v.* 4. That thou know the certainty of thoſe wherein thou haſt been in: *Rom.* 15. 4. For whatſoeve were written aforetime, w ten for our learning; that we patience and comfort of ptures might have hope. 4. But he anſwered a It is written, Man ſhall no bread alone, but by eve that proceedeth out of the God. *v.* 7. Jeſus ſaid unto is written again, Thou ſ tempt the Lord thy God Then ſaith Jeſus unto hi thee hence, Satan: for it is Thou ſhalt worſhip the Lord and him only ſhalt thou ſerv 19. And when they ſhall you, Seek unto them that miliar ſpirits, and unto that peep, and that mutter not a people ſeek unto th for the living to the dead To the law and to the teſt if they ſpeak not accordin word, it is becauſe there is in them.

thoſe former ways of God's revealing his
nto his People, being now ceaſed [f].
Under the Name of Holy Scripture, or the
of God written, are now contained all the
of the Old and New Teſtament, which are

Of the OLD TESTAMENT.

s.	II. CHRONICLES.	DANIEL.
s.	EZRA.	HOSEA.
CUS.	NEHEMIAH.	JOEL.
RS.	ESTHER.	AMOS.
ONOMY.	JOB.	OBADIAH.
.	PSALMS.	JONAH.
.	PROVERBS.	MICAH.
	ECCLESIASTES.	NAHUM.
EL.	*The* SONG *of* SONGS.	HABAKKUK.
UEL.	ISAIAH.	ZEPHANIAH.
S.	JEREMIAH.	HAGGAI.
GS.	LAMENTATIONS.	ZECHARIAH.
NICLES.	EZEKIEL.	MALACHI.

Of the NEW TESTAMENT.

s according to	CORINTHIANS II.	*To* PHILEMON.
HEW.	GALATIANS.	*The Epiſtle to the* HEBREWS.
.	EPHESIANS.	*The Epiſtle of* JAMES.
.	PHILIPPIANS.	*The firſt and ſecond Epiſtles of* PETER.
	COLOSSIANS.	*The firſt, ſecond, and third Epiſtles of* JOHN.
RS *of the* A-	THESSALONIANS I.	*The Epiſtle of* JUDE.
LES.	THESSALONIANS II.	*The* REVELATION.
Epiſtles to the	*To* TIMOTHY I.	
ANS.	*To* TIMOTHY II.	
NTHIANS I.	*To* TITUS.	

All

.15. And that from a child
known the holy ſcriptures,
: able to make thee wiſe
tion, through faith which
ſt Jeſus. 2 *Peter* 1. 19. We
a more ſure word of pro-
iereunto ye do well that ye
,as unto a light that ſhineth
place, until the day dawn,
and the day-ſtar ariſe in your hearts.

[f] *Heb.* 1. 1. God who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, *v.* 2. Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds.

thority in the Church of God, not to be any ⁄
wiſe approved, or made uſe of, than other h
Writings [h].

IV. The Authority of the Holy Scriptur
which it ought to be believed and obeyed, de
eth not upon the Teſtimony of any Man, or Ch
but wholly upon God (who is Truth it ſelf
Author thereof; and therefore it is to be rec
becauſe it is the Word of God [i].

V

[g] *Luke* 16. 29. Abraham ſaith unto him, They have Moſes and the prophets, let them hear them. *v.* 31. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead. *Eph.* 2. 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. *Rev.* 22. 18. For I teſtify unto every man that heareth the words of the prophecy of this book, If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book. *v.* 19. And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 2 *Tim.* 3. 16. All ſcripture is given by inſpiration of God, and is profitable for *doctrine*, for reproof, for correction, for inſtruction in rig neſs.

III. [h] *Luk.* 24. 27. And be at Moſes, and all the prop expounded unto them in ſcriptures, the things con himſelf. *v.* 44. And he ſa them, Theſe are the word I ſpake unto you, while I with you, that all things mu filled which were written in of Moſes, and in the prophe in the pſalms concerning m 3. 2. Much every way: chi cauſe unto them were con the oracles of God. 2 *Pet* For the prophecy came no time by the will of man, b men of God ſpake as th moved by the holy Ghoſt.

IV. [i] 2 *Pet.* 1. 19. We ha more ſure word of prophecy unto ye do well that ye tal as unto a light that ſhin dark place, until the da and the day-ſtar ariſe in you

We may be moved and induced by the Te-
ny of the Church, to an high and reverent E-
of the Holy Scripture [k]. And the Heavenli-
of the Matter, the Efficacy of the Doctrine, the
ſty of the Stile, the Conſent of all the Parts,
cope of the Whole (which is to give all Glory
od) the full Diſcovery it makes of the only
of Man's Salvation, the many other incompa-
Excellencies, and the intire Perfection there-
re Arguments whereby it doth abundantly evi-
it ſelf to be the Word of God; yet notwith-
ing our full Perſwaſion and Aſſurance of the
ible Truth, and Divine Authority thereof, is
the inward Work of the Holy Spirit, bearing
eſs by, and with the Word in our Hearts [l].

VI. The

For the prophecy came not
time by the will of man,
y men of God ſpake as they
oved by the holy Ghoſt.
3. 16. All ſcripture is given
ration of God, and is pro-
for doctrine, for reproof,
rection, for inſtruction in
uſneſs. 1 *John* 5. 9. If we
the witneſs of men, the
of God is greater: for this
itneſs of God, which he hath
of his Son. 1 *Theſ.* 2. 13.
s cauſe alſo thank we God
ceaſing, becauſe when ye
d the word of God, which
d of us, ye received it not
ord of men, but (as it is
) the word of God, which
lly worketh alſo in you that

Tim. 3. 15. But if I tarry long,
ou mayſt know how thou
t to behave thy ſelf in the
f God, which is the church
of the living God, the pillar and
ground of the truth.

[l] 1 *John* 2. 20. But ye have an
unction from the holy One, and ye
know all things. *v.* 27. But the
anointing which ye have received of
him, abideth in you, and ye need
not that any man teach you: But as
the ſame anointing teacheth you of
all things, and is truth, and is no
lie; and even as it hath taught you,
ye ſhall abide in him. *John* 16. 13.
Howbeit, when he the Spirit of truth
is come, he will guide you into all
truth: for he ſhall not ſpeak of him-
ſelf, but whatſoever he ſhall hear,
that ſhall he ſpeak; and he will ſhew
you things to come. *v.* 14. He ſhall
glorify me: for he ſhall receive of
mine, and ſhall ſhew it unto you.
1 *Cor.* 2. 10. But God hath revealed
them unto us by his Spirit, for the
Spirit ſearcheth all things, yea, the
deep things of God. *v.* 11. For
what man knoweth the things of a

Nevertheleſs, we acknowledge the inward Illu
tion of the Spirit of God to be neceſſary for t
ving Underſtanding of ſuch things as are reve
the Word [n]: And that there are ſome Circu
ces concerning the Worſhip of God, and G
ment of the Church, common to human A
and Societies, which are to be ordered by the
of Nature, and Chriſtian Prudence, accord

man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God. v. 12. Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. *Iſaiah* 59. 21. As for me, this is my covenant with them, ſaith the Lord, My ſpirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from

for inſtruction in righteouſn
That the man of God ma
fect, throughly furniſhed
good works. *Gal.* 1. 8. Bu
we, or an angel from heave
any other goſpel unto y
that which we have preach
you, let him be accurſed.
we ſaid before, ſo ſay I no
If any man preach any oth
unto you, than that ye ha
ved, let him be accurſed. 2
That ye be not ſoon ſhaken
or be troubled, neither by ſ
by word, nor by letter, as
as that the day of Chriſt is

the general Rules of the Word, which are always to be obſerved [p].

VII. All things in Scripture are not alike plain in themſelves, nor alike clear unto all [p]; yet thoſe things which are neceſſary to be known, believed, and obſerved for Salvation, are ſo clearly propounded and opened in ſome Place of Scripture or other, that not only the Learned, but the Unlearned, in a due Uſe of the ordinary Means, may attain unto a ſufficient Underſtanding of them [q].

VIII. The Old Teſtament in Hebrew (which was the native Language of the People of God of old,) and the New Teſtament in Greek, (which at the time of the writing of it was moſt generally known to the Nations) being immediately inſpired by God, and by his ſingular Care and Providence kept pure in all Ages, are therefore authentical [r]; ſo

them that love him. *v.* 10. But God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God. *v.* 11. For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God. *v.* 12. Now we have received, not the ſpirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

[p] *1 Cor.* 11. 13. Judge in your ſelves, is it comely that a woman pray unto God uncovered? *v.* 14. Doth not even nature it ſelf teach you, that if a man have long hair, it is a ſhame unto him? *1 Cor.* 14. 26. How is it then, brethren, when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done unto edifying. *v.* 40. Let all things be done decently, and in order.

VII. [p] *2 Pet.* 3. 16. As alſo in all his epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.

[q] *Pſalm* 119. 105. Thy word is a lamp unto my feet, and a light unto my path. *v.* 130. The entrance of thy words giveth light, it giveth underſtanding unto the ſimple.

VIII. [r] *Mat.* 5. 18. For verily I ſay unto you, Till heaven and earth paſs, one jot, or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

ſo as in all Controverſies of Religion, the C
is finally to appeal unto them [r]. But becauſe
Original Tongues are not known to all the F
of God, who have Right unto, and Intereſt
Scriptures, and are commanded in the fear of
to read and ſearch them [s], therefore they are
tranſlated into the vulgar Language of ever
tion unto which they come [v], that the Word o
dwelling plentifully in all, they may worſhip
an acceptable Manner [w]; and, through Patienc
Comfort of the Scriptures, may have Hope [x].

IX. The infallible Rule of Interpretation o

[r] *Iſaiah* 8. 20. To the law, and to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them. *Acts* 15. 15. And to this agree the words of the prophets, as it is written. *John* 5. 39. Search the ſcriptures, for in hem ye think ye have eternal life, and they are they which teſtify of me. *v.* 46. For had ye believed Moſes, ye would have believed me: for he wrote of me.

[s] *John* 5. 39. Search the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me.

[v] 1 *Cor.* 14. 6. Now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine? *v.* 9. So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air. *v.* 11. Therefore, if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a barbarian; and he that ſ ſhall be a barbarian unto m Even ſo ye, foraſmuch a zealous of ſpiritual gifts, ye may excel to the edifyi church. *v.* 24. But if all p and there come in one th veth not, or one unlearne convinced of all, he is j all. *v.* 27. If any man ſpe unknown tongue, let it be or at the moſt by three, by courſe; and let one i *v.* 28. But if there be no ter, let him keep ſilence church; and let him ſpeak ſelf, and to God.

[w] *Col.* 3. 16. Let the Chriſt dwell in you richl wiſdom, teaching and ad ing one another in pſalm hymns, and ſpiritual ſon ing with grace in your hea Lord.

[x] *Rom.* 15. 4. For wh things were written aforetim written for our learning; through patience and co the ſcriptures might have

ſcripture, is the Scripture it ſelf; and therefore, when there is a Queſtion about the true and full Senſe of any Scripture, (which is not manifold, but one) it muſt be ſearched and known by other Places that ſpeak more clearly [y].

X. The ſupreme Judge, by which all Controverſies of Religion are to be determined, and all Decrees of Councils, Opinions of ancient Writers, Doctrines of Men, and private Spirits are to be examined, and in whoſe Sentence we are to reſt; can be no other but the Holy Spirit ſpeaking in the Scripture [z].

CHAP. II.

Of God, and of the Holy Trinity.

THERE is but One only [a], Living and True God [b], who is Infinite in Being and Perfection [c],

IX. [y] 2 *Pet.* 1. 20. Knowing this firſt, that no prophecy of the ſcripture, is of any private interpretation. v. 21. For the prophecy came not in old time by the will of man: but holy men of God ſpake as they were moved by the holy Ghoſt. *Acts* 15. 15. And to this agree the words of the prophets, as it is written, v. 16. After this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruines thereof, and I will ſet it up.

X. [z] *Matth.* 22. 29. Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God. v. 31. But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying. *Epheſ.* 2. 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. *With Acts* 28. 25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the holy Ghoſt by Eſaias the prophet unto our fathers.

I. [a] *Deut.* 6. 4. Hear, O Iſrael, the Lord our God is one Lord. 1 *Cor.* 8. 4. As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. v. 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt by whom are all things, and we by him.

[b] 1 *Theſ.* 1. 9. For they themſelves ſhew

ction [c], a moſt pure Spirit [d], Inviſible [e], wi
Body, Parts [f], or Paſſions [g], Immutable [h],
menſe [i], Eternal [k], Incomprehenſible [l], Al

ſhew of us, what manner of entring in we had unto you, and how ye turned to God from idols, to ſerve the living and true God. *Jer.* 10. 10. But the Lord is the true God, he is the living God, and an everlaſting King.

[c] *Job* 11. 7. Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection? *v.* 8. It is as high as heaven, what canſt thou do? deeper than hell, what canſt thou know? *v.* 9. The meaſure thereof is longer than the earth, and broader than the ſea. *Job* 26. 14. Lo, theſe are parts of his ways, but how little a portion is heard of him? but the thunder of his power who can underſtand?

[d] *John* 4. 24 God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.

[e] 1 *Tim.* 1. 17. Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory, for ever and ever. Amen.

[f] *Deut.* 4. 15. Take ye therefore good heed unto your ſelves, for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire. *v.* 16. Leſt ye corrupt your ſelves, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female. *John* 4. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth. *With Luke* 24. 39. Behold my hands and my feet, that it is I my ſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

[g] *Acts* 14. 11. And when the people ſaw what Paul had do
lift up their voices, ſaying
ſpeech of Lycaonia, The g
come down to us in the l
of men. *v.* 15. And ſayin
why do ye theſe things? \
are men of like paſſions wi
and preach unto you, that y
turn from theſe vanities u
living God, which made
and earth, and the ſea, a
things that are therein.

[h] *Jam.* 1. 17. Every go
and every perfect gift is from
and cometh down from the
of lights, with whom is no v
neſs, neither ſhadow of t
Mal. 3. 6. For I am the
change not: therefore ye
Jacob are not conſumed.

[i] 1 *Kings* 8. 27. But will
deed dwell on the earth? l
the heaven, and heaven of h
cannot contain thee, how m
this houſe that I have builde
23. 23. Am I a God at hand
the Lord, and not a God a
v. 24. Can any hide himſe
cret places, that I ſhall not ſe
ſaith the Lord: do not I fill
and earth? ſaith the Lord.

[k] *Pſalm* 90. 2. Before the
tains were brought forth,
thou hadſt formed the earth
world, even from everlaſting t
laſting, thou art God. 1 *Tim*
Now unto the King eternal, i
tal, inviſible, the only wiſe
honour and glory, for ever an
Amen.

[l] *Pſalm* 145. 3. Great is th
and greatly to be praiſed;
greatneſs is unſearchable.

ty [m], most Wise [n], most Holy [o], most Free [p], most Absolute [q], working all things according to the Counsel of his own immutable and most righteous Will [r], for his own Glory [s], most Loving [t], Gracious, Merciful, Long-suffering, abundant in Goodness and Truth, forgiving Iniquity, Transgression and Sin [v]; the Rewarder of them that diligently seek him [w]; and withal most Just and Terrible in his Judgments [x], hating

[m] *Gen.* 17. 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. *Rev.* 4. 8. And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

[n] *Rom.* 16. 27. To God only wise, be glory through Jesus Christ for ever. Amen.

[o] *Isa.* 6. 3. And one cried unto another and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. *Rev.* 4. 8. {*See latter* [m] *immediately foregoing.*]

[p] *Psalm* 115. 3. But our God is in the heavens, he hath done whatsoever he pleaseth.

[q] *Exod.* 3. 14. And God said unto *Moses*, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

[r] *Eph.* 1. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.

[s] *Prov.* 16. 4. The Lord hath made all things for himself: yea, even the wicked for the day of evil. *Rom.* 11. 36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

[t] 1 *John* 4. 8. He that loveth not, knoweth not God; for God is love. *v.* 16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

[v] *Exod.* 34. 6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, *v.* 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation.

[w] *Heb.* 11. 6. But without faith it is impossible for to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

[x] *Nehem.* 9. 32. Now therefore our God, the great, the mighty, and the terrible God, who keepest covenant and mercy; let not all the trouble seem little before thee, that hath come upon us, on our kings,

on

hating all Sin [y], and who will by no means the Guilty [z].

II. God hath all Life [a], Glory [b], Goodn Bleſſedneſs [d], in, and of himſelf; and is alone i unto himſelf All-ſufficient, not ſtanding in ne any Creatures which he hath made [e], nor de any Glory from them [f], but only manifeſtin own Glory, in, by, unto, and upon them: He

on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria, unto this day. *v.* 33. Howbeit, thou art juſt in all that is brought upon us; for thou haſt done right, but we have done wickedly.

[y] *Pſalm* 5. 5. The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity. *v.* 6. Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man.

[z] *Nahum* 1. 2. God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adverſaries; and he reſerveth wrath for his enemies. *v.* 3. The Lord is ſlow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind, and in the ſtorm, and the clouds are the duſt of his feet. *Exod.* 34. 7. Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear the guilty; viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation.

II. [a] *John* 5. 26. For as the Father hath life in himſelf, ſo hath he given to the Son to have life ſelf.

[b] *Acts* 7. 2. And he ſaid brethren, and fathers hearke God of glory appeared u father Abraham, when he Meſopotamia, before he Charran.

[c] *Pſalm* 119. 68. Thou a and doſt good; teach me ſtutes.

[d] 1 *Tim.* 6. 15. Which in h he ſhall ſhew, who is the ble only Potentate, the King o and Lord of lords. *Rom.* 9. 5 are the fathers, and of whom cerning the fleſh Chriſt can is over all, God bleſſed f Amen.

[e] *Acts* 17. 24. God th the world, and all things ſeeing that he is Lord of hea earth, dwelleth not in templ with hands: *v.* 25. Neithe ſhipped with mens hands, a he needed any thing, ſeein veth to all life, and breath, things.

[f] *Job* 22. 2. Can a man fitable unto God, as he th may be profitable unto h *v.* 3. Is it any pleaſure to mighty that thou art righte is it gain to him, that thou thy ways perfect?

Fountain of all Being, of whom, through
, and to whom are all things [g], and hath moſt
ign Dominion over them, to do by them, for
or upon them, whatſoever himſelf pleaſeth [h].
Sight all things are open and manifeſt [i], his
ledge is infinite, infallible, and independent
he Creature [k], ſo as nothing is to him con-
t or uncertain [l]. He is moſt holy in all his
els, in all his Works, and in all his Com-
[m]. To him is due from Angels and Men,
very other Creature, whatſoever Worſhip,
e, or Obedience he is pleaſed to require of
.

III. In

. 11. 36. For of him, and him, and to him are all to whom be glory for ever.

l. 4. 11. Thou art worthy, to receive glory, and ho-id power: for thou haſt ll things, and for thy plea-y are, and were created.

15. [*See letter* d *immediately.*] *Daniel* 4. 25. That l drive thee from men, and ling ſhall be with the beaſts eld, and they ſhall make eat graſs as oxen, and they t thee with the dew of hea-d ſeven times ſhall paſs over ll thou know that the moſt eth in the kingdom of men, th it to whomſoever he will. And all the inhabitants of h are reputed as nothing: doth according to his will my of heaven, and among abitants of the earth: and n ſtay his hand, or ſay un-, What doſt thou?

. 4. 13. Neither is there any : that is not manifeſt in his ſight: but all things are naked and opened unto the eyes of him with whom we have to do.

[k] *Rom.* 11. 33. O the depth of the riches, both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! *v.* 34. For who hath known the mind of the Lord, or who hath been his counſeller? *Pſalm* 147. 5. Great is our Lord, and of great power: his underſtanding is infinite.

[l] *Acts* 15. 18. Known unto God are all his works from the beginning of the world. *Ezek.* 11. 5. And the ſpirit of the Lord fell upon me, and ſaid unto me, Speak, Thus ſaith the Lord, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your mind every one of them.

[m] *Pſalm* 145. 17. The Lord is righteous in all his ways, and holy in all his works. *Rom.* 7. 12. Wherefore the law is holy; and the commandment holy, and juſt, and good.

[n] *Rev.* 5, 12. Saying with a loud voice,

CHAP. III.

Of God's Eternal Decree.

GOD from all Eternity, did, by the moſ and Holy Counſel of his own Will, and unchangeably ordain whatſoever com

voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. *v.* 13. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. *v.* 14. And the four beaſts ſaid, Amen. And the four and twenty elders fell down and worſhipped him that liveth for ever and ever.

III. [o] 1 *John* 5. 7. For there are three

well pleaſed. *Matth.* 28. 19 therefore and teach all baptizing them in the nan Father, and of the Son, an holy Ghoſt. 2 *Cor.* 13. 14. T of the Lord Jeſus Chriſt, love of God, and the com of the holy Ghoſt, be with Amen.

[p] *John* 1. 14. And the w made fleſh, and dwelt an (and we beheld his glory, t as of the only begotten o ther) full of grace and truth No man hath ſeen God at a the only begotten Son, wh the boſom of the Father,

: yet ſo, as thereby neither is God the Author
[b], nor is Violence offered to the Will of the
ures, nor is the Liberty or Contingency of
d Cauſes taken away, but rather eſtabliſhed [c].
Although God knows whatſoever may, or
ome to paſs upon all ſuppoſed Conditions [d],
th he not decreed any thing becauſe he foreſaw
it

Eph. 1. 11. In whom alſo we
ained an inheritance, being
nated according to the pur-
him who worketh all things
e counſel of his own will.
. 33. O the depth of the
oth of the wiſdom and
lge of God! how unſearch-
e his judgments, and his
ſt finding out! *Heb.* 6. 17.
n God willing more abun-
o ſhew unto the heirs of pro-
ie immutability of his coun-
firmed it by an oath. *Rom.*
or he ſaith to Moſes, I will
ercy on whom I will have
and I will have compaſſion
m I will have compaſſion.
herefore hath he mercy on
he will have mercy, and
ie will, he hardneth.
mes 1. 13. Let no man ſay
: is tempted, I am tempted
for God cannot be tempted
l, neither tempteth he any
. 17. Every good gift, and
erfect gift is from above,
neth down from the Father
, with whom is no variable-
either ſhadow of turning.
5. This then is the meſſage
e have heard of him, and
nto you, that God is light,
im is no darkneſs at all.
: 2. 23. Him, being deliver-
ie determinate counſel and
foreknowledge of God, ye have
taken, and by wicked hands have
crucified and ſlain. *Matth.* 17. 12.
But I ſay unto you, That Elias is
come already, and they knew him
not, but have done unto him what-
ſoever they liſted; likewiſe ſhall al-
ſo the Son of man ſuffer of them.
Acts 4. 27. For of a truth, againſt
thy holy child Jeſus, whom thou
haſt anointed, both Herod and Pon-
tius Pilate, with the Gentiles, and
the people of Iſrael were gathered
together, *v.* 28. For to do whatſo-
ever thy hand and thy counſel de-
termined before to be done. *John*
19. 11. Jeſus anſwered, Thou couldſt
have no power at all againſt me, ex-
cept it were given thee from above:
therefore he that delivered me un-
to thee hath the greater ſin. *Prov.*
16. 33. The lot is caſt into the lap:
but the whole diſpoſing thereof is of
the Lord.

II. [d] *Acts* 15. 18. Known unto God
are all his works from the begin-
ning of the world. 1 *Sam.* 23. 11.
Will the men of Keilah deliver me
up into his hand? Will Saul come
down, as thy ſervant hath heard?
O Lord God of Iſrael, I beſeech
thee, tell thy ſervant. And the Lord
ſaid, He will come down. *v.* 12.
Then ſaid David, Will the men of
Keilah deliver me and my men in-
to the hand of Saul? And the Lord
ſaid,

ably deſigned, and their Number is ſo cert
definite, that it cannot be either increaſed o
niſhed [h],

V.

ſaid, They will deliver thee up. *Mat.* 11. 21. Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes. *v.* 23. And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

[e] *Rom.* 9. 11. For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth. *v.* 13. As it is written, Jacob have I loved, but Eſau have I hated. *v.* 16. So then, it is not of him that willeth, nor of him that runneth, but of God

ring one before another, thing by partiality. *Mat* Then ſhall he ſay alſo unt the left hand, depart fro curſed, into everlaſting pared for the devil and

[g] *Rom.* 9. 22. What if ling to ſhew his wrath, an his power known, endu much long-ſuffering the wrath fitted to deſtructio And that he might mak the riches of his glory o ſels of mercy, which he prepared unto glory? Having predeſtinated us adoption of children Chriſt to himſelf, accordi good pleaſure of his will, the praiſe of the glory of wherein he hath made us a the beloved. *Prov.* 16. 4. hath made all things for

V. Thoſe of Mankind that are predeſtinated unLife, God, before the Foundation of the World as laid, according to his eternal and immutable urpoſe, and the ſecret Council and good Pleaſure of is Will, hath choſen, in Chriſt, unto everlaſting Gloy [i], out of his meer free Grace and Love, without ny Fore-ſight of Faith, or good Works, or Perſeerance in either of them, or any other thing in the reature, as Conditions, or Cauſes moving him hereunto [k], and all to the Praiſe of his glorious Grace [l].

VI. As God hath appointed the Elect unto Glory, ſo hath he, by the eternal and moſt free Purpoſe of his Will, fore-ordained all the Means thereunto [m]. Wherefore they who are elected, being fallen

ſpeak not of you all; I know om I have choſen: but that the ipture may be fulfilled, He that teth bread with me, hath lift up s heel againſt me.

V. [i] *Eph.* 1. 4. According as he th choſen us in him, before the undation of the world, that we uld be holy, and without blame fore him in love: *v.* 9. Having ade known unto us the myſtery his will, according to his good aſure, which he hath purpoſed himſelf: *v.* 11. In whom alſo have obtained an inheritance, ng predeſtinated according to purpoſe of him, who worketh things after the counſel of his n will. *Rom.* 8. 30. Moreover, om he did predeſtinate, them alſo called: and whom he cal, them he alſo juſtified: and om he juſtified, them he alſo rified. 2 *Tim.* 1. 9. Who hath ed us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began. 1 *Theſ.* 5. 9. For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt.

[k] *Rom.* 9. 11, 13, 16. [*See letter* [e] *immediately foregoing.*] *Eph.* 1. 4, 9. [*See letter* [i] *immediately foregoing.*]

[l] *Eph.* 1. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. *v.* 12. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

VI. [m] 1 *Pet.* 1. 2. Elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt. *Eph.* 1. 4. According as he hath choſen us in him, before the foundation of the world, that we

len in *Adam*, are redeemed by Chriſt[n], are effe
ly called unto Faith in Chriſt, by his Spirit
ing in due Seaſon, are juſtified, adopted, ſa
ed [o], and kept by his Power through Faith un
vation [p]. Neither are any other redeemed by
effectually called, juſtified, adopted, ſanctifie
ſaved, but the Elect only [q].

VI

ſhould be holy, and without blame before him in love: *v.* 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. *Eph.* 2. 10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them. 2 *Theſ.* 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation through ſanctification of the Spirit and belief of the truth.

[n] 1 *Theſ.* 5. 9. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt, *v.* 10. Who died for us, that whether we wake or ſleep, we ſhould live together with him. *Titus* 2. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

[o] *Rom.* 8. 30. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified. *Eph.* 1. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of 2 *Theſ.* 2. 13. But we are l give thanks alway to Goc brethren, beloved of the L cauſe God hath from the b choſen you to ſalvation ſanctification of the Spirit lief of the truth.

[p] 1 *Peter* 1. 5. Who are the power of God throu unto ſalvation, ready to b ed in the laſt time.

[q] *John* 17. 9. I pray for pray not for the world, them which thou haſt g for they are thine. *Rom.* 8. we know that all things gether for good, to them God, to them who are c according to his purpoſe, *the end of the chapter.*] *Jo* But there are ſome of yo lieve not. For Jeſus kn the beginning, who they believed not, and who ſh tray him. *v.* 65. And he ſa fore ſaid I unto you, th can come unto me, excep given unto him of my Fat 10. 26. But ye believe not ye are not of my ſheep, unto you. *John* 8. 47. He God, heareth Gods w therefore hear them not ye are not of God. 1 *J* They went out from us,

VII. The Reſt of Mankind God was pleaſed, according to the unſearchable Counſel of his own Will, whereby he extendeth, or withholdeth Mercy, as he pleaſeth, for the Glory of his Sovereign Power over his Creatures, to paſs by, and to ordain them to Diſhonour and Wrath for their Sin, to the Praiſe of his glorious Juſtice [r].

VIII. The Doctrine of this high Myſtery of Predeſtination is to be handled with ſpecial Prudence and Care [s], that Men attending the Will of God reveal-

reſt not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifeſt, that they were not all of us.

VII. [r] *Matth.* 11. 25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. *v.* 26. Even ſo Father, for ſo it ſeemed good in thy ſight. *Rom.* 9. 17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. *v.* 18. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardneth. *v.* 21. Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? *v.* 22. *What* if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering; the veſſels of wrath fitted to deſtruction? 2 *Tim.* 2. 19. Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. *v.* 20. But in a great houſe, there are not only veſſels of gold and of ſilver, but alſo of wood, and of earth; and ſome to honour, and ſome to diſhonour. *Jude* 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. 1 *Pet.* 2. 8. And a ſtone of ſtumbling, and a rock of offence, *even to them* which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

VIII. [s] *Rom.* 9. 20. Nay but, O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed *it*, why haſt thou made me thus? *Rom.* 11. 33. O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! *Deut.* 29. 29. The ſecret *things*

revealed in his Word, and yielding Obed thereunto, may, from the Certainty of thei ctual Vocation, be assured of their eternal Elec So shall this Doctrine afford Matter of Praise verence, and Admiration of God [v], and of H lity, Diligence, and abundant Consolation that sincerely obey the Gospel [w].

CHAP. IV.

Of Creation.

IT pleased God, the Father, Son, and Ghost[a], for the Manifestation of the Gl

belong unto the Lord our God: but those *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

[t] 2 *Pet.* 1. 10. Wherefore the rather, brethren, give all diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

[v] *Eph.* 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved: *Rom.* 11. 33. [*See Letter* [t] *immediately foregoing.*]

[w] *Rom.* 11. 5. Even so then at this present time also there is a remnant according to the election of grace. *v.* 6. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. *v.* 20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. 2 *Pet.* 1. 10. [*See Letter* [t] *immediately foregoing.* 8. 33. Who shall lay any th the charge of Gods elect? I that justifieth. *Luke* 10. 20 withstanding in this rejoi that the spirits are subject un but rather rejoice becau names are written in heav

I. [a] *Heb.* 1. 2. Hath in th days spoken unto us by h whom he hath appointed he things, by whom also he m worlds. *John* 1. 2. The sam the beginning with God. *v.* things were made by him; an out him was not any thing that was made. *Gen.* 1. 2. A earth was without form an and darkness *was* upon the the deep: And the Spirit moved upon the face of the *Job* 26. 13. By his spirit he ha nished the heavens: his han formed the crooked serpent. 4. The spirit of God hath m and the breath of the Al hath given me life.

ternal Power, Wiſdom, and Goodneſs [b], in eginning, to create, or make of Nothing, the d, and all Things therein, whether viſible or ble, in the ſpace of ſix Days, and all very c.

After God had made all other Creatures, he ed Man, Male and Female [d], with reaſonable mmortal Souls [e], endued with Knowledge, eouſneſs, and true Holineſs, after his own e [f], having the Law of God written in their Hearts

n. 1. 20. For the inviſible of him from the creation of ld are clearly ſeen, being ood by the things that are *even* his eternal power and id; ſo that they are without

Jer. 10. 12. He hath made rth by his power, he hath hed the world by his wiſdom, th ſtretched out the heavens diſcretion. *Pſalm* 104. 24. d, how manifold are thy in wiſdom haſt thou made ll; the earth is full of thy *Pſalm* 33. 5. He loveth righ- ſs and judgment: the earth of the goodneſs of the Lord. y the word of the Lord were avens made: and all the them, by the breath of his

he whole firſt Chapter of Gen.]

3. Through faith we under- that the worlds were framed word of God, ſo that things re ſeen, were not made of which do appear. *Col.* 1. 16. him were all things created in heaven, and that are in iſible and inviſible, whether thrones, or dominions, or alities, or powers; all things were created by him, and for him. *Acts* 17. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

II. [d] *Gen.* 1. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

[e] *Gen.* 2. 7. And the Lord God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul. *With Eccl.* 12. 7. Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it. *And Luke* 23. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. *And Matth.* 10. 28. And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

[f] *Gen.* 1. 26. And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the

Hearts [g], and Power to fulfil it [h]; and yet, und
a Poſſibility of tranſgreſſing, being left to the Lib
ty of their own Will, which was ſubject unto Chang
Beſide this Law written in their Hearts, they
ceived a Command, not to eat of the Tree of
Knowledge of Good and Evil, which while t
kept, they were happy in their Communion w
God [k], and had Dominion over the Creatures

C

earth, and over every creeping thing that creepeth upon the earth. *Col.* 3. 10. And have put on the new *man*, which is renewed in knowledge, after the image of him that created him, *Eph.* 4. 24. And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.

[g] *Rom.* 2. 14. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves: *v.* 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and *their* thoughts the mean while accuſing, or elſe excuſing one another.

[h] *Eccl.* 7. 29. Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

[i] *Gen.* 3. 6. And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband with her; and he did eat. *Eccl.* 7. 29. [*See letter* [h] *immediately foregoing.*]

[k] *Gen.* 2. 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *Gen.* 3. 8. An heard the voice of the Lord walking in the garden in the of the day: and Adam and hid themſelves from the of the Lord God amongſt the of the garden. *v.* 9. And God called unto Adam, and to him, Where art thou? *v.* 1 he ſaid, I heard thy voice garden: and I was afraid, be I was naked; and I hid myſelf. And he ſaid, Who told thee thou waſt naked? Haſt thou of the tree, whereof I comma thee, that thou ſhouldſt not *v.* 23. Therefore the Lord God him forth from the garden of to till the ground, from whe was taken.

[l] *Gen.* 1. 26. And God ſaid us make man in our image, our likeneſs: and let them have minion over the fiſh of the ſea, over the fowl of the air, and over cattle, and over all the earth, over every creeping thing creepeth upon the earth. *v.* 28. God bleſſed them, and God ſaid to them, Be fruitful and multi and replenish the earth, and ſu it: and have dominion over the of the ſea, and over the fowl of air, and over every living thing moveth upon the earth.

h [illegible]

CHAP. V.

Of Providence.

GOD, the great Creator of all Things, doth uphold [a], direct, dispose, and govern all Creatures, Actions, and Things [b], from the greatest even to the least [c], by his most wise and holy Providence [d]; according to his infallible Fore-knowledge [e], and the free and immutable Counsel of his own

[a] *Heb.* 1. 3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. *Dan.* 4. 34. And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. *v.* 35. And all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou? *Psalm* 135. 6. Whatsoever the Lord pleased, *that* did he in heaven and in earth, in the seas, and all deep places. *Acts* 17. 25. Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; *v.* 26. And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: *v.* 28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his off-spring. *Job* 38, 39, 40, 41. *Chapters.*

[c] *Mat.* 10. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. *v.* 30. But the very hairs of your head are all numbred. *v.* 31. Fear ye not therefore, ye are of more value than many sparrows.

[d] *Prov.* 15. 3. The eyes of the Lord *are* in every place, beholding the evil and the good. *Psal.* 104, 24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. *Psal.* 145. 17. The Lord is righteous in all his ways, and holy in all his works.

[e] *Acts* 15. 18. Known unto God are all his works from the beginning of the world. *Psal.* 94. 8. Understand, ye brutish among the people: and *ye* fools, when will ye be wise? *v.* 9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? *v.* 10. He

own Will[f], to the Praiſe of the Glory of his dom, Power, Juſtice, Goodneſs, and Mercy[g].

II. Although, in relation to the Fore-knowl and Decree of God, the Firſt Cauſe, all Th come to paſs immutably and infallibly[h]; Yet the ſame Providence, he ordereth them to fall according to the Nature of Second Cauſes, e neceſſarily, freely, or contingently[i].

III.

that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know?* *v.* 11. The Lord knoweth the thoughts of man, that they *are* vanity.

[f] *Eph.* 1. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will: *Pſal.* 33. 10. The Lord bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect. *v.* 11. The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.

[g] *Iſaiah* 63. 14. As a beaſt goeth down into the valley, the ſpirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thy ſelf a glorious name. *Eph.* 3. 10. To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the manifold wiſdom of God. *Rom.* 9. 17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. *Gen.* 45. 7. And God ſent me before you, to preſerve you a poſterity in the earth, and t your lives by a great delive *Pſalm* 145. 7. They ſhall abu ly utter the memory of th goodneſs, and ſhall ſing of th teouſneſs.

II. [h] *Acts* 2. 23. Him, bei livered by the determinate c and foreknowledge of God, y taken, and by wicked hand crucified and ſlain.

[i] *Gen.* 8. 22. While the ea maineth, ſeed-time and h and cold and heat, and ſumn winter, and day and night not ceaſe. *Jer.* 31. 35. Thu the Lord, which giveth the a light by day, and the ordi of the moon and of the ſta light by night, which divid ſea, when the waves thereo the Lord of hoſts is his name 21. 13. And if a man ly not i but God deliver *him* into his then I will appoint thee whither he ſhall flee. *With D* 5. As when a man goeth i wood with his neighbour, wood, and his hand fete ſtroke with the ax to cut do tree, and the head ſlippeth the helve, and lighteth u neighbour, that he die; l flee unto one of thoſe citie live. 1 *Kings* 22. 28. And M

III. God in his ordinary Providence, maketh uſe Means [k], yet is free to work without [l], above [m], d againſt them at his Pleaſure [n].

IV. The

ll, If thou return at all in peace, e Lord hath not ſpoken by me. nd he ſaid, Hearken, O people, ery one of you. *v.* 34. And a rtain man drew a bow at a ven-ture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt, for I am wounded. *Iſaiah* 10. 6. I will end him againſt an hypocritical nation; and againſt the people of my wrath will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets. *v.* 7. How-beit, he meaneth not ſo, neither doth his heart think ſo, but *it is* in his heart to deſtroy, and cut off nations not a few.

III. [k] *Acts* 27. 31. Paul ſaid to the centurion, and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved. *v.* 44. And the reſt, ſome on boards, and ſome on *broken pieces* of the ſhip: And ſo it came to paſs that they eſcaped all ſafe to land. *Iſaiah* 55. 10. For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater. *v.* 11. So ſhall my word be that goeth forth out of my mouth: It ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it. *Hoſ.* 2. 21. And it ſhall come to paſs in that day, I will hear ſaith the Lord, I will hear the heavens, and they ſhall hear the earth, *v.* 22. And the earth ſhall hear the corn, and the wine, and the oyl, and they ſhall hear Jezreel.

[l] *Hoſ.* 1. 7. But I will have mercy upon the houſe of Judah, and will ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battle, by horſes, nor by horſemen. *Mat.* 4. 4. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. *Job* 34. 10. Therefore hearken unto me, ye men of underſtanding: far be it from God, *that he ſhould do* wickedneſs, and *from* the Almighty, *that he ſhould commit* iniquity.

[m] *Rom.* 4. 19. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sara's womb. *v.* 20. He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God: *v.* 21. And being fully perſwaded, that what he had promiſed, he was able alſo to perform.

[n] 2 *Kings* 6. 6. And the man of God ſaid, Where fell it? And he ſhewed him the place. And he cut down a ſtick, and caſt it in thither, and the iron did ſwim. *Dan.* 3. 27. And the princes, governours and captains, and the kings counſellers being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.

IV. *Rom.*

IV. ° *Rom.* 11. 32. For God hath concluded them all in unbelief, that he might have mercy upon all. *v.* 33. O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! *v.* 34. For who hath known the mind of the Lord, or who hath been his counſeller? 2 *Sam.* 24. 1. And again the anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah. *With* 1 *Chr.* 21. 1, And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael. 1 *Kings* 22. 22. And the Lord ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſwade *him*, and prevail alſo: go forth, and do ſo. *v.* 23. Now therefore behold, the Lord hath put a lying ſpirit in the mouth of

tranſgreſſion which he c
againſt the Lord, *even* a
word of the Lord which he
and alſo for asking *coun*
that had a familiar ſpiri
quire of it; *v.* 14. And
not of the Lord: therefo
him, and turned the king
David the ſon of Jeſſe.
10. And the king ſaid, W
I to do with you, ye ſons of
ſo let him curſe, becauſe
hath ſaid unto him, Cur
Who ſhall then ſay, Wher
thou done ſo? *Acts* 2.
being delivered by the
nate counſel and forekno
God, ye have taken, and
hands have crucified and
4. 27. For of a truth again
ly child Jeſus, whom th
nointed, both Herod an
Pilate, with the Gentiles
people of Iſrael were ga
gether, *v.* 28. For to do w
thy hand and thy counſel

withholdeth his Grace, whereby they might have been enlightned in their Underſtandings, and wrought upon in their Hearts [x]; but ſometimes alſo withdraweth the Gifts which they had [y], and expoſeth them to ſuch Objects as their Corruption makes Occaſion of Sin [z]: And withal, gives them over to their own Luſts, the Temptations of the World, and the Power of Satan [a]: Whereby it comes to paſs, that they harden themſelves, even under thoſe Means, which God uſeth for the ſoftning of others [b].

VII. As

obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded. *v.* 8. According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear unto this day.

[x] *Deut.* 29. 4. Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

[y] *Matth.* 13. 12. For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath. *Mat.* 25. 29. For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away, even that which he hath.

[z] *Deut.* 2. 30. But Sihon king of Heſhbon would not let us paſs by him: for the Lord thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day. 2 *Kings* 8. 12. And Hazael ſaid, Why weepeth my Lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child. *v.* 13. And Hazael ſaid, But what, is thy ſervant a dog, that he ſhould do this great thing? And Eliſha anſwered, The Lord hath ſhewed me that thou *ſhalt be* king over Syria:

[a] *Pſal.* 81. 11. But my people would not hearken to my voice; and Iſrael would none of me. *v.* 12. So I gave them up unto their own hearts luſt: and they walked in their own counſels. 2 *Theſſ.* 2. 10. And with all deceivableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth; that they might be ſaved. *v.* 11. And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie. *v.* 12. That they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.

[b] *Exodus* 7. 3. And I will harden Pharaohs heart, and multiply my ſigns and my wonders in the land of Egypt. *With Ex.* 8. 15. But when Pharaoh ſaw that there was reſpite,

he

VII. As the Providence of God doth in g reach to all Creatures; ſo after a moſt ſpecia ner, it taketh Care of his Church, and diſ all Things to the good thereof [c].

he hardned his heart, and hearkned not unto them; as the Lord had ſaid. *v.* 32. And Pharaoh hardned his heart at this time alſo, neither would he let the people go. 2 *Cor.* 2. 15. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh. *v.* 16. To the one *we are* the ſavour of death unto death; and to the other, the ſavour of life unto life: And who is ſufficient for theſe things? *Iſa.* 8. 14. And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin, and for a ſnare to the inhabitants of Jeruſalem. 1 *Peter* 2. 7. Unto you therefore which believe, *he is* precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner. *v.* 8. And a ſtone of ſtumbling, and a rock of offence, *even to them* which ſtumble at the word, being diſobedient, whereunto alſo they were appointed. *Iſa.* 6. 9. And he ſaid, Go and tell this people, Hear ye indeed, but underſtand not; and ſee indeed, but perceive not. *v.* 10. Make the heart of this people fat, and make their ears heavy, and ſhut their eyes: leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert and be healed. *With Acts* 28. 26. Saying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive. *v.* 27. *For the heart of* this people is waxed groſs, and their ears are dul ing, and their eyes have the leſt they ſhould ſee with and hear with *their* ears, a ſtand with *their* heart, and converted, and I ſhould h

VII. [c] 1 *Tim.* 4. 10. For we both labour, and ſuffer reproach, becauſe we truſt in the liv who is the Saviour of all m cially of thoſe that believe. 8. Behold, the eyes of the L *are* upon the ſinful kingdo will deſtroy it from off the f earth; ſaving that I will n deſtroy the houſe of Jacob the Lord. *v.* 9. For lo, I w mand, and I will ſift the ho rael among all nations, lik is ſifted in a ſive, yet ſhall leaſt grain fall upon the ea 8. 28. And we know that work together for good, that love God, to them wh called according to *his* pur 43. 3. For I *am* the Lord the holy One of Iſrael, thy I gave Egypt *for* thy ranſon pia and Seba for thee. *v.* thou waſt precious in my ſi haſt been honourable, an loved thee: therefore will I for thee, and people for thy Fear not, for I *am* with the bring thy ſeed from the gather thee from the weſt Thus ſaith the Lord your re the holy One of Iſrael, For I have ſent to Babylon, a brought down all their nob the Chaldeans, whoſe cry ſhips.

CHAP. VI.

f the Fall of Man, of Sin, and of the Puniſhment thereof.

OUR firſt Parents being ſeduced by the Subtilty and Temptation of Satan, ſinned in ating the forbidden Fruit [a]. This their Sin, God as pleaſed, according to his wiſe and holy Counl, to permit, having purpoſed to order it to his n Glory [b].

II. by this Sin they fell from their original Righteouſneſs and Communion with God [c], and ſo became dead in Sin [d], and wholly defiled in all the Faculties and Parts of Soul and Body [e].

III. They

[a] *Gen.* 3. 13. And the Lord God ſaid unto the woman, What *is* this that thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat. 2 *Cor.* 11. 3. But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.

[b] *Rom.* 11. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

[c] *Gen.* 3. 6. And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband with her, and he did eat. *v.* 7. And the eyes of them both were opened, and they knew that they *were* naked: and they ſewed fig-leaves together, and made themſelves aprons. *v.* 8. And they heard the voice of the Lord God, walking in the garden, in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God, amongſt the trees of the garden. *Eccl.* 7. 29. Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions. *Rom.* 3. 23. For all have ſinned and come ſhort of the glory of God.

[d] *Gen.* 2. 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *Eph.* 2. 1. And you *hath he quickned*, who were dead in treſpaſſes and ſins.

[e] *Tit.* 1. 15. Unto the pure all things *are* pure: but unto them that are defiled, and unbelieving, *is* nothing pure, but even their mind and conſcience is defiled. *Gen.* 6. 5. And God ſaw that the wickedneſs of man *was* great in the earth, and that every imagination of the thoughts

not one. *v.* 11. There is none that underſtandeth; there is none that ſeeketh after God. *v.* 12. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one. *v.* 13. Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps *is* under their lips. *v.* 14. Whoſe mouth is full of curſing and bitterneſs. *v.* 15. Their feet *are* ſwift to ſhed blood. *v.* 16. Deſtruction and miſery *are* in their ways. *v.* 17. And the way of peace have they not known. *v.* 18. There is no fear of God before their eyes.

III. [f] *Gen.* 1. 27. So God created man in his own image, in the image of God created he him: male and female created he them. *v.* 28. And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. *And Gen.* 2. 16. And the Lord God

death paſſed upon all m
that all have ſinned. *v.*
not as the offence, ſo al
free gift. For if through th
of one many be dead; mu
the grace of God, and th
grace, *which is* by one ma
Chriſt, hath abounded unt
v. 16. And not as *it was* by
ſinned, *ſo is* the gift: for t
ment was by one to conden
but the free gift is of many
unto juſtification. *v.* 17. F
one mans offence, death
by one; much more they w
ceive abundance of grace,
the gift of righteouſneſs, ſh
in life by one, Jeſus Chriſ
Therefore as by the offenc
judgment came upon all men
demnation: even ſo by t
teouſneſs of one, *the free*
upon all men unto juſtific
life. *v.* 19. For as by o
diſobedience, many were m
ners: ſo by the obedience
ſhall many be made righteo
1 *Cor.* 15. 21. For ſince by m
death by man *came* alſo

ath in Sin and corrupted Nature, conveyed to their Poſterity, deſcending from them by ordi-y Generation [g].

[V. From this original Corruption, whereby we utterly indiſpoſed, diſabled, and made oppoſite all Good [h], and wholly inclined to all Evil [i], do ceed all actual Tranſgreſſions [k].

V. This Corruption of Nature during this Life, doth

Pſalm 51. 5. Behold, I was en in iniquity: and in ſin did mother conceive me. *Gen.* 5. 3. Adam lived an hundred and y years, and begat *a ſon* in his likeneſs, after his image; and his name Seth. *Job* 14. 4. can bring a clean *thing* out of unclean? not one. *Job* 15. 14. a man that he ſhould be clean? he *which is* born of a woman, he ſhould be righteous?

[h] *Rom.* 5. 6. For when we were without ſtrength, in due time died for the ungodly. *Rom.* 8. 7. Becauſe the carnal mind *is* enmity againſt God: for it is not ſubject to the law of God, neither indeed can be. *Rom.* 7. 18. For I know, that in me (that is in my flesh) dwelleth no good thing: for to will is preſent with me, but *how* to perform that which is good, I find not. *Col.* 1. 21. And you that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled.

Gen. 6. 5. And God ſaw that the wickedneſs of man *was* great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. *Gen.* 8. 21. And the Lord ſmelled a ſweet ſavour, and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake; for the imagination of mans heart *is* evil from his youth: neither will I again ſmite any more, every thing living as I have done. *Rom.* 3. 10. As it is written, There is none righteous, no not one: *v.* 11. There is none that underſtandeth, there is none that ſeeketh after God. *v.* 12. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

[k] *Jam.* 1. 14. But every man is tempted, when he is drawn away of his own luſt, and enticed. *v* 15. Then when luſt hath conceived, it bringeth forth ſin: and ſin when it is finiſhed, bringeth forth death. *Eph.* 2. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. *v.* 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others. *Matth.* 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies.

V. ˡ 1 *John* 1. 8. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. *v.* 10. If we ſay that we have not ſinned, we make him a liar, and his word is not in us. *Rom.* 7. 14. For we know that the law is ſpiritual: but I am carnal, ſold under ſin. *v.* 17. Now then, it is no more I that do it, but ſin that dwelleth in me. *v.* 18. For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but *how* to perform that which is good, I find not. *v.* 23. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. *James* 3. 2. For in many things we offend all. If any man offend not in word, the ſame *is* a perfect man, *and* able alſo to bridle the whole body. *Prov.* 20. 9. Who can ſay, I have made my heart clean, I am pure from my

the law: for I had not k
except the law had ſaid,
not covet. *v.* 8. But ſ
occaſion by the comm
wrought in me all mann
cupiſcence. For without
was dead. *v.* 25. I th
through Jeſus Chriſt our
then with the mind I m
the law of God; but wit
the law of ſin. *Galatians*
the fleſh luſteth againſt
and the Spirit againſt the
theſe are contrary the
other; ſo that ye cann
things that ye would.

VI. ᵃ 1 *John* 3. 4.
committeth ſin, tranſgr
the law: for ſin is the tr
of the law.

ᵒ *Romans* 2. 15. Whic
work of the law writte
hearts, their conſcience
ing witneſs, and *their* th
mean while accuſing, o
ſing one another. *Rom.*

ıe Wrath of God [p], and Curſe of the Law [q], ſo made ſubject to Death [r], with all Miſeries ıual [s], temporal [t], and eternal [v].

CHAP. VII.

Of God's Covenant with Man.

THE Diſtance between God and the Creature is ſo great, that although reaſonable Creas do owe Obedience unto him as their Creator, hey could never have any Fruition of him as rBleſſedneſs and Reward, but by ſome voluntaCondeſcenſion on God's Part, which he hath pleaſed to expreſs by way of Covenant [a].

II. The

[p] 2. 3. Among whom alſo ll had our converſation in paſt, in the luſts of our fleſh, ing the deſires of the fleſh, of the mind; and were by nathe children of wrath, even ıers.

id. 3. 10. For as many as are e works of the law are under rſe: for it is written, curſed ry one that continueth not in ings which are written in the of the law, to do them.

om. 6. 23. For the wages of death: but the gift of God *is* l life, through Jeſus Chriſt ord.

ph. 4. 18. Having the underng darkned, being alienated the life of God, through the ance that is in them, becauſe blindneſs of their heart:

omans 8. 20. For the creature nade ſubject to vanity, not gly, but by reaſon of him who ſubjected *the ſame* in hope: *Lam.* 3. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins?

[v] *Matthew* 25. 41. Then ſhall he ſay alſo unto them on the left hand, depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. 2 *Theſ.* 1. 9. Who ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.

I. [a] *Iſai.* 40. 13. Who hath directed the ſpirit of the Lord? or *being* his counſeller hath taught him? *v.* 14. With whom took he counſel, and who inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding? *v.* 15. Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: Behold, he taketh up the iſles as a very little thing. *v.* 16. And Lebanon *is* not ſufficient to burn, nor

II. The firſt Covenant made with Man, was a Covenant of Works [b], wherein Life was promiſed to *Adam*, and in him to his Poſterity [c]; upon Condition of perfect and perſonal Obedience [d].

III. Man by his Fall having made himſelf incapable of Life by that Covenant, the Lord was pleaſed to make a ſecond [e], commonly called the Covenan

the beaſts thereof ſufficient for a burnt-offering. *v.* 17. All nations before him *are* as nothing, and they are counted to him leſs than nothing, and vanity. *Job* 9. 32. For *he is* not a man, as I *am*, *that* I ſhould anſwer him, *and* we ſhould come together in judgment. *v.* 33. Neither is there any days-man betwixt us, *that* might lay his hand upon us both. 1 *Samuel* 2. 25. If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the Lord, who ſhall intreat for him? *Pſalm* 13. 5. Who is like unto the Lord our God, who dwelleth on high? *v.* 6. Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth. *Pſalm* 100. 2. Serve the Lord with gladneſs: come before his preſence with ſinging. *v.* 3. Know ye that the Lord he *is* God, *it is* he *that* hath made us, and not we our ſelves; *we are* his people, and the ſheep of his paſture. *Job* 22. 2. Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? *v.* 3. Is it any pleaſure to the Almighty that thou art righteous? Or is it gain to him, that thou makeſt thy ways perfect? *Job* 35. 7. If thou be righteous, what giveſt thou him? or what receiveth he of thine hand? *v.* 8. Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the ſon of man. *Luke* 17. 10. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do. *Acts* 17. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: *v.* 25. Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things.

II. [b] *Gal.* 3. 12. And the law is not of faith: but, the man that doth them ſhall live in them.

[c] *Romans* 10. 5. For Moſes deſcribeth the righteouſneſs which is of the law, that the man which doth theſe things, ſhall live by them. *Romans* 5. 12. to 20. [ſee *chapter* 6. §. 3. *letter* f.]

[d] *Gen.* 2. 17. But of the tree of the knowledge of good and evil thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *Gal.* 3. 10. For as many as are of the works of the law are under the curſe: for it is written Curſed is every one that continueth not in all things which are written in the book of the law, to do them.

III. [e] *Gal.* 3. 21. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life,

of the Spirit, to inſtruct and build up the Elect in Faith in the promiſed Meſſiah [l], by whom they had full Remiſſion of Sins, and eternal Salvation; and is called the Old Teſtament [m].

VI. Under the Goſpel, when Chriſt the Subſtance [n], was exhibited, the Ordinances in which this Covenant is diſpenſed, are the preaching of the Word, and the Adminiſtration of the Sacraments of Baptiſm, and the Lord's Supper [o]. Which though fewer in Number, and adminiſtred with more Simplicity, and leſs outward Glory; yet in them

[l] 1 *Cor.* 10. 1. Moreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; *v.* 2. And were all baptized unto Moſes in the cloud, and in the ſea; *v.* 3. And did all eat the ſame ſpiritual meat; *v.* 4. And did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt) Heb. 11. 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth. *John* 8. 56. Your father Abraham rejoiced to ſee my day; and he ſaw *it*, and was glad.

[m] *Gal.* 3. 7. Know ye therefore, that they which are of faith, the ſame are the children of Abraham. *v.* 8. And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, In thee ſhall all nations be bleſſed. *v.* 9. So then, they which be of faith, are bleſſed with faithful Abraham. *v.* 14. That the bleſſing of Abraham might come on the gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

VI. [n] *Coloſſ.* 2. 17. Which are a ſhadow of things to come; but the body *is* of Chriſt.

[o] *Matth.* 28. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: *v.* 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway even unto the end of the world. Amen. 1 *Cor.* 11. 23. For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the *ſame* night in which he was betrayed, took bread: *v.* 24. And when he had given thanks, he brake *it*, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. *v.* 25. After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

[p] *Heb.* 12. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, *v.* 23. To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, *v.* 24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel. *v.* 25. See that ye refuse not him that speaketh: For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven. *v.* 26. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. *v.* 27. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain. *Jer.* 31. 33. But this *shall*

Lord: for they shall all l
from the least of them,
greatest of them, saith t
for I will forgive their iniq
I will remember their sin

[q] *Matthew* 28. 19. [*See*
mediately foregoing.] *Ephesi*
Having abolished in his fle
mity, *even* the law of co
ments, *contained* in ordina
to make in himself, of tw
new man, *so* making peac
And that he might recon
unto God in one body by
having slain the enmity
v. 17. And came, and
peace to you which were
and to them that were nig
For through him we both
access by one Spirit unto th
v. 19. Now therefore ye
more strangers and foreig
fellow-citizens with the sai
of the houshold of God.

[r] *Luke* 22. 20. Likewis
cup after supper, saying,
is the new testament in m
which is shed for you.

[s] *Gal.* 3. 14. That the

CHAP. VIII.

Of Chriſt the Mediator.

pleaſed God in his eternal Purpoſe, to hooſe and ordain the LORD JESUS his on-gotten Son, to be the Mediator between and Man [a]; the Prophet [b], Prieſt [c], and King [d];

ough the grace of the Lord
rift, we ſhall be *ſaved* even
Romans 3. 21. But now the
ſneſs of God without the
nanifeſted, being witneſſed
w and the prophets; *v.* 22.
he righteouſneſs of God
by faith of Jeſus Chriſt, un-
nd upon all them that be-
or there is no difference: *v.*
all have ſinned, and come
the glory of God; *v.* 30.
it is one God, which ſhall ju-
circumciſion by faith, and
mciſion through faith. *Pſal.*
Bleſſed *is he whoſe* tranſgreſ-
forgiven, *whoſe* ſin *is* co-
With Romans 4. 3. For what
ie ſcripture? Abraham be-
God, and it was counted
m for righteouſneſs. *v.* 6.
s David alſo deſcribeth the
neſs of the man unto whom
nputeth righteouſneſs with-
ks. *v.* 16. Therefore *it is*
, that *it might be* by grace;
end the promiſe might be
all the ſeed, not to that
hich is of the law, but to
o which is of the faith of
m, who is the father of us
. 17. (As it is written, I
ade thee a father of many
,) before him whom he
d, *even* God, who quick-
ie dead, and calleth thoſe
things which be not, as though they were. *v.* 23. Now it was not written for his ſake alone, that it was imputed to him; *v.* 24. But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead. *Heb.* 13. 8. Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

I. [a] *Iſaiah* 42. 1. Behold my ſervant whom I uphold, mine elect, *in whom* my ſoul delighteth: I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles. 1 *Peter* 1. 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot: *v.* 20. Who verily was foreordained before the foundation of the world, but was manifeſt in theſe laſt times for you. *John* 3. 16. For God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. 1 *Timothy* 2. 5. For *there is* one God, and one mediator between God and men, the man Chriſt Jeſus.

[b] *Acts* 3. 22. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things, whatſoever he ſhall ſay unto you.

[c] *Heb.* 5. 5. So alſo Chriſt glorified not himſelf, to be made an high prieſt;

King [d]; the Head and Saviour of his Ch
the Heir of all things [f], and Judge of the W
Unto whom he did from all Eternity give a
to be his Seed [h], and to be by him in time r
ed, called, juſtified, ſanctified, and glorifie

II. The Son of God, the ſecond Perſon
Trinity, being very and eternal God, of o
ſtance and equal with the Father; did, wh
Fulneſs of Time was come, take upon him
Nature [k], with all the eſſential Properties, an

prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee. *v.* 6. As he ſaith alſo in another *place*, Thou *art* a prieſt for ever, after the order of Melchiſedec.

[d] *Pſalm* 2. 6. Yet have I ſet my king upon my holy hill of Zion. *Luke* 1. 33. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.

[e] *Eph.* 5. 23. For the husband is the head of the wife, even as Chriſt *is* the head of the church: and he is the ſaviour of the body.

[f] *Heb.* 1. 2. Hath in theſe laſt days ſpoken unto us by *his* Son, whom he hath appointed heir of all things, by whom alſo he made the worlds.

[g] *Acts* 17. 31. Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by *that* man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

[h] *John* 17. 6. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word. *Pſalm* 22. 30. A ſeed ſhall it ſhall be accounted to for a generation. *Iſaiah* 5 it pleaſed the Lord to b he hath put *him* to gri thou ſhalt make his ſoul a for ſin, he ſhall ſee *his* ſee prolong *his* days, and the the Lord ſhall proſper i

[i] 1 *Tim.* 2. 6. Who ga a ranſom for all, to be t due time. *Iſaiah* 55. 4. have given him for a wit people, a leader and co to the people. *v.* 5. Beh ſhalt call a nation *that* the not, and nations *that* kne ſhall run unto thee, bec Lord thy God, and fo One of Iſrael; for he hat thee. 1 *Cor.* 1. 30. But o ye in Chriſt Jeſus, who made unto us wiſdom, a ouſneſs, and ſanctificat redemption.

II. [k] *John* 1. 1. In t ning was the Word, and was with God, and the God. *v.* 14. And the W made fleſh, and dwelt a (and we beheld his glory, as of the only begotten c

ſirmities thereof, yet without ſin [l]: Being
ed by the Power of the Holy Ghoſt in the
of the Virgin *Mary*, of her Subſtance [m]. So
o whole, perfect and diſtinct Natures, the
ad and the Manhood, were inſeparably join-
ether in one Perſon, without Converſion,
ſition or Confuſion [n]. Which Perſon is ve-
ry

ll of grace and truth.
. 20. And we know that
f God is come, and hath
an underſtanding, that
know him that is true:
e in him that is true, e-
Son Jeſus Chriſt. This
God, and eternal life.
5. Who being in the form
thought it not robbery to
with God. *Gal.* 4. 4. But
fulneſs of the time was
od ſent forth his Son
a woman, made under

2. 14. Foraſmuch then as
ren are partakers of fleſh
d, he alſo himſelf likewiſe
of the ſame, that through
might deſtroy him that
power of death, that is,
. *v.* 16. For verily he
on him *the nature of* an-
: he took on him the ſeed
ham. *v.* 17. Wherefore
ngs it behoved him to be
e unto his brethren; that
: be a merciful and faith-
prieſt, in things *pertaining*
to make reconciliation for
of the people. *Heb.* 4. 15.
have not an high prieſt
annot be touched with the
of our infirmities; but was
points tempted like as we
without ſin.

[m] *Luke* 1. 27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. *v.* 31. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. *v.* 35. And the angel anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. *Gal.* 4. 4. [*See letter* [k] *immediately foregoing.*]

[n] *Luke* 1. 35. [*See the foregoing Verſe*] *Coloſſ.* 2. 9. For in him dwelleth all the fulneſs of the Godhead bodily. *Rom.* 9. 5. Whoſe *are* the fathers, and of whom as concerning the fleſh, Chriſt *came*, who is over all, God bleſſed for ever. Amen. 1 *Peter* 3. 18. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God) being put to death in the fleſh; but quickned by the Spirit: 1 *Tim.* 3. 16. And without controverſy, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Rom.

ry God, and very Man, yet one Christ the only Mediator, between God and Man [o].

III. The Lord Jesus, in his human Nature thus united to the divine, was sanctified and anointed with the Holy Spirit above Measure [p]; having in him all the Treasures of Wisdom and Knowledge [q], in whom it pleased the Father that all Fulness should dwell [r]: To the end, that being holy, harmless, undefiled, and full of Grace and Truth [s], he might be thoroughly furnished to execute the Office of a Mediator and Surety [t]: Which Office he took not unto himself, but was thereunto called by his Father [v], who put all Power and Judgment into his Hand,

[o] *Rom.* 1. 3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh, *v.* 4. And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. 1 *Tim.* 2. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

III. [p] *Psalm* 45. 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God hath anointed thee with the oyl of gladness above thy fellows. *John* 3. 34. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

[q] *Coloss.* 2. 3. In whom are hid all the treasures of wisdom and knowledge.

[r] *Coloss.* 1. 19. For it pleased *the Father*, that in him should all fulness dwell.

[s] *Heb.* 7. 26. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens. *John* 1. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

[t] *Acts* 10. 38. How God anointed Jesus of Nazareth, with the holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. *Heb.* 12. 24. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. *Hebrews* 7. 22. By so much was Jesus made a surety of a better testament.

[v] *Hebrews* 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. *v.* 5. So also Christ glorified not himself, to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

w Joh

d, and gave him Commandment to execute the
: w.

l. This Office, the Lord Jeſus did moſt wil-
y undertake [x]; which that he might diſcharge,
as made under the Law [y], and did perfectly
l it [z]; endured moſt grievous Torments im-
iately in his Soul [a], and moſt painful Sufferings
in

John 5. 22. For the Father
th no man; but hath commit-
ll judgment unto the Son:
. And hath given him autho-
ɔ execute judgment alſo, be-
: he is the Son of man. *Mat.*
1. And Jeſus came, and ſpake
them, ſaying, All power is
unto me, in heaven and in
h. *Acts* 2. 36. Therefore let all
houſe of Iſrael know aſſuredly,
God hath made that ſame Je-
hom ye have crucified, both
l and Chriſt.

. [x] *Pſal.* 40. 7. Then ſaid I, Lo,
ne: in the volume of the book
written of me. *v.* 8. I delight
o thy will, O my God: yea,
law *is* within my heart. *With*
ws 10. 5. Wherefore when he
eth into the world, he ſaith,
ſice and offering thou wouldeſt
but a body haſt thou prepared
v. 6. In burnt-offerings and
ings for ſin, thou haſt had no
ure: *v.* 7. Then ſaid I, Lo, I
: (in the volume of the book
written of me) to do thy will,
d. *v.* 8. Above, when he ſaid,
ſice, and offering, and burnt-
ings, and *offering* for ſin, thou
deſt not, neither hadſt pleaſure
, (which are offered by the
) *v.* 9. Then ſaid he, Lo, I
: to do thy will, O God. He
h away the firſt, that he may
eſtabliſh the ſecond. *v.* 10. By the
which will we are ſanctified, through
the offering of the body of Jeſus
Chriſt once *for all*. *John* 10. 18.
No man taketh it from me, but I
lay it down of my ſelf: I have
power to lay it down, and I have
power to take it again. This com-
mandment have I received of my
Father. *Philippians* 2. 8. And being
found in faſhion as a man, he hum-
bled himſelf, and became obedient
unto death, even the death of the
croſs.

[y] *Gal.* 4. 4. But when the fulneſs
of the time was come, God ſent
forth his Son, made of a woman,
made under the law.

[z] *Matthew* 3. 15. And Jeſus an-
ſwering, ſaid unto him, Suffer *it to*
be ſo now: for thus it becometh us
to fulfil all righteouſneſs. Then he
ſuffered him. *Matthew* 5. 17. Think
not that I am come to deſtroy the
law, or the prophets: I am not come
to deſtroy, but to fulfil.

[a] *Matthew* 26. 37. And he took
with him Peter, and the two ſons of
Zebedee, and began to be ſorrow-
ful, and very heavy. *v.* 38. Then
ſaith he unto them, My ſoul is ex-
ceeding ſorrowful, even unto death:
tarry ye here, and watch with me.
Luke 22. 44. And being in an ago-
ny, he prayed more earneſtly: and
his ſweat was as it were great drops

of

ther [g], making Interceſſion [h]; and ſhall re
judge Men and Angels at the End of the W
V

of blood falling down to the ground. *Matthew* 27. 46. And about the ninth hour, Jeſus cried with a loud voice, ſaying, Eli, Eli, lama-ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me?

[b] *Matthew* 26. *and* 27. *Chapters.*

[c] *Philip.* 2. 8. [*See the laſt ſcripture in* [z] *immediately foregoing.*]

[d] *Acts* 2. 23. Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and ſlain. *v.* 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it. *v.* 27. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption. *And Acts* 13. 37. But he whom God raiſed again, ſaw no corruption. *Rom.* 6. 9. Knowing that Chriſt being raiſed from

[f] *John* 20. 25. The othe
therefore ſaid unto him,
ſeen the Lord. But he
them, Except I ſhall ſee in
the print of the nails, a
finger into the print of
and thruſt my hand into
I will not believe. *v.*
ſaith he to Thomas, Re
thy finger, and behold m
and reach hither thy h
thruſt it into my ſide: a
faithleſs, but believing.

[g] *Mark* 16. 19. So then,
Lord had ſpoken unto
was received up into hea
ſat on the right hand of

[h] *Romans* 8. 34. Who
condemneth? *It is* Chriſt
yea rather that *is* riſen ag
is even at the right hand
who alſo maketh interce
us. *Hebrews* 9. 24. For
not entered into the hol
made with hands, *which*

ıe Lord Jeſus by his perfect Obedience and
of himſelf, which he through the eternal
ce offered up unto God, hath fully ſatisfied
:e of his Father [k]; and purchaſed not only
iation, but an everlaſting Inheritance in the
ı of Heaven, for all thoſe whom the Father
:n unto him [l].

VI. Al-

nd living. *v.* 10. But
ɔu judge thy brother?
thou ſet at naught thy
: we ſhall all ſtand be-
lgment-ſeat of Chriſt.
Which alſo ſaid, Ye
lee, why ſtand ye ga-
heaven? this ſame Je-
taken up from you in-
ſhall ſo come, in like
'e have ſeen him go in-
Acts 10. 42. And he
us to preach unto the
to teſtify that it is he,
rdained of God, *to be*
quick and dead. *Mat.*
therefore the tares are
d burnt in the fire; ſo
n the end of this world.
Son of man ſhall ſend
gels, and they ſhall ga-
his kingdom all things
; and them which do
42. And ſhall caſt them
ace of fire: there ſhall
and gnaſhing of teeth.
l the angels which kept
ſt eſtate, but left their
tion, he hath reſerved
ng chains under dark-
ıe judgment of the great
r 2. 4. For if God ſpared
els that ſinned, but caſt
to hell, and delivered
hains of darkneſs, to be
to judgment.

V. [k] *Rom.* 5. 19. For as by one
mans diſobedience many were
made ſinners: ſo by the obedience
of one, ſhall many be made righte-
ous. *Heb.* 9. 14. How much more
ſhall the blood of Chriſt, who
through the eternal Spirit, offered
himſelf without ſpot to God, purge
your conſcience from dead works
to ſerve the living God? *v.* 16.
For where a teſtament *is*, there muſt
alſo of neceſſity be the death of
the teſtator. *Heb.* 10. 14. For by
one offering he hath perfected for
ever them that are ſanctified. *Eph.*
5. 2. And walk in love, as Chriſt
alſo hath loved us, and hath gi-
ven himſelf for us, an offering
and a ſacrifice to God for a ſweet
ſmelling ſavour. *Rom.* 3. 25. Whom
God hath ſet forth *to be* a propitia-
tion through faith in his blood, to
declare his righteouſneſs for the re-
miſſion of ſins that are paſt, through
the forbearance of God; *v.* 26.
To declare, *I ſay*, at this time his
righteouſneſs: that he might be
juſt, and the juſtifier of him which
believeth in Jeſus.

[l] *Daniel* 9. 24. Seventy weeks
are determined upon thy people,
and upon thy holy city, to finiſh
the tranſgreſſion, and to make an
end of ſins, and to make reconci-
liation for iniquity, and to bring
in everlaſting righteouſneſs, and

to

vealed and ſignified to be the Seed of the W
which ſhould bruiſe the Serpent's Head;
Lamb ſlain from the Beginning of the Worl
Yeſterday, and to Day the ſame, and for ev

VII. Chriſt, in the Work of Mediation,
according to both Natures; by each Natur

to ſeal up the viſion and prophecy, and to anoint the moſt holy. *v.* 26. And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come, ſhall deſtroy the city and the ſanctuary, and the end thereof *ſhall be* with a flood, and unto the end of the war deſolations are determined. *Col.* 1. 19. For it pleaſed *the Father*, that in him ſhould all fulneſs dwell; *v.* 20. And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf; by him, *I ſay*, whether *they be* things in earth, or things in heaven. *Eph.* 1. 11. In whom alſo we have obtained an inheri-

Heb. 9. 12. Neither by of goats and calves, b own blood he entred in the holy place, having eternal redemption *for* And for this cauſe he i diator of the new teſtam by means of death, fo demption of the tranſgreſſ were under the firſt teſtam which are called might r promiſe of eternal inher

VI. [m] *Galat.* 4. 4. But fulneſs of the time was co ſent forth his Son made man, made under the la To redeem them that we the law, that we might r adoption of ſons. *Gen.* 2.

which is proper to it ſelf [n]: Yet by reaſon of
nity of the Perſon, that which is proper to
nature, is ſometimes in Scripture attributed to
rſon denominated by the other Nature [o].

I. To all thoſe for whom Chriſt hath purcha-
demption, he doth certainly and effectually
and communicate the ſame [p], making Inter-
for them [q], and revealing unto them, in and
Word, the Myſteries of Salvation [r]; effectual-
ly

9, 14. [*See letter* k *ſcripture*] 1 *Peter* 3. 18. For Chriſt once ſuffered for ſins, the he unjuſt, (that he might to God,) being put to the fleſh, but quickned by

20. 28. Take heed there- your ſelves, and to all , over the which the holy ath made you overſeers, the church of God, which purchaſed with his own *John* 3. 13. And no man ended up to heaven, but came down from heaven, Son of man, which is in 1 *John* 3. 16. Hereby per- the love of God, becauſe down his life for us: and t to lay down *our* lives for hren.

[p] *John* 6. 37. All that the giveth me, ſhall come to d him that cometh to me, no wiſe caſt out. *v.* 39. s is the Fathers will which t me, that of all which he en me, I ſhould loſe no- ut ſhould raiſe it up again aſt day. *John* 10. 15. As ier knoweth me, even ſo the Father: and I lay down for the ſheep. *v.* 16. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, *and* one ſhepherd.

[q] 1 *John* 2. 1. My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous: *v.* 2. And he is the propitiation for our ſins: and not for ours only, but alſo for *the ſins of* the whole world. *Romans* 8. 34. Who is he that condemneth? *It is* Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

[r] *John* 15. 13. Greater love hath no man than this, that a man lay down his life for his friends. *v.* 15. Henceforth I call you not ſervants; for the ſervant knoweth not what his Lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. *Eph.* 1. 7. In whom we have redemption through his blood, the foregiveneſs of ſins, according to the riches of his grace; *v.* 8. Wherein he hath abounded toward us, in all wiſdom and prudence. *v.* 9. Having made known

Of Free-will.

GOD hath indued the Will of Man w
natural Liberty, that is neither forc

unto us the myſtery of his will, ac-
cording to his good pleaſure, which
he hath purpoſed in himſelf. *John*
17. 6. I have manifeſted thy name
unto the men which thou gaveſt me
out of the world: thine they were,
and thou gaveſt them me; and
they have kept thy word.

[f] *John* 14. 16. And I will pray
the Father, and he ſhall give you
another Comforter, that he may
abide with you for ever. *Hebrews*
12. 2. Looking unto Jeſus, the
author and finiſher of *our* faith;
who for the joy that was ſet before
him, endured the croſs, deſpiſing
the ſhame, and is ſet down at the
right hand of the throne of God.
2 *Cor.* 4. 13. We having the ſame
ſpirit of faith according as it is
written, I believed, and therefore
have I ſpoken: we alſo believe, and

any of thoſe things, wh
hath not wrought by me
the Gentiles obedient, by
deed. *v.* 19. Through mi
and wonders, by the p
Spirit of God; ſo that
ſalem, and round abou
ricum, I have fully pre
goſpel of Chriſt. *John* 1
ctify them through thy
word is truth.

[g] *Pſalm* 110. 1. The
unto my Lord, Sit thou
hand, until I make thin
thy footſtool. 1 *Cor.* 15.
muſt reign, till he hath
mies under his feet. *v*
laſt enemy *that* ſhall be
is death. *Mal.* 4. 2. Bu
that fear my name, ſha
of righteouſneſs ariſe, wi
in his wings; and ye ſha

by any abſolute Neceſſity of Nature determined to do Good or Evil [a].

II. Man in his State of Innocency, had Freedom and Power, to will and to do that which is Good, and Well-pleaſing to God [b]; but yet mutably, ſo that he might fall from it [c].

III. Man, by his Fall into a State of Sin, hath wholly loſt all Ability of Will to any ſpiritual Good accompanying Salvation [d]: ſo as, a natural Man, being altogether averſe from that Good [e], and dead in Sin [f], is not able by his own Strength, to

[a] *Mat.* 17. 12. But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: likewiſe ſhall alſo the Son of man ſuffer of them. *James* 1. 14. But every man is tempted, when he is drawn away of his own luſt, and enticed. *Deut.* 30. 19. I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live.

[b] *Eccl.* 7. 29. Lo, this only have I found, that God hath made man upright; but they have ſought out many Inventions. *Gen.* 1. 26. And God ſaid, Let us make man in our image, after our likeneſs; and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[c] *Gen.* 2. 16. And the Lord God commanded the man ſaying, Of every tree in the garden thou mayſt freely eat. *v.* 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *Gen.* 3. 6. And when the woman ſaw that the tree was good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.

[d] *Rom.* 5. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. *Rom.* 8. 7. Becauſe the carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be. *John* 15. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

[e] *Rom.* 3. 10. As it is written, There is none righteous, no not one: *v.* 12. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

[f] *Eph.* 2. 1. And you hath he quickned, who were dead in treſpaſſes and ſins. *v.* 5. Even when we

ſon of his remaining Corruption, he doth n

were dead in ſins, hath quickned us together with Chriſt, (by grace ye are ſaved.) *Col.* 2. 13. And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all treſpaſſes.

[g] *John* 6. 44. No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day. *v.* 65. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father. *Eph.* 2. 2. Wherein in time paſt, ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. *v.* 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were

rit of God: for they ar neſs unto him: neither ca *them*, becauſe they are ſ diſcerned. *Tit.* 3. 3. F ſelves alſo were ſometim diſobedient, deceived, ſe vers luſts and pleaſures, malice and envy, hateful ting one another. *v.* 4. that the kindneſs and lo our Saviour toward man *v.* 5. Not by works of r neſs which we have done, cording to his mercy he by the waſhing of regenera renewing of the Holy Gh

IV. [h] *Col.* 1. 13. Who livered us from the powe neſs, and hath tranſlate the kingdom of his dear So 8. 34. Jeſus anſwered them verily, I ſay unto you, w committeth ſin, is the ſe ſin. *v.* 36. If the Son ſhall make you free, ye free indeed

nor only will that which is good, but doth ill that which is evil [k].

The Will of Man is made perfectly and imly free to do Good alone, in the State of only [l].

Chap. X.

Of Effectual Calling.

LL thoſe whom God hath predeſtinated unto Life; and thoſe only, he is pleaſed in his ited and accepted time, effectually to call [a], by

5. 17. For the fleſh luſteth he ſpirit, and the ſpirit a- : fleſh, and theſe are con- one to the other; ſo that t do the things that ye *Gen.* 7. 15. For that which low not: for what I would, not; but what I hate, that 8. For I know, that in me, in my fleſh) dwelleth no ng: for to will is preſent but *how* to perform that good, I find not. *v.* 19. ood that I would, I do not: il which I would not, that 11. I find then a law, that ould do good, evil is pre- me. *v.* 23. But I ſee ano- in my members warring he law of my mind, and me into captivity to the , which is in my members. *h.* 4. 13. Till we all come in of the faith, and of the ge of the Son of God, un- ect man, unto the meaſure ure of the fulneſs of Chriſt. 3. To the general aſſem- church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect. 1 *John* 3. 2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. *Jude* 24. Now unto him that is able to keep you from falling, and to preſent *you* faultleſs before the preſence of his glory, with exceeding joy.

I. [a] *Rom.* 8. 30. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. *Rom.* 11. 7. What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded. *Eph.* 1. 10. That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, *even* in him. *v.* 11. In whom alſo we have obtained an inheritance, being pre-

of him who worketh all things after the counſel of his own will.

[b] 2 *Theſſ.* 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord; becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth: *v.* 14. Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt. 2 *Cor.* 3. 3. *For as much as ye are* manifeſtly declared to be the epiſtle of Chriſt, miniſtred by us written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart. *v.* 6. Who alſo made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

[c] *Rom.* 8. 2. For the law of the ſpirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death. *Eph.* 2. 1. And you *hath he quickned*, who were dead in treſpaſſes and ſins. *v.* 2. Wherein in time paſt ye walked according to the courſe of this world, according

v. 3. Even when we were ſins, hath quickned us toge Chriſt, (by grace ye ar 2 *Tim.* 1. 9. Who hath and called *us* with an hol not according to our w according to his own pu grace, which was given us Jeſus, before the world beg But is now made manifeſt pearing of our Saviour Je who hath aboliſhed death, brought life and immo light, through the goſpel

[d] *Acts* 26. 18. To o eyes, and to turn *them* fi neſs to light, and *from* th Satan unto God, that the ceive forgiveneſs of ſins, ritance among them whic ctified by faith that is in 2. 10. But God hath rev unto us by his Spirit: for ſearcheth all things, yea things of God. *v.* 12. have received, not the ſp world, but the ſpirit which that we might know the th are freely given to us of G

1. 17. That the God of

ving unto them an Heart of Fleſh [e]; renew-
eir Wills, and by his almighty Power deter-
g them to that which is Good [f]; and effectu-
rawing them to Jeſus Chriſt [g]; yet ſo as they
moſt freely, being made willing by his Grace [h].
This Effectual Call is of God's free and ſpe-
race alone, not from any thing at all foreſeen
n [i], who is altogether paſſive therein, until
being

e 36. 26. A new heart alſo
ve you, and a new ſpirit
within you, and I will take
e ſtony heart out of your
d I will give you an heart

e 11. 19. And I will give
e heart, and I will put a
it within you; and I will
e ſtony heart out of their
d will give them an heart

Phil. 2. 13. For it is God
orketh in you, both to will
do of *his* good pleaſure.
. 6. And the Lord thy God
nciſe thine heart and the
thy ſeed, to love the Lord
l, with all thine heart and
thy ſoul, that thou mayeſt
ek. 36. 27. And I will put
it within you, and cauſe
walk in my ſtatutes, and
keep my judgments, and

. 1. 19. And what *is* the ex-
greatneſs of his power to
who believe, according to
king of his mighty power.
44. No man can come to
cept the Father, which hath
: draw him: and I will raiſe
at the laſt day. *v.* 45. It
n in the prophets, And they
: all taught of God. Every
refore that hath heard, and
hath learned of the Father, cometh
unto me.

[h] *Cant.* 1. 4. Draw me, we will
run after thee. *Pſalm* 110. 3. Thy
people *ſhall be* willing in the day of
thy power, in the beauties of holi-
neſs, from the womb of the morn-
ing: thou haſt the dew of thy youth.
John 6. 37. All that the Father gi-
veth me, ſhall come to me; and
him that cometh to me, I will in
no wiſe caſt out. *Rom.* 6. 16. Know
ye not, that to whom ye yield your
ſelves ſervants to obey, his ſervants
ye are to whom ye obey; whether
of ſin unto death, or of obedience
unto righteouſneſs? *v.* 17. But God
be thanked that ye were the ſer-
vants of ſin; but ye have obeyed
from the heart that form of doc-
trine which was delivered you. *v.*
18. Being then made free from ſin,
ye became the ſervants of righte-
ouſneſs.

II. [i] 2 *Tim.* 1. 9. Who hath ſaved
us, and called *us* with an holy cal-
ling, not according to our works,
but according to his own purpoſe
and grace which was given us in
Chriſt Jeſus, before the world be-
gan. *Tit.* 3. 4. But after that the
kindneſs and love of God our Sa-
viour toward man appeared, *v.* 5,
Not by works of righteouſneſs,
which we have done; but according

being quickned and renewed by the Holy Spirit [k], he is thereby enabled to answer this Call, and to embrace the Grace offered and conveyed in it [l].

III. Elect Infants dying in Infancy, are regenerated and saved by Christ through the Spirit [m], who worketh

to his mercy, he saved us by the washing of regeneration, and renewing of the holy Ghost. *Eph.* 2. 4. But God who is rich in mercy, for his great love wherewith he loved us, *v.* 5. Even when we were dead in sins, hath quickned us together with Christ, (by grace ye are saved,) *v.* 8. For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God: *v.* 9. Not of works, lest any man should boast. *Rom.* 9. 11. For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.

[k] 1 *Cor.* 2. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. *Rom.* 8. 7. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. *Eph.* 2. 5. Even when we were dead in sins, hath quickned us together with Christ, (by grace ye are saved,)

[l] *John* 6. 37. All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out. *Ezek.* 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. *John* 5. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

III. [m] *Luke* 18. 15. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. *v.* 16. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. *And Acts* 2. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. *v.* 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord your God shall call. *And John* 3. 3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot not see the kingdom of God. *v.* 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God. *And* 1 *John* 5. 12. He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life. *And Rom.* 8. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. [*Compared together.*]

[m] *Jo*

worketh when, and where, and how he pleaſeth [n]. So alſo are all other elect Perſons, who are uncapable of being outwardly called by the Miniſtry of the Word [o].

IV. Others not elected, although they may be called by the Miniſtry of the Word [p], and may have ſome common Operations of the Spirit [q]; yet they never truly come unto Chriſt, and therefore cannot be ſaved [r]: much leſs can Men not profeſſing the Chriſtian Religion, be ſaved in any other way whatſoever, be they never ſo diligent to frame their Lives according to the Light of Nature, and the Law of that Religion they do profeſs [s]; and to aſſert

[n] *John* 3. 8. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

[o] 1 *John* 5. 12. He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life. *Acts* 4. 12. Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved.

IV. [p] *Mat.* 22. 14. For many are called, but few *are* choſen.

[q] *Mat.* 7. 22. Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works? *Mat.* 13. 20. But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it. *v.* 21. Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended. *Heb.* 6. 4. For *it is* impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt, *v.* 5. And have taſted the good word of God, and the powers of the world to come.

[r] *John* 6. 64. But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him: *v.* 65. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father. *v.* 66. From that *time* many of his diſciples went back, and walked no more with him. *John* 8. 24. I ſaid therefore unto you, that you ſhall die in your ſins: for if you believe not that I am *he*, ye ſhall die in your ſins.

[s] *Acts* 4. 12. Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be

ſert and maintain that they may, is very perni-cious, and to be deteſted [t].

CHAP. XI.

Of Juſtification.

THEM whom God effectually calleth, he alſo freely juſtifieth [a]; not by infuſing Righteouſneſs into them, but by pardoning their Sins, and by accounting and accepting their Perſons as righteous; not for any thing wrought in them, or done by them, but for Chriſt's Sake alone; not by imputing Faith it ſelf, the Act of Believing, or any other evangelical Obedience to them as their Righteouſ-

be ſaved. *John* 14. 6. Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. *Eph.* 2. 12. That at that time ye were without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world. * *John* 4. 22. Ye worſhip ye know not what: we know what we worſhip: for ſalvation is of the Jews. *John* 17. 3. And this is life eternal, that they might know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent.

[t] 2 *John* 9. 9. Whoſoever tranſgreſſeth, and abides not in the doctrine of Chriſt, hath not God: he that abideth in the doctrine of Chriſt, he hath both the Father and the Son. *v.* 10. If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed. *v.* 11. For he that biddeth him God ſpeed, is partaker of his evil deeds. 1 *Cor.* 16. 22. If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha. *Gal.* 1. 6. I marvel, that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel. *v.* 7. Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt. *v.* 8. But though we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed.

[a] *Rom.* 8. 30. Moreover, whom he did predeſtinate them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified. *Rom.* 3. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

[t] *Re-*

ſs; but by imputing the Obedience and Sa-
n of Chriſt unto them [b], they receiving and
on him and his Righteouſneſs by Faith;
Faith they have not of themſelves, it is the
God [c].

II. Faith

5. But to him that
t, but believeth on him
th the ungodly, his faith
for righteouſneſs. *v.* 6.
avid alſo deſcribeth the
of the man, unto whom
eth righteouſneſs with-
v. 7. *Saying*, Bleſſed *are*
iniquities are forgiven,
ſins are covered. *v.* 8.
the man to whom the
not impute ſin. 2 *Cor.*
;that God was in Chriſt,
;the world unto himſelf,
ng their treſpaſſes unto
hath committed unto
of reconciliation. *v.* 21.
h made him *to be* ſin for
w no ſin: that we might
ie righteouſneſs of God
m. 3.22. Even the righ-
f God *which is* by faith
hriſt unto all, and upon
iat believe; for there is
ce. *v.* 24. Being juſti-
by his grace, through
ption that is in Jeſus
25. Whom God hath ſet
a propitiation, through
blood, to declare his
ſs for the remiſſion of
re paſt, through the for-
f God; *v.* 27. Where *is*
ien? It is excluded. By
of works? Nay: but by
f faith. *v.* 28. There-
nclude, that a man is ju-
aith, without the deeds
Tit. 3.5. Not by works
uſneſs, which we have
according to his mercy
he ſaved us by the waſhing of re-
generation, and renewing of the
holy Ghoſt. *v.* 7. That being ju-
ſtified by his grace, we ſhould be
made heirs according to the hope
of eternal life. *Eph.* 1.7. In whom
we have redemption through his
blood, the forgiveneſs of ſins ac-
cording to the riches of his grace.
Jer. 23.6. In his days Judah ſhall
be ſaved, and Iſrael ſhall dwell ſafe-
ly, and this *is* his name whereby
he ſhall be called, THE LORD
OUR RIGHTEOUSNESS. 1 *Cor.*
1.30. But of him are ye in Chriſt
Jeſus, who of God is made unto us
wiſdom, and righteouſneſs, and
ſanctification, and redemption, *v.*
31. That, according as it is written,
He that glorieth, let him glory in
the Lord. *Rom.* 5.17. For if by one
mans offence, death reigned by one;
much more they which receive a-
bundance of grace, and of the gift
of righteouſneſs, ſhall reign in life
by one, Jeſus Chriſt. *v.* 18. There-
fore as by the offence of one, *judg-
ment came* upon all men to condem-
nation: even ſo by the righteouſ-
neſs of one, *the free gift came* upon
all men unto juſtification of life.
v. 19. For as by one mans diſobe-
dience many were made ſinners:
ſo by the obedience of one, ſhall
many be made righteous.

[c] *Acts* 10.44. While Peter yet
ſpake theſe words, the holy Ghoſt
fell on all them which heard the
word. *Gal.* 2.16. Knowing that a
man is not juſtified by the works of
the

II. Faith thus receiving and resting on Christ and his Righteousness, is the alone Instrument of Justification [d]; yet is it not alone in the Person justified, but is ever accompanied with all other saving Graces, and is no dead Faith, but worketh by Love [e].

III. Christ by his Obedience and Death, did fully discharge the Debt of all those that are thus justified, and did make a proper, real, and full Satisfaction to his Father's Justice in their behalf [f]. Yet

in

the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. *Phil.* 3. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Acts* 13. 38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: *v.* 39. And by him all that believe are justified from all things, from the which ye could not be justified by the law of Moses. *Eph.* 2, 7. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness towards us, through Christ Jesus. *v.* 8. For by grace are ye saved through faith; and that not of your selves: *it is* the gift of God.

II. [d] *John* 1. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. *Rom.* 3. 28. Therefore we conclude, that a man is justified by faith, without the deeds of the law. *Rom.* 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

[e] *James* 2. 17. Even so faith, if it hath not works, is dead being alone. *v.* 22. Seest thou how faith wrought with his works, and by works was faith made perfect? *v.* 26. For as the body without the spirit is dead, so faith without works is dead also. *Gal.* 5. 6. For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

III. [f] *Rom.* 5. 8. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. *v.* 9. Much more then being now justified by his blood, we shall be saved from wrath through him. *v.* 10. For if when we were enemies we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life. *v.* 19. For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous. 1 *Tim.* 2. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus; *v.* 6. Who gave himself a ransom for all, to be testified in due time, *Heb.* 10, 10. By

th

uch as he was given by the Father for them [g], is Obedience and Satisfaction accepted in ſtead [h]; and both freely, not for any thing n; their Juſtification is only of free Grace [i]: oth the exact Juſtice, and rich Grace of God, be glorified in the Juſtification of Sinners [k].

IV. God

h will we are ſanctified, the offering of the body of riſt once *for all*. v. 14. For ffering he hath perfected them that are ſanctified. 24. Seventy weeks are de- upon thy people, and up- oly city, to finiſh the tranſ- and to make an end of to make reconciliation for and to bring in everlaſting ſneſs, and to ſeal up the d prophecy, and to anoint holy. v. 26. And after e and two weeks, ſhall be cut off, but not for him- d the people of the prince ll come, ſhall deſtroy the the ſanctuary, and the end *ſhall be* with a flood, and e end of the war deſola- e determined. *Iſa.* 53. 4. e hath born our griefs, and our ſorrows: yet we did him ſtricken, ſmitten of ad afflicted. v. 5. But he nded for our tranſgreſſions, ruiſed for our iniquities: the nent of our peace *was* upon d with his ſtripes we are v. 6. All we like ſheep ne aſtray: we have turned ne to his own way, and the th laid on him the iniquity v. 10. Yet it pleaſed the bruiſe him, he hath put rief: when thou ſhalt make an offering for ſin, he ſhall eed, he ſhall prolong *his* days, and the pleaſure of the Lord ſhall proſper in his hand. v. 11. He ſhall ſee of the travel of his ſoul, *and* ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities. v. 12. Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the tranſgreſſors, and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

[g] *Rom.* 8. 32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

[h] 2 *Cor.* 5. 21. For he hath made him *to be* ſin for us, who knew no ſin: that we might be made the righteouſneſs of God in him. *Mat.* 3. 17. And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. *Eph.* 5. 2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God, for a ſweet ſmelling ſavour.

[i] *Rom.* 3. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt. *Eph.* 1. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.

[k] *Rom.* 3. 26. To declare, *I ſay*, at

thoſe that are juſtified °: And although

at this time, his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus. *Eph.* 2. 7. That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs towards us, through Chriſt Jeſus.

IV. [1] *Gal.* 3. 8. And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, In thee ſhall all nations be bleſſed. 1 *Pet.* 1. 2. Elect, according to the foreknowledge of God the Father, through ſanctification of the Spirit, unto obedience, and ſprinkling of the blood of Jeſus Chriſt. *v.* 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot: *v.* 20. Who verily was foreordained before the foundation of the world, but was manifeſt in theſe laſt times for you. *Rom.* 8. 30. Moreover, whom he did predeſtinate, them he ſeates, and was raiſed a juſtification.

[a] *Col.* 1. 21. And yo ſometime alienated, a in *your* mind by wicked now hath he reconciled, the body of his fleſh, thr to preſent you holy, an able, and unreproveable *Gal.* 2. 16. [*See Letter* c *foregoing.*] *Tit.* 3. 4. Bu the kindneſs and love Saviour toward man app Not by works of righteou we have done, but acco mercy he ſaved us by th regeneration, and rene holy Ghoſt; *v.* 6. Wh on us abundantly, thr Chriſt our Saviour: *v.* 7 ing juſtified by his grace be made heirs according of eternal life.

V. ° *Matth.* 6. 12. A us our debts, as we forgi

fall from the State of Juſtification [p]; yet they
by their Sins fall under God's fatherly Diſ-
ure, and not have the Light of his Counte-
reſtored unto them, until they humble them-
, confeſs their Sins, beg Pardon, and renew
Faith and Repentance [q].

. The Juſtification of Believers under the Old
ment, was in all theſe Reſpects, one and the
with the Juſtification of Believers under the
Teſtament [r].

CHAP.

in not. And if any man ſin,
an advocate with the Fa-
ſus Chriſt the righteous. *v.*
e is the propitiation for our
d not for ours only, but alſo
ins of the whole world.
q 22. 32. But I have prayed
, that thy faith fail not; and
ou art converted, ſtrengthen
hren. *John* 10. 28. And I
o them eternal life, and they
er periſh, neither ſhall any
em out of my hand. *Heb.*
For by one offering he hath
d for ever them that are ſan-

m 89. 31. If they break my
and keep not my com-
ents: *v.* 32. Then will I viſit
inſgreſſion with the rode,
r iniquity with ſtripes. *v.* 33.
eleſs, my loving kindneſs
t utterly take from him, nor
faithfulneſs to fail. *Pſalm*
urge me with hyſſop, and I
clean: waſh me, and I ſhall
r than the ſnow. *ỿ.* 8.
e to hear joy and gladneſs:
bones *which* thou haſt bro-
rejoice. *v.* 9. Hide thy
n my ſins; and blot out all
iquities. *v.* 10. Create in
in heart, O God; and renew
a right ſpirit within me. *v.* 11. Caſt
me not away from thy preſence; and
take not thy holy Spirit from me.
v. 12. Reſtore unto me the joy of
thy ſalvation: and uphold me *with*
thy free Spirit. *Pſalm* 32. 5. I ac-
knowledged my ſin unto thee, and
mine iniquity have I not hid: I
ſaid, I will confeſs my tranſgreſ-
ſions unto the Lord; and thou for-
gaveſt the iniquity of my ſin. *Mat.*
26. 75. And Peter remembred the
words of Jeſus, which ſaid un-
to him, Before the cock crow
thou ſhalt deny me thrice. And
he went out, and wept bitterly. 1
Cor. 11. 30. For this cauſe many
are weak and ſickly among you,
and many ſleep. *v.* 32. But when
we are judged, we are chaſtned of
the Lord, that we ſhould not be
condemned with the world. *Luke*
1. 20. And behold, thou ſhalt be
dumb, and not able to ſpeak, un-
til the day that theſe things ſhall
be performed, becauſe thou belie-
veſt not my words which ſhall be
fulfilled in their ſeaſon.

VI. [r] *Gal.* 3. 9. So then they which
be of faith, are bleſſed with faith-
ful Abraham. *v.* 13. Chriſt hath
redeemed us from the curſe of the
law,

berties and Privileges of the Children of
Have his Name put upon them [c], Receive t
rit of Adoption [d], Have acceſs to the Th
Grace with Boldneſs [e], Are enabled to cry,

law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree. *v.* 14. That the bleſſing of Abraham might come on the Gentiles, through Jeſus Chriſt; that we might receive the promiſe of the Spirit, through faith. *Rom.* 4. 22. And therefore it was imputed to him for righteouſneſs. *v.* 23. Now it was not written for his ſake alone, that it was imputed to him; *v.* 24. But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead. *Heb.* 13. 8. Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

I. [a] *Eph.* 1. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt, to himſelf, according to the good pleaſure of his will. *Gal.* 4. 4. But when the fulneſs

1. 12. But as many as rec to them gave he power the ſons of God, *even* to believe on his name.

[c] *Jer.* 14. 9. Yet thou *art* in the midſt of us, a called by thy name, lea 2 *Cor.* 6. 18. And will b unto you, and ye ſhall b and daughters, ſaith Almighty. *Rev.* 3. 12. overcometh, will I mak in the temple of my Go ſhall go no more out: write upon him the nam God, and the name of t my God, *which is* new J which cometh down out from my God: *and I will him* my new name.

[d] *Rom.* 8. 15. For ye received the ſpirit of bo

:r [f]; are pitied [g], protected [h], provided for [i], haſtned by him as by a Father [k], yet never ff [l], but ſealed to the Day of Redemption [m], nherit the Promiſes [n], as Heirs of everlaſting tion [o].

CHAP. XIII.

Of Sanctification.

HEY who are effectually called and regenerated, having a new Heart and a new Spirit :d in them, are farther ſanctified really and ially through the Vertue of Chriſt's Death Reſurrection [a], by his Word and Spirit dwelling

. 4. 6. And becauſe ye are od hath ſent forth the Spirit on into your hearts, crying, Father.

lm 103. 13. Like as a father *is* children: *ſo* the Lord pi- :m that fear him.

v. 14. 26. In the fear of the ſtrong confidence: and his ſhall have a place of refuge.

. 6. 30. Wherefore if God e the graſs of the field, which s, and to morrow is caſt in- ven, *ſhall he* not much more u, O ye of little faith? *v.* 32. r heavenly Father knoweth ave need of all theſe things.

. 7. Caſting all your care m, for he careth for you.

. 12. 6. For whom the Lord ne chaſtneth, and ſcourgeth n whom he receiveth.

v. 3. 31. For the Lord will off for ever.

v. 4. 30. And grieve not the irit of God, whereby ye are nto the day of redemption.

[a] *Heb.* 6. 12. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes.

[o] 1 *Pet.* 1. 3. Bleſſed *be* the God, and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead. *v.* 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you. *Heb.* 1. 14. Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

I. [a] 1 *Cor.* 6. 11. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God. *Acts* 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inhe-

Man [s]; yet imperfect in this Life, there

ritance among all them which are ſanctified. *Phil.* 3. 10. That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death. *Rom.* 6. 5. For if we have been planted together in the likeneſs of his death: we ſhall be alſo *in the likeneſs* of *his* reſurrection. *v.* 6. Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

[b] *John* 17. 17. Sanctify them through thy truth: thy word is truth. *Eph.* 5. 26. That he might ſanctify and cleanſe it with the waſhing of water by the word. 2 *Theſ.* 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth.

For if ye live after the fle
die: but if ye through th
mortify the deeds of th
ſhall live.

[c] *Col.* 1. 11. Strengthe
might according to hi
power, unto all patience,
ſuffering, with joyfulneſs.
That he would grant you
to the riches of his gl
ſtrengthned with might,
rit in the innerman. *v.*
Chriſt may dwell in you
faith; that ye being r
grounded in love, *v.* 1
able to comprehend with
what is the breadth, and l
depth, and height; *v.*
to know the love of Ch
paſſeth knowledge, that y
filled with all the fulnes

[f] 2 *Cor.* 7. 1. Having ther
promiſes, dearly belov
cleanſe our ſelves from a
of the fleſh and ſpirit, per

ſtill ſome Remnants of Corruption in every Part [h]: Whence ariſeth a continual and irreconcilable War; the Fleſh luſting againſt the Spirit, and the Spirit againſt the Fleſh [i].

III. In which War, although the remaining Corruption for a Time may much prevail [k]; yet through the continual Supply of Strength from the ſanctifying Spirit of Chriſt, the regenerate Part doth overcome [l]: and ſo the Saints grow in Grace [m], perfecting Holineſs in the Fear of God [n].

CHAP.

[h] 1 *John* 1. 10. If we ſay that we have not ſinned, we make him a liar, and his word is not in us. *Rom.* 7. 18. For I know, that in me, (that is in my fleſh,) dwelleth no good thing: for to will, is preſent with me; but *how* to perform that which is good, I find not. *v.* 23. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. *Phil.* 3. 12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.

[i] *Gal.* 5. 17. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. 1 *Pet.* 2. 11. Dearly beloved, I beſeech *you* as ſtrangers and pilgrims, abſtain from fleſhly luſts which war againſt the ſoul.

III. [k] *Rom.* 7. 23. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

[l] *Rom.* 6. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace. 1 *John* 5. 4. For whatſoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith. *Eph.* 4. 15. But ſpeaking the truth in love, may grow up into him in all things, which is the head, *even* Chriſt. *v.* 16. From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

[m] 2 *Pet.* 3. 18. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: To him *be* glory, both now, and for ever. *Amen.* 2 *Cor.* 3. 18. But we all with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.

[n] 2 *Cor.* 7. 1. Having therefore theſe promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

Hearts [b]; and is ordinarily wrought by the
ſtery of the Word [c]: By which alſo, and
Adminiſtration of the Sacraments and Pray
is increaſed and ſtrengthned [d].

II. By this Faith, a Chriſtian believeth
true whatſoever is revealed in the Word,

1. [a] *Heb.* 10. 39. But we are not of them who draw back unto perdition; but of them that believe to the ſaving of the ſoul.

[b] 2 *Cor.* 4. 13. We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak. *Eph.* 1. 17. That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him. *v.* 18. The eyes of your underſtanding being enlightned; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints. *v.* 19. And what is the hear without a preacher? then, faith *cometh* by hea hearing by the word of C

[d] 1 *Pet.* 2. 2. As new bo deſire the ſincere milk of t that ye may grow there 20. 32. And now, brethre mend you to God, and to of his grace, which is abl you up, and to give you tance among all them ſanctified. *Rom.* 4. 11. A ceived the ſign of circum ſeal of the righteouſnes faith, which *he had yet* bei cumciſed: that he might ther of all them that believ they be not circumciſed; t

rity of God, himſelf ſpeaking therein [e], and differently upon that which each particular : thereof containeth; yielding Obedience to ommands [f], trembling at the Threatnings [g], ıbracing the Promiſes of God for this Life at which is to come [h]. But the principal Acts ıg Faith are accepting, receiving, and re- ɔon Chriſt alone for Juſtification, Sanctifica- nd eternal Life, by Vertue of the Covenant ce [i].

III. This

ohn 4. 42. And ſaid unto m, Now we believe, not f thy ſaying; for we have n our ſelves, and know is indeed the Chriſt the f the world. 1 *Theſſ.* 2. 13. auſe alſo thank we God eaſing, becauſe when ye he word of God which ye s, ye received *it* not *as* the en, but (as it is in truth) of God, which effectual- h alſo in you that believe. 10. He that believeth on f God hath the witneſs in he that believeth not God, le him a liar, becauſe he not the record that God is Son. *Acts* 24. 14. But ıfeſs unto thee, that after vhich they call hereſy, ſo the God of my fathers, all things which are writ- : law and the prophets. 16. 26. But now is made and by the ſcriptures of ets, according to the com- ıt of the everlaſting God, own to all nations for the e of faith. 56. 2. For all thoſe *things* : hand made, and all thoſe *things* have been, ſaith the Lord: but to this *man* will I look, *even to him that is* poor and of a contrite ſpirit, and trembleth at my word.

[h] *Heb.* 11. 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded *of them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth. 1 *Tim.* 4. 8. For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

[i] *John* 1. 12. But as many as received him, to them gave he power to become the ſons of God, *even* to them that believe on his name. *Acts* 16. 31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved and thy houſe. *Gal.* 2. 20. I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. *Acts* 15. 11. But we believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they.

III. [k] *Heb.* 5. 13. For every one that uſeth milk, *is* unskilful in the word of righteouſneſs: for he is a babe. *v.* 14. But ſtrong meat belongeth to them that are of full age, *even* thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil. *Rom.* 4. 19. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred year old, neither yet the deadneſs of Sarahs womb. *v.* 20. He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God. *Matth.* 6. 30. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith? *Matth.* 8. 10. When Jeſus heard *it*, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael.

[l] *Luke* 22. 31. And the Lord ſaid, Simon, Simon, behold, Satan hath

wherewith ye ſhall be able t
the fiery darts of the wicke
5. 4. For whatſoever is bor
overcometh the world:
is the victory that overco
world, *even* our faith. *v.*
is he that overcometh the
he that believeth that Je
Son of God?

[m] *Heb.* 6. 11. And we d
every one of you do ſhew
diligence, to the full Aſſ
hope unto the end. *v.* 1:
be not ſlothful, but followe
who through faith and pa
herit the promiſes. *Heb.* 1
us draw near with a true he
aſſurance of faith, having
ſprinkled from an evil c
and our bodies waſhed wit
ter. *Col.* 2. 2. That th
might be comforted, bei
gether in love, and unto
of the full aſſurance of
ding, to the acknowledg
myſtery of God, and of t
and of Chriſt.

CHAP. XV.

Of Repentance unto Life.

EPENTANCE unto Life is an Evangelical Grace [a], the Doctrine whereof is to ached by every Miniſter of the Goſpel, as s that of Faith in Chriſt [b].

By it a Sinner, out of the Sight and Senſe, not f the Danger, but alſo of the Filthineſs and ıſneſs of his Sins, as contrary to the holy Nand righteous Law of God; and upon the Apıſion of his Mercy in Chriſt to ſuch as are pe, ſo grieves for and hates his Sins, as to turn hem all unto God [c], purpoſing and endeavouring

ing

Zech. 12. 10. And I will pour ehouſe of David, and upon bitants of Jeruſalem, the grace and of ſupplications, y ſhall look upon me whom ive pierced, and they ſhall for him, as one mourneth for *ſon*, and ſhall be in bitterhim, as one that is in bitter: his firſt-born. *Acts* 11. 18. hey heard theſe things, they ir peace, and glorified God, Then hath God alſo to the s granted repentance unto

ke 24. 47. And that repennd remiſſion of ſins ſhould be ed in his name, among all , beginning at Jeruſalem. 5. And ſaying, The time led, and the kingdom of God and: repent ye and believe ſpel. *Acts* 20. 21. Teſtifyth to the Jews, and alſo to eeks, repentance toward God, ith toward our Lord Jeſus

II. [c] *Ezek.* 18. 30. Therefore, I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God: repent, and turn *your ſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. *v.* 31. Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart and a new ſpirit; for why will ye die, O houſe of Iſrael? *Ezek.* 36. 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath your ſelves in your own ſight, for your iniquities, and for your abominations. *Iſa.* 30. 22. Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth: thou ſhalt ſay unto it, Get thee hence. *Pſalm* 51. 4. Againſt thee, thee only have I ſinned, and done *this* evil in thy ſight: that thou mighteſt be juſti-

thoſe that are offended [n], who are thereu

let them not have dominion over me; then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. *Luke* 19. 8. And Zacheus ſtood and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore him fourfold. 1 *Tim.* 1. 13. Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did it ignorantly, in unbelief. *v.* 15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

VI. [l] *Pſalm* 51. 4. Againſt thee, thee only have I ſinned, and done *this* evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, *and* be clear when thou judgeſt. *v.* 5. Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me. *v.* 7. Purge me

greſſions unto the Lord; forgaveſt the iniquity of Selah. *v.* 6. For this ſha one that is godly, pray u in a time when thou m found: ſurely in the flood waters, they ſhall not co unto him.

[m] *Prov.* 28. 13. He that his ſins, ſhall not proſp whoſo confeſſeth and *them* ſhall have mercy. 9. If we confeſs our ſin faithful and juſt to forgi ſins, and to cleanſe us fro righteouſneſs.

[n] *James* 5. 16. Confeſs y one to another, and pray o other, that ye may be hea effectual fervent prayer of ous man availeth much. *L* Take heed to your ſelves brother treſpaſs againſt the him; and if he repent, for *v.* 4. And if he treſpaſs ag

race in Chriſt [f]; yet is it of ſuch Neceſſity to ners, that none may expect Pardon with- s.

As there is no Sin ſo ſmall, but it deſerves ation [h]: So there is no Sin ſo great, that it ing damnation upon thoſe who truly repent [i]. Men ought not to content themſelves with a l Repentance, but it is every Man's Duty to your to repent of his particular Sins parti- [k].

VI. As

member and be confound- never open thy mouth any cauſe of thy ſhame, when I ied toward thee for all that done, ſaith the Lord God. 14.2. Take with you words, to the Lord, ſay unto him, ay all iniquity, and receive ſfly: ſo will we render the f our lips. *v.* 4. I will heal kſliding, I will love them for mine anger is turned m him. *Rom.* 3. 24. Being freely by his grace, through mption that is in Jeſus *Eph.* 1. 7. In whom we have ion through his blood, the eſs of ſins, according to the f his grace.

e 13. 3. I tell you, Nay: but e repent, ye ſhall all like- iſh. *v.* 5. I tell you, Nay: pt ye repent, ye ſhall all periſh. *Acts* 17. 30. And es of this ignorance God at; but now commandeth every where to repent. *v.* 31. he hath appointed a day, in h he will judge the world ouſneſs, by *that* man whom ordained; whereof he hath ſurance unto all men, in that raiſed him from the dead.

IV. [h] *Rom.* 6. 23. For the wages of ſin *is* death; but the gift of God *is* eternal life, through Jeſus Chriſt our Lord. *Rom.* 5. 12. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. *Mat.* 12. 36. But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

[i] *Iſa.* 55. 7. Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Rom.* 8. 1. There *is* therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. *Iſa.* 1. 16. Waſh ye, make ye clean, put away the evil of your doings from before mine eyes, ceaſe to do evil. *v.* 18. Come now and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wooll.

V. [k] *Pſalm* 19. 13. Keep back thy ſervant alſo from preſumptuous *ſins*, let

have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works. *v.* 22. Seeſt thou how faith wrought with his works, and by works was faith made perfect?

[d] *Pſalm* 116. 12. What ſhall I render unto the Lord *for* all his benefits towards me? *v.* 13. I will take the cup of ſalvation, and call upon the name of the Lord. 1 *Pet.* 2. 9. But ye *are* a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light.

[e] 1 *John* 2. 3. And hereby we do know that we know him, if we keep his commandments. *v.* 5. But whoſo keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 2 *Pet.* 1. 5. And beſides this, giving all diligence, add to your faith, vertue; and to vertue, knowledge; *v.* 6. And to knowledge, temperance; and to temperance, patience; and to patience, godli-

from his old ſins. *v.* 1
fore the rather, brethren,
gence to make your cal
lection ſure: for if ye
things, ye ſhall never fi

[f] 2 *Cor.* 9. 2. For I
forwardneſs of your m
which I boaſt of you t
Macedonia, that Achai
dy a year ago; and you
provoked very many. *M*
Let your light ſo ſhine b
that they may ſee your g
and glorify your Fathe
in heaven.

[g] *Tit.* 2. 5. *To be* diſcre
keepers at home, good,
to their own husbands,
word of God be not bl
v. 9. *Exhort* ſervants to b
unto their own maſters, *a*
them well in all things;
ring again. *v.* 10. Not p
but ſhewing all good fide
they may adorn the doctr
our Saviour in all things
For the grace of God tha
ſalvation, hath appeared t
v. 12. Teaching us, tha

es [h], and glorify God [i] whoſe Workmanſhip re, created in Chriſt Jeſus thereunto [k]; that their Fruit unto Holineſs, they may have d eternal Life [l].

Their Ability to do good Works, is not at themſelves, but wholly from the Spirit of [m]. And that they may be enabled thereunto, the Graces they have already received, there ired an actual Influence of the ſame Holy to work in them to will and to do of his leaſure [n]: Yet are they not hereupon to grow nt, as if they were not bound to perform a- ty, unleſs upon a ſpecial Motion of the Spi- rit;

t. 2. 15. For ſo is the will that with well-doing ye to ſilence the ignorance of en.

2. 12. Having your con- honeſt among the Gen- at whereas they ſpeak a- n as evil doers, they may ood works which they ſhall glorify God in the day of

Phil. 1. 11. Being fil- the fruits of righteouſneſs, by Jeſus Chriſt, unto the l praiſe of God. *John* 15. n is my Father glorified, ear much fruit, ſo ſhall ye ciples.

2. 10. For we are his ıſhip, created in Chriſt Je- good works, which God re ordained that we ſhould hem.

6. 22. But now being e from ſin, and become to God, ye have your fruit ineſs, and the end everla-

John 15. 4. Abide in me, ou. As the branch cannot bear fruit of it ſelf, except it abide in the vine: no more can ye, except ye abide in me. * *v.* 5. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. *v.* 6. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them and caſt *them* into the fire, and they are burned. *Ezek.* 36. 26. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh, *v.* 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*.

[n] *Phil.* 2. 13. For it is God which worketh in you, both to will and to do, of *his* good pleaſure. *Phil.* 4. 13. I can do all things through Chriſt which ſtrengthneth me. 2 *Cor.* 3. 5. Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency *is* of God.

* *Phil.*

which in duty they are bound to do [o].

V. We cannot by our beſt Works, meri
of Sin or eternal Life at the Hand of God,
ſon of the great Diſproportion that is betwe
and the Glory to come, and the infinite
that is between us and God, whom by then

[o] *Phil.* 2. 12. Wherefore my beloved, as ye have alwiſe obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling. *Heb.* 6. 11. And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end. *v.* 12. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes. 2 *Pet.* 1. 3. According as his divine power hath given unto us all things that *pertain* unto life and godlineſs, through the knowledge of him that hath called us to glory and vertue. *v.* 5. And beſides this, giving all diligence, add that ſtirreth up himſelf
of thee: for thou haſt
from us, and haſt conſu
cauſe of our iniquities.
Wherefore I put thee
brance, that thou ſtir
of God, which is in th
putting on of my hand
6. And now I ſtand, an
for the hope of the prom
God unto our fathers:
which *promiſe* our twelv
ſtantly ſerving *God* day
hope to come: for w
ſake, king Agrippa, I
of the Jews. *Jude* 20.
loved, building up yo
your moſt holy faith,
the holy Ghoſt, *v.* 21.

: profit, nor ſatisfy for the Debt of our for-
ıs [q]; but when we have done all we can, we
one but our Duty, and are unprofitable Ser-
; and becauſe as they are good, they pro-
om his Spirit [r]; and as they are wrought by
ey are defiled and mixed with ſo much Weak-
d Imperfection, that they cannot endure the
y of God's Judgment [s].

VI. Yet

d come *and* keep the gates,
y the ſabbath-day. Re-
ne, O my God, *concerning*
and ſpare me according
:atneſs of thy mercy. *Job*
ow *it is* ſo of a truth: but
d man be juſt with God?
e will contend with him,
t anſwer him one of a
Gal. 5. 17. For the fleſh
ainſt the Spirit, and the
inſt the fleſh: and theſe
ary the one to the other;
:cannot do the things that
mans 3. 20. Therefore by
of the law, there ſhall no
ſtified in his ſight: for
it is the knowledge of ſin.
For if Abraham were ju-
works, he hath *whereof* to
t not before God. *v.* 4.
im that worketh, is the
t reckoned of grace, but
v. 6. Even as David alſo
the bleſſedneſs of the
:o whom God imputeth
ıeſs without works. *Eph.*
by grace are ye ſaved,
ith; and that not of your
is the gift of God. *v.* 9.
orks, leſt any man ſhould
it. 3. 5. Not by works of
ıeſs, which we have done,
ding to his mercy, he
by the waſhing of regene-
ration, and renewing of the holy
Ghoſt; *v.* 6. Which he ſhed on us
abundantly, through Jeſus Chriſt
our Saviour. *v.* 7. That being ju-
ſtified by his grace, we ſhould be
made heirs, according to the hope
of eternal life. *Romans* 8. 18. For
I reckon, that the ſufferings of this
preſent time, *are* not worthy *to be*
compared with the glory which ſhall
be revealed in us. *Pſalm* 16. 2. O
my ſoul, thou haſt ſaid unto the
Lord, Thou *art* my Lord: my
goodneſs *extendeth* not to thee. *Job*
22. 2. Can a man be profitable un-
to God, as he that is wiſe may be
profitable unto himſelf? *v.* 3. *Is*
it any pleaſure to the Almighty,
that thou art righteous? or *is it*
gain *to him*, that thou makeſt thy
ways perfect? *Job* 35. 7. If thou be
righteous, what giveſt thou him?
or what receiveth he of thine hand?
v. 8. Thy wickedneſs *may hurt* a
man as thou *art*, and thy righteouſ-
neſs *may profit* the ſon of man.

[q] *Luke* 17. 10. [*See letter* P *in this chapter.*]

[r] *Gal.* 5. 22. But the fruit of the Spirit is love, joy, peace, long-ſuf-
fering, gentleneſs, goodneſs, faith,
v. 23. Meekneſs, temperance: a-
gainſt ſuch there is no law.

[s] *Iſa.* 64. 6. But we are all as an unclean *thing*, and all our righteouſ-
neſſes

which is sincere, although accompanied with
Weaknesses and Imperfections [x].

VII.

nesses *are* as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. *Gal.* 5. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. *Rom.* 7. 15. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. *v.* 18. I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, I find not. *Psalm* 143. 2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. *Psalm* 130. 3. If thou, Lord, shouldst mark iniquities: O Lord, who shall stand?

VI. [v] *Eph.* 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the be-

may be accepted before
Gen. 4. 4. And Abel, he also
of the firstlings of his flock
the fat thereof; and the
respect unto Abel, and to
ing. *With Heb.* 11. 4. By f
offered unto God a more
sacrifice than Cain, by
obtained witness, that he
teous, God testifying of
and by it he being d
speaketh.

[w] *Job* 9. 20. If I justify
my own mouth shall cond
If I say, I *am* perfect, it
prove me perverse. *Psal*
And enter not into judgm
thy servant: for in thy si
no man living be justified

[x] *Heb.* 13. 20. Now th
peace that brought again
dead our Lord Jesus, th
Shepherd of the sheep, thr
blood of the everlasting c
v. 21. Make you perfect

Works done by unregenerate Men, although
Matter of them, they may be Things which
mands, and of good uſe both to them-
d others [y]: Yet becauſe they proceed not
Heart purified by Faith [z], nor are done
Manner according to the Word [a]; nor to
nd, the Glory of God [b]; they are there-
fore

our of love, which ye
toward his name, in
miniſtred to the ſaints,
ſter. *Matth.* 25. 21.
unto him, Well done,
nd faithful ſervant;
en faithful over a few
l make thee ruler over
: enter thou into the
ord. *v.* 23. His lord
m, Well done, good
ervant; thou haſt been
: a few things, I will
uler over many things,
to the joy of thy lord.
Kings 10. 30. And the
to Jehu, Becauſe thou
ell in executing *that*
ht in mine eyes, and
to the houſe of Ahab
all that *was* in mine
children of the fourth
ll ſit on the throne of
1. But Jehu took no
k in the law of the
of Iſrael, with all his
he departed not from
eroboam, which made
1 *Kings* 21. 27. And
aſs when Ahab heard
hat he rent his clothes,
cloth upon his fleſh,
d lay in ſackcloth, and
v. 29. Seeſt thou how
eth himſelf before me?
mbleth himſelf before
ot bring the evil in his
n his ſons days will I
bring the evil upon his houſe. *Phil.* 1. 15. Some indeed preach Chriſt even of envy and ſtrife; and ſome alſo of good will. *v.* 16. The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds. *v.* 18. What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea and will rejoice.

[z] *Gen.* 4. 5. But unto Cain and to his offering he had not reſpect. And Cain was very wroth, and his countenance fell. *With Heb.* 11. 4. By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts: and by it he being dead, yet ſpeaketh. *Heb.* 11. 6. But without faith *it is* impoſſible to pleaſe *him*: for he that cometh to God, muſt believe that he is, and *that* he is a rewarder of them that diligently ſeek him.

[a] 1 *Cor.* 13. 3. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. *Iſa.* 1. 12. When ye come to appear before me, who hath required this at your hand to tread my courts?

[b] *Mat.* 6. 2. Therefore, when thou doſt *thine* alms, do not ſound a trumpet before thee, as the hy-

glory of men. Verily, I ſay unto you, they have their reward. *v.* 5. And when thou prayeſt, thou ſhalt not be as the hypocrites *are*: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, they have their reward. *v.* 16. Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward.

[c] *Hag.* 2. 14. Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the Lord; and ſo *is* every work of their hands, and that which they offer there is unclean. *Tit.* 1. 15. Unto the pure all things *are* pure: but unto them that are defiled, and unbelieving, *is* nothing pure; but even their mind and conſcience is defiled. *Amos* 5. 21. I hate, I deſpiſe your feaſt-days, and I will not ſmell in your ſolemn aſſemblies. *v.* 22. Though ye offer me burnt-offerings, and your meat-offerings,

which we have done, o
ing to his mercy he ſav
waſhing of regeneratio
newing of the holy Gho

[d] *Pſal.* 14. 4. Have all t
of iniquity no knowledg
up my people *as* they eat
call not upon the Lord.
The words of his mouth
ty and deceit: he hath
be wiſe, *and* to do good.
Therefore they ſay unto
part from us; for we de
knowledge of thy ways.
Is the Almighty, that
ſerve him? and what pr
we have, if we pray unto
25. 41. Then ſhall he ſa
them on the left hand, D
me, ye curſed, into ever
prepared for the devil a
gels. *v.* 42. For I was a
and ye gave me no me
thirſty, and ye gave me
v. 43. I was a ſtranger, a
me not in: naked, and
me not: ſick and in priſ
viſited me not. *v.* 45.
he anſwer them, ſaying

CHAP. XVII.

Of the Perſeverance of the Saints.

THEY whom God hath accepted in his Beloved, effectually called and ſanctified by his Spirit, can neither totally, nor finally fall away from the State of Grace: But ſhall certainly perſevere therein to the End, and be eternally ſaved [a].

II. This Perſeverance of the Saints depends not on their own Free-will, but upon the Immutability of the Decree of Election, flowing from the free and unchangeable Love of God the Father [b]; on the Efficacy of the Merit and Interceſſion of Jeſus Chriſt [c]; the abiding of the Spirit and of the Seed

[a] *Phil.* 1. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jeſus Chriſt. 2 *Pet.* 1. 10. Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall: *John* 10. 28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. *v.* 29. My Father which gave *them* me, is greater than all: and none is able to pluck *them* out of my Father's hand. 1 *John* 3. 9. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God. 1 *Pet.* 1. 5. Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time. *v.* 9. Receiving the end of your faith, *even* the ſalvation of your ſouls.

[b] 2 *Tim.* 2. 18. Who concerning the truth have erred, ſaying, that the reſurrection is paſt already; and overthrow the faith of ſome. *v.* 19. Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knows them that are his. And, Let every one that nameth the name of Chriſt, depart from iniquity. *Jer.* 31. 3. The Lord hath appeared of old unto me, *ſaying*, Yea, I have loved thee with an everlaſting love: therefore with loving kindneſs have I drawn thee.

[c] *Heb.* 10. 10. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once *for all*. *v.* 14. For by one offering he hath perfected for ever them that are ſanctified. *Heb.* 13. 20. Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, *v.* 21. Make you perfect in every

his own blood he entred in once into the holy place, having obtained eternal redemption *for us*. *v.* 13. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; *v.* 14. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God? *v.* 15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance. *Rom.* 8. 33. Who shall lay any thing to the charge of Gods elect? *It is* God that justifieth: *v.* 34. Who *is* he that condemneth? *It is* Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. *v.* 35. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecu-

in the world, but these ar
world, and I come to the
Father, keep through thi
name, those whom thou ha
me, that they may be one
are: *v.* 24. Father, I will, t
also whom thou hast given
with me where I am; that t
behold my glory which th
given me: for thou lovedst
fore the foundation of th
Luke 22. 32. But I have pr
thee, that thy faith fail n
when thou art converted, str
thy brethren. *Heb.* 7. 25.
fore he is able also to save
the uttermost, that come u
by him, seeing he ever l
make intercession for them
[d] *John* 14. 16. And I w
the Father, and he shall g
another Comforter, that
abide with you for ever; *v.*
the Spirit of truth, whom th
cannot receive, because it se
not, neither knoweth him
know him, for he dwelleth w
and shall be in you. 1 *Joh*
But the anointing which ye

Covenant of Grace [e]: From all which ariſeth alſo he Certainty and Infallibility thereof [f].

III. Nevertheleſs they may, through the Temptions of Satan and of the World, the Prevalency Corruption remaining in them, and the Neglect the Means of their Preſervation, fall into grieus Sins [g]; and for a Time continue therein [h]: ereby they incur God's Diſpleaſure [i], and grieve Holy Spirit [k]; come to be deprived of ſome eaſure of their Graces and Comforts [l], have their Hearts

Jer. 32. 40. And I will make everlaſting covenant with them, I will not turn away from them to them good; but I will put my in their hearts, that they ſhall depart from me.

John 10. 28. And I give unto eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. 2 *Theſſ.* 3. 3. the Lord is faithful, who ſhall eſtabliſh you, and keep *you* from evil. 1 *John* 2. 19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifeſt, that they were not all of us.

[g] *Matth.* 26. 70. But he denied before them all, ſaying, I know not what thou ſayeſt. *v.* 72. And again he denied with an oath, I do not know the man. *v.* 74. Then began he to curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew.

[h] *Pſalm* 51. *The Title*, To the chief muſician, A pſalm of David, when Nathan the prophet came unto him, after he had gone in to Bathſheba. *v.* 14. Deliver me from blood-guiltineſs, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs.

[i] *Iſa.* 64. 5. Thou meeteſt him that rejoiceth, and worketh righteouſneſs, *thoſe that* remember thee in thy ways: behold, thou art wroth, for we have ſinned: in thoſe is continuance, and we ſhall be ſaved. *v.* 7. And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us, becauſe of our iniquities. *v.* 9. Be not wroth very ſore, O Lord, neither remember iniquity for ever: behold, ſee we beſeech thee, we *are* all thy people. 2 *Sam.* 11. 27. And when the mourning was paſt, David ſent, and fet her to his houſe, and ſhe became his wife, and bare him a ſon: but the thing that David had done, diſpleaſed the Lord.

[k] *Eph.* 4. 30. And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.

[l] *Pſalm* 51. 8. Make me to hear joy and gladneſs: *that* the bones *which* thou haſt broken may rejoice. *v.* 10. Create in me a clean heart, O God; and renew a right ſpirit within me. *v.* 12. Reſtore unto me

ALTHOUGH Hypocrites and ot regenerate Men may vainly deceive ſelves, with falſe Hopes and carnal Preſumpt being in the Favour of God and Eſtate of Sal

the joy of thy ſalvation; and uphold me *with thy* free Spirit. *Rev.* 2. 4. Nevertheleſs, I have *ſomewhat* againſt thee, becauſe thou haſt left thy firſt love. *Cant.* 5. 2. I ſleep, but my heart waketh; *it is* the voice of my beloved that knocketh, *ſaying*, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. *v.* 3. I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them? *v.* 4. My beloved put in his hand by the hole *of the door*, and my bowels were moved for him. *v.* 6. I opened to my beloved, but my beloved had withdrawn himſelf, *and* was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me

as they ſat at meat, and them with their unbelief neſs of heart, becauſe th not them which had ſeen he was riſen.

[a] *Pſalm* 32. 3. When lence, my bones waxed ol my roaring all the day lo For day and night thy han vy upon me: my moiſtu into the drought of ſum 51. 8. Make me to he gladneſs; *that* the bones haſt broken may rejoice.

[o] 2 *Sam.* 12. 14. Ho cauſe by this deed thou great occaſion to the ene Lord to blaſpheme, the *that is* born unto thee ſhall

[p] *Pſalm* 89. 31. If the ſtatutes, and keep not mandments: *v.* 32. Ther

which Hope of theirs ſhall periſh [b]: Yet ſuch as truly believe in the Lord Jeſus, and love him in Sincerity, endeavouring to walk in all good Conſcience before him, may in this Life be certainly aſſured that they are in the State of Grace [c], and may rejoice in the Hope of the Glory of God, which Hope ſhall never make them aſhamed [d].

II. This Certainty is not a bare conjectural and probable Perſwaſion, grounded upon a fallible Hope [e]; but an infallible Aſſurance of Faith, founded

ſe truſt *ſhall be* a ſpiders web. a. 11. The heads thereof judge reward, and the prieſts thereof for hire, and the prophets of divine for money: yet will lean upon the Lord, and ſay, the Lord among us? none e- can come upon us. *Deut.* 29. 19. it come to paſs when he hear- the words of this curſe, that he ſs himſelf in his heart, ſaying, ſhall have peace, though I walk in imagination of my heart, to add drunkenneſs to thirſt. *John* 8. 41. e do the deeds of your father. Then ſaid they to him, We be not born of fornication, we have one Father, *even* God.

[b] *Matth.* 7. 22. Many ſhall ſay unto in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works? *v.* 23. And then will I profeſs unto them, I never knew you; depart from me ye that work iniquity.

[c] 1 *John* 2. 3. And hereby we do know that we know him, if we keep his commandments. 1 *John* 3. 14. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not *his* brother, abideth in death. *v.* 18. My little children, let us not love in word, neither in tongue, but in deed and in truth. *v.* 19. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. *v.* 21. Beloved, if our heart condemn us not, *then* have we confidence towards God. *v.* 24. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit that he hath given us. 1 *John* 5. 13. Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

[d] *Rom.* 5. 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God. *v.* 5. And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the holy Ghoſt which is given unto us.

II. [e] *Heb.* 6. 11. And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end. *v.* 19. Which

ded upon the Divine Truth of the Promises of vation [f], the inward Evidence of those Graces which these Promises are made [g], the Testimo the Spirit of Adoption witnessing with our S that we are the Children of God [h]: Which S is the Earnest of our Inheritance, whereby w sealed to the Day of Redemption [i].

III. This Infallible Assurance doth not so b to the Essence of Faith, but that a true Be may wait long, and conflict with many Diffic

hope we have as an anchor of the soul, both sure and stedfast, and which entreth into that within the vail.

[f] *Heb.* 6. 17. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: *v.* 18. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

[g] 2 *Pet.* 1. 4. Whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. *v.* 5. And besides this, giving diligence, add to your faith, virtue; and to virtue, knowledge. *v.* 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: *v.* 11. For so an entrance shall be ministred unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 *John* 2. 3. And *hereby* we do know that we know him, if we keep his commanc 1 *John* 3. 14. We know that passed from death unto life, we love the brethren: he tha not *his* brother, abideth in 2 *Cor.* 1. 12. For our rejoicing The testimony of our con that in simplicity, and go cerity, not with fleshly wisd by the grace of God we h our conversation in the worl more abundantly to you-w

[h] *Rom.* 8. 15. For ye have ceived the spirit of bondage fear; but ye have received th of adoption, whereby we cry Father. *v.* 16. The Spirit beareth witness with our spir we are the children of God

[i] *Eph.* 4. 13. Wherefore that ye faint not at my tribu for you, which is your glory For this cause I bow my kne the Father of our Lord Jesus *Eph.* 4. 30. And grieve not t Spirit of God, whereby ye ar unto the day of redemption 1. 21. Now he which stabli with you, in Christ, and hath ed us, *is* God: *v.* 22. Who so sealed us, and given the of the Spirit in our hearts.

III.

e be Partaker of it [k]: Yet being enabled by it to know the Things which are freely gi- of God, he may, without extraordinary ion, in the right Uſe of ordinary Means, hereunto [l]. And therefore it is the Duty y one, to give all Diligence to make his and Election ſure [m]; that thereby his nay be enlarged in Peace and Joy in the hoſt, in Love and Thankfulneſs to God, Strength and Chearfulneſs in the Duties of nce; the proper Fruits of this Aſſurance [n]: So

John 5. 13. Theſe things tten unto you that be- he name of the Son of t ye may know that ye al life, and that ye may the name of the Son of 5. 10. Who *is* among learеth the Lord, that e voice of his ſervant, th *in* darkneſs, and hath let him truſt in the name l, and ſtay upon his God. . And ſtraight way the he child cried out, and tears, Lord, I believe; nine unbelief. [*See Pſalm ent. Pſalm* 77. *to the* 12.

2. 12. Now we have re- e the ſpirit of the world, rit which is of God; that know the things that are n to us of God. 1 *John* 4. y know we that we dwell d he in us, becauſe he us of his Spirit. *Heb.* 6. e deſire, that every one ſhew the ſame diligence, aſſurance of hope unto . 12. That you be not followers of them, who ith and patience inherit the promiſes. *Eph.* 3. 17. That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love, v. 18. May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height. v. 19. And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

[m] 2 *Pet.* 1. 10. Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall.

[n] *Romans* 5. 1. Therefore being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. v. 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God. v. 5. And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the holy Ghoſt, which is given unto us. *Rom.* 14. 17. For the kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the holy Ghoſt. *Rom.* 15. 13. Now the God of hope fill you with all joy and peace in be- living

in due time be revived [q], and by the which mean time they are ſupported from utter Deſ

CHAP. XIX.

Of the Law of God.

GOD gave to Adam a Law as a Coven Works, by which he bound him and Poſterity to perſonal, entire, exact and per Obedience; promiſed Life upon the fulfilling t

heardeſt the voice of my ſupplications, when I cried unto thee. [*Pſal.* 88. *throughout*.] *Iſai.* 50. 10. Who *is* among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh *in* darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God.

[q] 1 *John* 3. 9. Whoſoever is born of God, doth not commit ſin: for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God. *Luke* 22. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. *Job* 13. 15. Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him. *Pſalm* 73. 15. If I ſay, I will ſpeak thus: behold, I ſhould offend *againſt* the generation of thy children. *Pſalm* 51. 8, 12. [*See letter immediately before.*] *Iſaiah* 50. 10. [*See letter* P *immediately foregoing.*]

[r] *Mic.* 7. 7. Therefore I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me. *v.* 8. Rejoice not againſt me, O mine enemy; when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord *ſhall be* a light unto me. *v.* 9. I will bear the indignation of the Lord, becauſe I have ſinned a-

gainſt him, until he plead n and execute judgment for will bring me forth to t *and* I ſhall behold his righte *Jer.* 32. 40. And I will m everlaſting covenant wit That I will not turn aw them, to do them good; b put my fear in their hea they ſhall not depart from 54. 7. For a ſmall momen forſaken thee; but with gr cies will I gather thee. *v.* little wrath I hid my face fr for a moment; but with ev kindneſs will I have mercy ſaith the Lord thy Redeem For this *is as* the waters of N to me: for *as* I have ſworn waters of Noah ſhould no over the earth; ſo have I ſw I would not be wroth with th rebuke thee. *v.* 10. For th tains ſhall depart, and the removed, but my kindneſs depart from thee, neither covenant of my peace be re ſaith the Lord, that hath m thee. *Pſal.* 22. 1. My God, m why haſt thou forſaken m *art thou ſo* far from helping *from* the words of my roarin 88. *throughout*.]

atned Death upon the Breach of it; and indued with Power and Ability to keep it [a].

I. This Law after his Fall, continued to be a ect Rule of Righteouſneſs, and as ſuch was de-red by God upon Mount *Sinai* in Ten Com-dments, and written in Two Tables [b]; the Four

[a] *Gen.* 1. 26. And God ſaid, m make man in our image, af-r likeneſs: and let them have nion over the fiſh of the ſea, over the fowl of the air, and the cattle, and over all the h, and over every creeping g that creepeth upon the earth. 27. So God created man in his image, in the image of God ed he him: male and female ed he them. *With Gen.* 2. 17. of the tree of the knowledge of d and evil, thou ſhalt not eat of for in the day that thou eateſt of, thou ſhalt ſurely die. *Rom.* 14. For when the Gentiles which not the law, do by nature the gs contained in the law, theſe ng not the law, are a law un-themſelves: *v.* 15. Which ſhew work of the law written in their rts, their conſcience alſo bear-witneſs, and their thoughts the n while accuſing, or elſe excu-one another. *Rom.* 10. 5. For es deſcribeth the righteouſneſs ch is of the law, that the man ch doth thoſe things, ſhall live them. *Rom.* 5. 12. Wherefore, by one man ſin entred into the ld, and death by ſin; and ſo th paſſed upon all men, for that have ſinned. *v.* 19. For as by mans diſobedience many were de ſinners: ſo by the obedience me, ſhall many be made righ-s. *Gal.* 3. 10. For as many as of the works of the law, are under the curſe: for it is written, Curſed *is* every one that continueth not in all things which are written in the book of the law, to do them. *v.* 12. And the law is not of faith: but, the man that doth them, ſhall live in them. *Eccl.* 7. 29. Lo, this only have I found, that God hath made man upright: but they have ſought out many inventions. *Job* 28. 28. And unto man he ſaid, Behold, the fear of the Lord, that *is* wiſdom, and to depart from evil, *is* underſtanding.

II. [b] *James* 1. 25. But whoſo looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. *Jam.* 2. 8. If ye fulfil the royal law, according to the ſcripture, Thou ſhalt love thy neighbour as thy ſelf, ye do well. *v.* 10. For whoſoever ſhall keep the whole law, and yet offend in one *point*, he is guilty of all. *v.* 11. For he that ſaid, Do not commit adultery; ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law. *v.* 12. So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty. *Rom.* 13. 8. Owe no man any thing, but love one another: for he that loveth another, hath fulfilled the law. *v.* 9. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill,

Thou

prefiguring Christ, his Graces, Actions, &c
and Benefits [d]; and partly holding forth d
ſtructions of Moral Duties [e]. All which
nial Laws are now abrogated under the N
ſtament [f].

Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if *there be* any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. *Deut.* 5. 32. Ye ſhall obſerve to do therefore as the Lord your God hath commanded you: you ſhall not turn aſide to the right hand or to the left: *Deut.* 10. 4. And he wrote on the tables, according to the firſt writing, the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the Lord gave them unto me. *Exod.* 34. 1. And the Lord ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt; and I will write upon *thoſe* tables the words that were in the firſt

III. [d] [*Heb.* 9. *Chapter*
For the law having a ſha
things to come, *and*
image of the things, ca
thoſe ſacrifices which
year by year continuall
comers thereunto perfe
Now I ſay, *that* the heir
is a child, differeth not
ſervant, though he be
v. 2. But is under tutor
nors, until the time a
the father. *v.* 3. Even ſo
were children, were in bo
the elements of the wor
Which are a ſhadow
come; but the body *is*
[e] 1 *Cor.* 5. 7. Purge o
the old leaven, that ye n
lump, as ye are unleave
ven Chriſt our paſſover

To them alſo, as a Body politick, he gave Judicial Laws, which expired together with ıte of that People, not obliging any other further than the general Equity thereof may ſ.

The Moral Law doth for ever bind all, as ıſtified Perſons as others, to the Obedience [h]; and that not only in regard of the Mat- tained in it, but alſo in reſpect of the Au- thority

which was contrary to us, t out of the way, nailing oſs. *v.* 16. Let no man judge you in meat or in in reſpect of an holy day, ew moon, or of the ſab- *v.* 17. Which are a ſha- ngs to come, but the bo- ıſt. *Dan.* 9. 27. And he m the covenant with ma- week: and in the midſt of he ſhall cauſe the ſacrifice blation to ceaſe; and for reading of abominations, ake it deſolate, even un- ſummation, and that de- ſhall be poured upon the *Eph.* 2. 15. Having abo- is fleſh the enmity, *even* commandments, *contain-* ıances, for to make in ſ twain, one new man, ; peace; *v.* 16. And that reconcile both unto God dy by the croſs, having nmity thereby. *Exod.* 21. *chapter. Exod.* 22. 9. *verſe*: *See both in the* ı. 49. 10. The ſceptre ſhall ; from Judah, nor a law- ı between his feet, until ne; and unto him *ſhall* ing of the people *be*. *With* 3. Submit your ſelves to every ordinance of man for the Lord's ſake, whether it be to the king, as ſupreme; *v.* 14. Or unto governors, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. *Mat.* 5. 17. Think not that I am come to de- ſtroy the law, or the prophets: I am not come to deſtroy, but to ful- fil. *With v.* 38. Ye have heard, that it hath been ſaid, An eye for an eye, and a tooth for a tooth: *v.* 39. But I ſay unto you, that ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo. 1 *Cor.* 9. 8. Say I theſe things as a man? or ſaith not the law the ſame alſo? *v.* 9. For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn; Doth God take care for oxen? *v.* 10. Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, *this* is written, that he that ploweth ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope.

[h] V. *Rom.* 13. 8, 9. [*See above in letter* b.] *v.* 10. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law. *Eph.* 6. 2. Honour thy father and mother, which

as well as to others; in that, as a Rule informing them of the Will of God and the it directs and binds them to walk accordi

which is the first commandment with promise. 1 *John* 2. 3. And hereby do we know, that we know him, if we keep his commandments. *v.* 4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. *v.* 7. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning. *v.* 8. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

i *Jam.* 2. 10, 11. [*See in letter* b]

k *Matth.* 5. 17. [*See in letter* g] *v.* 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from

VI. l *Rom.* 6. 14. Fo not have dominion ove ye are not under the law, grace. *Gal.* 2. 16. Kn a man is not justified by of the law, but by the f sus Christ, even we have Jesus Christ; that we m stified by the faith of C not by the works of the l the works of the law sh be justified. *Gal.* 3. 13. redeemed us from the c law, being made a curse it is written, Cursed *is* eve hangeth on a tree. *Gal.* when the fulness of the come, God sent forth hi of a woman, made und *v.* 5. To redeem them th der the law, that we mig the adoption of sons. And by him all that beli

ng alſo the ſinful Pollutions of their Na-
arts and Lives [n]; ſo as examining themſelves
they may come to further Conviction of,
tion for, and Hatred againſt Sin [o]; toge-
h a clearer Sight of the Need they have of
ınd the Perfection of his Obedience [p]. It
ſe of uſe to the Regenerate, to reſtrain
ɔrruptions; in that it forbids Sin [q]; and
the

rd man. *v.* 25. I thank
h Jeſus Chriſt our Lord.
ith the mind, I my ſelf
w of God; but with the
of ſin. *Pſalm* 119. 4.
commanded *us* to keep
diligently. *v.* 5. O that
ere directed to keep thy
v. 6. Then ſhall I not be
hen I have reſpect unto
mandments. 1 *Cor.* 7.
ıciſion is nothing, and
ion is nothing, but the
the commandments of
5. 14, 16, 18, 19, 20, 21,
in the Bible.
. 7. What ſhall we ſay
e law ſin? God forbid.
I not known ſin, but by
ɔr I had not known luſt,
law had ſaid, Thou ſhalt
Rom. 3. 20. Therefore
ls of the law there ſhall
e juſtified in his ſight:
law *is* the knowledge

. 23. For if any be a
ıe word, and not a doer,
unto a man beholding
face in a glaſs: *v.* 24.
ɔldeth himſelf and goeth
d ſtraightway forgetteth
er of man he was. *v.* 25.
looketh into the perfect
ty, and continueth *there-*
ıg not a forgetful hearer,
but a doer of the work, this man
ſhall be bleſſed in his deed. *Rom.*
7. 9. For I was alive without the law
once: but when the commandment
came, ſin revived, and I died. *v.* 14.
For we know that the law *is* ſpiri-
tual: but I am carnal, ſold under
ſin. *v.* 24. O wretched man that I
am, who ſhall deliver me from the
body of this death!

[p] *Gal.* 3. 24. Wherefore the law
was our ſchool-maſter, *to bring us*
unto Chriſt, that we might be juſti-
fied by faith. [*Rom.* 7. 24. *See be-
fore in the letter* [o]. *v.* 25. *in letter* [m].]
Rom. 8. 3. For what the law could
not do, in that it was weak through
the fleſh, God ſending his own Son,
in the likeneſs of ſinful fleſh, and
for ſin condemned ſin in the fleſh:
v. 4. That the righteouſneſs of the
law might be fulfilled in us, who
walk not after the fleſh, but after
the Spirit.

[q] *James* 2. 11. For he that ſaid,
Do not commit adultery, ſaid alſo,
Do not kill. Now, if thou com-
mit no adultery, yet if thou kill,
thou art become a tranſgreſſor of
the law. *Pſalm* 119. 101. I have
refrained my feet from every evil
way: that I may keep thy word.
v. 104. Through thy precepts I get
underſtanding: therefore I hate
every falſe way. *v.* 128. There-

to them by the Law as a Covenant of W
as a Man's doing Good and refraining f
becauſe the Law encourageth to the one, a

fore I eſteem all *thy* precepts *concerning* all *things to be* right; and I hate every falſe way.

r *Ezra* 9. 13. And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities *deſerve*, and haſt given us *ſuch* deliverance as this. *v.* 14. Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldſt not thou be angry with us, till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping? *Pſalm* 89. 30. If his children forſake my law, and walk not in my judgments; *v.* 31. If they break my ſtatutes, and keep not my commandments: *v.* 32. Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. *v.* 33. Never-

for ye are the temple
God; as God hath ſai
in them, and walk ir
will be their God, an
my people. *Eph.* 6. 2
father and thy mother
firſt commandment w
v. 3. That it may be
and thou mayeſt liv
earth. *Pſalm* 37. 11.
ſhall inherit the earth
light themſelves in t
of peace; *With Mat.* 5
the meek, for they ſh
earth. *Pſal.* 19. 11.
them is thy ſervant wa
keeping of them *the*
ward.

t *Gal.* 2. 16. Knowi
is not juſtified by the
law, but by the faith o
even we have believed

:om the other, is no Evidence of his being the Law, and not under Grace [v].

I. Neither are the forementioned Uſes of the :ontrary to the Grace of the Goſpel, but do y comply with it [w]; the Spirit of Chriſt ſub- and enabling the Will of Man, to do that and chearfully, which the Will of God reveal- the Law requireth to be done [x].

CHAP.

. 6. 12. Let not ſin there- n in your mortal body, that d obey it in the luſts there- 14 For ſin ſhall not have n over you: for ye are not he law, but under grace. 8. Finally, *be ye* all of one having compaſſion one of , love as brethren, *be* piti- ourteous. *v.* 9. Not ren- vil for evil, or railing for but contrariwiſe, bleſſing: ; that ye are thereunto cal- it ye ſhould inherit a bleſ- . 10. For he that will love d ſee good days, let him his tongue from evil, and that they ſpeak no guile. et him eſchew evil, and do let him ſeek peace and en- *v.* 12. For the eyes of the over the righteous, and his *open* unto their prayers: but : of the Lord *is* againſt them) evil: *With Pſal.* 34. 12. nan *is he that* deſireth life, th *many* days, that he may d? *v.* 13. Keep thy tongue il, and thy lips from ſpeak- le. *v.* 14. Depart from evil, good: ſeek peace and pur- *v.* 15. The eyes of the Lord 1 the righteous, and his ears nto their cry. *v.* 16. The face of the Lord *is* againſt them that do evil, to cut off the remembrance of them from the earth. *Heb.* 12. 28. Wherefore we receiving a king- dom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear. *v.* 29. For our God *is* a conſuming fire.

VII. [w] *Gal.* 3. 21. *Is* the law then againſt the promiſes of God? God forbid: For if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

[x] *Ezek.* 36. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*. *Heb.* 8. 10. For this *is* the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people. *With Jer.* 31. 33. But this *ſhall be* the covenant that I will make with the houſe of Iſrael, after thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.

Wrath of God, the Curſe of the Moral La
in their being delivered from this preſent evi
Bondage to Satan and Dominion of Sin [b], f
Evil of Afflictions, the Sting of Death, th
ry of the Grave, and everlaſting Damnatio
alſo in their free Acceſs to God [d], and their
Obedience unto him, not out of ſlaviſh Fe

1. [a] *Tit.* 2. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works. 1 *Theſſ.* 1. 10. And to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus which delivered us from the wrath to come. *Gal.* 3. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed *is* every one that hangeth on a tree.

[b] *Gal.* 1. 4. Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Fa-

nion over you: for ye a
the law, but under grac

[c] *Rom.* 8. 28. We k
things work together f
them that love God, t
are the called according
poſe. *Pſalm* 119. 71. *I*
me that I have been affli
might learn thy ſtatutes
54. So when this corr
have put on incorruptio
mortal ſhall have put on
ty, then ſhall be brough
ſaying that is written, D
lowed up in victory. *v.* 5
where *is* thy ſting? O g
is thy victory? *v.* 56. T

:e Love and willing Mind [e]. All which ımmon alſo to Believers under the Law [f]: er the New Teſtament, the Liberty of Chri- further enlarged in their Freedom from the the Ceremonial Law, to which the Jewiſh was ſubjected [g]; and in greater Boldneſs of to the Throne of Grace [h], and in fuller ınications of the free Spirit of God, than Belie-

gh our Lord Jeſus Chriſt. hom alſo we have acceſs o this grace wherein we . rejoice in hope of the od.

. 14. For as many as are Spirit of God, they are God. *v.* 15. For ye have d the ſpirit of bondage ır; but ye have received f adoption, whereby we Father. 1 *John* 4. 18. fear in love; but perfect h out fear: becauſe fear nt: he that feareth is not ct in love.

. 9. So then they which are bleſſed with faithful *v.* 14. That the bleſſing m might come on the rough Jeſus Chriſt; that eceive the promiſe of the ıgh faith.

. 1. Now I ſay, *that* the g as he is a child, differeth ɔm a ſervant, though he all; *v.* 2 But is under tu- overnors, until the time of the father. *v.* 3. Even n we were children, were e under the elements of *v.* 6. And becauſe ye are hath ſent forth the Spirit into your hearts, crying, her. *v.* 7. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt. *Gal.* 5. 1. Stand faſt therefore in the liberty where- with Chriſt hath made us free, and be not entangled again with the yoke of bondage. *Acts* 15. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the diſci- ples, which neither our fathers nor we were able to bear: *v.* 11. But we believe, that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they.

[h] *Heb.* 4. 14. Seeing then that we have a great high prieſt, that is paſ- ſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſ- ſion. *v.* 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* 10. 19. Having therefore, brethren, boldneſs to enter into the holieſt, by the blood of Jeſus, *v.* 20. By a new and living way which he hath conſecrated for us through the vail, that is to ſay, his fleſh; *v.* 21. And *having* an high prieſt over the houſe of God; *v.* 22. Let us draw near with a true heart, in full aſſu- rance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

Believers under the Law did ordinarily p
of i.

II. God alone is Lord of the Conſcience
hath left it free from the Doctrines and Com
ments of Men, which are in any thing cont
his Word, or beſide it, in Matters of Faith o
ſhip [l]. So that to believe ſuch Doctrines, or t
ſuch Commandments out of Conſcience, is to
true Liberty of Conſcience [m]; and the requi
an implicite Faith, and an abſolute and blin

[i] *John* v. 38. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water. v. 39. But this ſpake he of the Spirit, which they that believe on him, ſhould receive; for the holy Ghoſt was not yet *given*, becauſe that Jeſus was not yet glorified. 2 *Cor.* 3. 13, And not as Moſes *which* put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed. v. 17. Now the Lord is that Spirit; and where the Spirit of the Lord *is*, there *is* liberty. v. 18. But we all with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.

II. [k] *James* 4. 12. There is one lawgiver who is able to ſave, and to deſtroy: who art thou that judgeſt another? *Rom.* 14. 4. Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth: Yea, he ſhall be holden up: for God is able to make him ſtand.

[l] *Acts* 4. 19. But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God to hearken unto you, more than unto God, judge ye. *Acts* 5. 29. Then Peter and the *other* Apoſtle ed and ſaid, We ought to rather than men. 1 *Cor.* 7 are bought with a price, the ſervants of men. *M* But be not ye called Rabbi, is your Maſter, *even* Chriſt ye are brethren, v. 9. A man your father upon t for one is your Father, w heaven. v. 10. Neither led maſters; for one is you *even* Chriſt. 2 *Cor.* 1. 24 that we have dominion faith, but are helpers of for by faith ye ſtand, But in vain they do wo teaching *for doctrines* the co ments of men.

[m] *Col.* 2. 20. Wherefor dead with Chriſt from the of the world; why, as t ving in the world, are ye ordinances, v. 22. Whic to periſh with the uſing, commandments and doc men? v. 23. Which thing deed a ſhew of wiſdom in ſhip and humility, and n of the body, not in any h the ſatisfying of the fleſh. For do I now perſwade me

ence, is to deſtroy Liberty of Conſcience and Rea-
n alſo [n].

III. They who upon Pretence of Chriſtian Liber-
, do practiſe any Sin, or cheriſh any Luſt, do
ereby deſtroy the End of Chriſtian Liberty; which
, That being delivered out of the Hands of our
emies, we might ſerve the Lord without Fear,
Holineſs and Righteouſneſs before him all the
ys of our Life [o].

IV. And

do I ſeek to pleaſe men? for if I
pleaſed men, I ſhould not be the
ant of Chriſt. *Gal.* 2. 4. And
because of falſe brethren una-
ly brought in, who came in pri-
to ſpy out our liberty, which
have in Chriſt Jeſus, that they
ght bring us into bondage: *v.* 5.
whom we gave place by ſubje-
n, no not for an hour: that the
th of the goſpel might continue
h you. *Gal.* 5. 1. Stand faſt there-
e in the liberty wherewith Chriſt
th made us free, and be not in-
gled again with the yoke of
ndage.

[n] *Rom.* 10. 17. So then, faith
meth by hearing, and hearing by
e word of God. *Rom.* 14. 23. And
he that doubteth, *is* damned if he
t, becauſe *he eateth* not of faith:
r whatſoever *is* not of faith, is ſin.
a. 8, 20. To the law and to the te-
imony: if they ſpeak not accord-
ng to this word, *it is* becauſe *there*
is no light in them. *Acts* 17. 11.
Theſe were more noble than thoſe
in Theſſalonica, in that they recei-
ved the word with all readineſs of
mind, and ſearched the ſcriptures
daily, whether thoſe things were ſo.
John 4. 22. Ye worſhip ye know not
what: we know what we worſhip:
for ſalvation is of the Jews. *Hoſ.* 5.
1. Ephraim *is* oppreſſed, *and* bro-
ken in judgment; becauſe he wil-
lingly walked after the command-
ment. *Rev.* 13. 14. And he exer-
ciſeth all the power of the firſt beaſt
before him, and cauſeth the earth,
and them which dwell therein, to
worſhip the firſt beaſt, whoſe deadly
wound was healed. *v.* 16. And he
cauſeth all, both ſmall and great,
rich and poor, free and bond, to re-
ceive a mark in their right hand, or
in their foreheads: *v.* 17. And that
no man might buy, or ſell, ſave he
that had the mark, or the name of
the beaſt, or the number of his name.
Jer. 8. 9. The wiſe *men* are aſhamed,
they are diſmayed and taken; lo,
they have rejected the word of the
Lord, and what wiſdom *is* in them?

III. [o] *Gal.* 5. 13. For, brethren, ye
have been called unto liberty; only
uſe not liberty for an occaſion to the
fleſh, but by love, ſerve one another.
1 *Pet.* 2. 16. As free, and not uſing
your liberty for a cloak of maliciouſ-
neſs, but as the ſervants of God.
2 *Pet.* 2. 19. While they promiſe
them liberty, they themſelves are
the ſervants of corruption: for of
whom a man is overcome, of the
ſame is he brought in bondage. *John*
8. 34. Jeſus anſwered them, Verily,
verily, I ſay unto you, Whoſoever
committeth ſin, is the ſervant of ſin.

dinance of God P. And for their publishing o
Opinions, or maintaining of such Practices
contrary to the Light of Nature, or to the k
Principles of Christainity, whether conce
Faith, Worship, or Conversation; or to the I
of Godliness; or such erroneous Opinio
Practices, as either in their own Nature,
the Manner of publishing or maintaining
are destructive to the external Peace and
which Christ hath established in the Ch
they may lawfully be called to Account,
proceeded against by the Censures of the Chu

Luke 1.74. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. *v.* 75. In holiness and righteousness before him all the days of our life.

IV. P *Matth.* 12.25. And Jesus knew their thoughts, and said unto

ness, but as the servants
[*Rom.* 13.1. *to the* 8. *verse.*]
17. Obey them that have
over you, and submit you
for they watch for your
they that must give accou
they may do it with joy,
with grief: for that *is* unp

unto Satan, for the de-
the fleſh, that the ſpirit
:d in the day of the Lord
11. But now I have writ-
ı, not to keep company,
that is called a brother
tor, or covetous, or an
r a railer, or a drunkard,
ioner, with ſuch an one,
it, *v.* 13. But them that
, God judgeth. There-
ray from among your-
wicked perſon. 2 *John*
come any unto you, and
is doctrine, receive him
r houſe, neither bid him
v. 11. For he that bid-
od ſpeed, is partaker of
ls. *And* 2 *Theſſ.* 3. 14.
man obey not our word
le, note that man, and
npany with him, that he
ımed. *And* 1 *Tim.* 6. 3.
n teach otherwiſe, and
: to wholſom words, *even*
f our Lord Jeſus Chriſt,
doctrine which is accor-
llineſs; *v.* 4. He is proud,
ɔthing, but doting about
and ſtrifes of words,
ımeth envy, ſtrife, rail-
ırmiſings, *v.* 5. Perverſe
ɔf men of corrupt minds,
te of the truth, ſuppoſing
s godlineſs: from ſuch
ıy ſelf. *And Tit.* 1. 10.
re many unruly and vain
deceivers, eſpecially they
ımciſion, *v.* 11. Whoſe
ıſt be ſtopped, who ſubvert
es, teaching things which
not, for filthy lucres ſake.
is witneſs is true: where-
: them ſharply, that they
nd in the faith. *And Tit.*
man that is an heretick,
irſt and ſecond admoni-
t. *With Matth.* 18. 15.
if thy brother ſhall treſ-
paſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. *v.* 16. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witneſſes, every word may be eſtabliſhed. *v.* 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1 *Tim.* 1. 19. Holding faith and a good conſcience: which ſome having put away, concerning faith have made ſhipwrack. *v.* 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaſpheme. *Rev.* 2. 2. I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tried them, which ſay they are apoſtles, and are not; and haſt found them liars. *v.* 14. But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balac to caſt a ſtumbling block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication. *v.* 15. So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate. *v.* 20. Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth her ſelf a propheteſs, to teach, and ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols. *Rev.* 3. 9. Behold, I will make them of the ſynagogue of Satan, (which ſay they are Jews, and are not, but do lie,) behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.

for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain; for he is the miniſter of God, a revenger *to execute* wrath upon him that doth evil. *With* 2 *John* 10. 11. [*See in the letter* 9.] *Ezr.* 7. 23. Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven; for why ſhould there be wrath againſt the realm of the king and his ſons? *v.* 25. And thou, Ezra, after the wiſdom of thy God, that is in thine hand, ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not. *v.* 26. And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether *it be* unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment. *v.* 27. Bleſſed be the Lord God of our fathers, which hath put *ſuch a thing* as this in the kings heart, to beautify the houſe of

ſhall eat her fleſh, and with fire. *v.* 17. For Go in their hearts to fulfil his to agree, and to give t dom unto the beaſt, until of God ſhall be fulfilled 15. In thoſe days ſaw I *ſome* treading wine-preſſ ſabbath, and bringing and lading aſſes; as grapes, and figs, and al burdens, which they br Jeruſalem on the ſabbath I teſtified *againſt them* i wherein they ſold victua Then I contended with of Judah, and ſaid unto th evil thing is this that y profane the ſabbath-da Then I teſtified againſt ſaid unto them, Why l bout the wall? if ye d I will lay hands on y that time forth came *more* on the ſabbath. I commanded the Levite ſhould cleanſe themſelves they ſhould come *and* kee to ſanctify the ſabbath-

s unto your ſons, or for
:s. *v.* 30. Thus cleanſed
om all ſtrangers, and ap-
he wards of the prieſts, and
es, every one in his buſi-
ings 23. 5. And he put down
ırrous prieſts, whom the
udah had ordained to burn
1 the high places in the ci-
udah, and in the places
out Jeruſalem, them alſo
t incenſe unto Baal, to the
to the moon, and to the
and to all the hoſt of hea-
6. And he brought out the
m the houſe of the Lord,
eruſalem, unto the brook
and burnt it at the brook
and ſtampt *it* ſmall to pow-
d caſt the powder thereof
graves of the children of
.e. *v.* 9. Nevertheleſs, the
the high places came not
altar of the Lord in Jeru-
ut they did eat of the unlea-
ead among their brethren.
ınd he ſlew all the prieſts of
places that *were* there, upon
s, and burnt mens bones up-
and returned to Jeruſalem.
ınd the king commanded
:ople, ſaying, Keep the paſ-
o the Lord your God, as *it*
1 in the book of this cove-
: *Chron.* 34. 33. And Joſiah
ıy all the abominations out
: countries that *pertained* to
rea of Iſrael, and made all
preſent in Iſrael to ſerve,
ſerve the Lord their God.
his days they departed not
lowing the Lord, the God of
ıers. 2 *Chron.* 15. 12. And
ed inro a covenant to ſeek
God of their fathers, with
ıeart and with all their ſoul;

v. 13. That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman. *v.* 16. And alſo *concerning* Maachah the mother of Aſa the king, he removed her from being queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it* at the brook Kidron. *Dan.* 3. 29. Therefore I make a decree, That every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be cut in pieces, and their houſes ſhall be made a dunghil, becauſe there is no other god that can deliver after this ſort. 1 *Tim.* 2. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godlineſs and honeſty. *Iſa.* 49. 23. And kings ſhall be thy nurſing-fathers, and their queens thy nurſing-mothers: they ſhall bow down to thee, with *their* face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that *I am* the Lord: for they ſhall not be aſhamed that wait for me. *Zech.* 13. 2. And it ſhall come to paſs in that day, ſaith the Lord of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembred: and alſo I will cauſe the prophets, and the unclean ſpirit to paſs out of the land. *v.* 3. And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord: and his father and his mother, that begat him, ſhall thruſt him through when he propheſieth.

L 2 Rom.

CHAP. XXI.

Of Religious Worſhip, and the Sabbath

THE Light of Nature ſheweth that the God, who hath Lordſhip and Sovereig ver all; is good, and doth Good unto all is therefore to be feared, loved, praiſed, called truſted in, and ſerved, with all the Heart, an all the Soul, and with all the might [a]. But t ceptable way of Worſhipping the true God i tuted by himſelf, and ſo limited by his own re Will, that he may not be worſhipped acc to the Imaginations and Devices of Men, Suggeſtions of Satan, under any viſible Re tation, or any other way not preſcribed in th Scripture [b].

I

I. [a] *Rom.* 1. 20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and godhead; ſo that they are without excuſe. *Acts* 17. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. *Pſal.* 119. 68. Thou *art* good, and doſt good; teach me thy ſtatutes. *Jer.* 10. 7. Who would not fear thee, O King of nations? for to thee doth it appertain; foraſmuch as among all the wiſe men of the nations, and in all their kingdoms, *there is* none like unto thee. *Pſalm* 31. 23. O love the Lord, all ye his ſaints: *for* the Lord preſerveth the faithful, and plentifully rewardeth the proud doer. *Pſalm* 18. 3. I will call upon *the Lord who is* worthy to be praiſed; ſo ſhall I be ſaved from n mies. *Rom.* 10. 12. For th difference between the Je Greek: for the ſame Lord is rich unto all that call u *Pſalm* 62. 8. Truſt in hi times; ye people, pour heart before him: God *i* for us. *Joſh.* 24. 14. N fore, fear the Lord, and in ſincerity and in truth, away the gods which you ſerved on the other ſide oft and in Egypt: and ſerv Lord. *Mark* 12. 33. An him with all the heart, all the underſtanding, an the ſoul, and with all the and to love *his* neighbour a is more than all whole-bu ings and ſacrifices.

[b] *Deut.* 12. 32. What thi I command you, obſerve

II. Religious Worſhip is to be given to God, the ather, Son, and Holy Ghoſt; and to him alone [c]: lot to Angels, Saints, or any other Creature [d]: nd ſince the Fall, not without a Mediator; nor the Mediation of any other but of Chriſt alone [e].

III. Pray-

ou ſhalt not add thereto, nor di-iſh from it. *Mat.* 15. 9. But vain they do worſhip me, teaching *doctrines* the commandments of *Acts* 17. 25. Neither is wor-ped with mens hands, as though needed any thing, ſeeing he ath to all life, and breath, and things. *Mat.* 4. 9. And ſaith un-him, All theſe things will I give if thou wilt fall down and wor-me. *v.* 10. Then ſaith Jeſus to him, Get thee hence, Satan: it is written, Thou ſhalt worſhip Lord thy God, and him only alt thou ſerve. [*Deut.* 15. *to the verſe.*] *Exod.* 20. 4. Thou ſhalt make unto thee any graven age, or any likeneſs *of any thing* at *is* in heaven above, or that *is* the earth beneath, or that *is* in the ater under the earth. *v.* 5. Thou alt not bow down thy ſelf to them, or ſerve them: for I the Lord thy od *am* a jealous God, viſiting the iquity of the fathers upon the hildren, unto the third and fourth neration of them that hate me: 6. And ſhewing mercy unto thou-ands of them that love me, and eep my commandments. *Col.* 2. 3. Which things have indeed a ew of wiſdom in will-worſhip, and umility, and neglecting of the bo-y, not in any honour to the ſatiſ-ying of the fleſh.

II. [c] *Mat.* 4. 10. [*See before in let-r b.*] *With John* 5. 23. That all men ould honour the Son, even as they onour the Father. He that ho-noureth not the Son, honoureth not the Father which hath ſent him. *And* 2 *Cor.* 13. 24. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt, *be* with you all. Amen.

[d] *Col.* 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind. *Rev.* 19. 10. And I fell at his feet to worſhip him: and he ſaid unto me, See *thou do it* not: I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus: wor-ſhip God: for the teſtimony of Je-ſus is the ſpirit of prophecy. *Rom.* 1. 25. Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

[e] *John* 14. 6. Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh to the Father but by me. 1 *Tim.* 2. 5. For *there is* one God, and one mediator between God and men, the man Chriſt Jeſus. *Eph.* 2. 18. For through him we both have an acceſs by one Spirit unto the Father. *Col.* 3. 17. And whatſo-ever ye do in word or deed, *do* all in the name of the Lord Je-ſus, giving thanks to God, and the Father by him.

III. [f] Phil.

III. [f] *Phil.* 4. 6, Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God.

[g] *Pſal.* 65. 2. O thou that heareſt prayer, unto thee ſhall all fleſh come.

[h] *John* 14. 13. And whatſoever ye ſhall ask in my name, that will I do, that the Father may be glorified in the Son. *v.* 14. If ye ſhall ask any thing in my name, I will do *it*. 1 *Pet.* 2. 5. Ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

[i] *Rom.* 8. 26. Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.

[k] 1 *John* 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

[l] *Pſal.* 47. 7. For God *is* the King of all the earth, ſing ye praiſes with underſtanding. *Eccl.* 5. 1. Keep thy

ceiving a kingdom which
moved, let us have grace,
we may ſerve God accept
reverence and godly fear.
27. And Abraham anſw
ſaid, Behold now, I have ta
me to ſpeak unto the Lo
am but duſt and aſhes. *Ja*
Confeſs *your* faults one to
and pray one for another
may be healed: The effe
vent prayer of a righteou
vaileth much. *Jam.* 1. 6. B
ask in faith, nothing wave
he that wavereth is like a w
ſea, driven with the wind a
v. 7. For let not that man t
he ſhall receive any thi
Lord. *Mark* 11. 24. There
unto you, what things ſoe
ſire when ye pray, believe t
ceive *them*, and ye ſhall h
Mat. 6. 12. And forgive us
as we forgive our debters.
if ye forgive men their t
your heavenly Father will
give you. *v.* 15. But if ye fo
men their trespaſſes ne

Prayer is to be made for Things lawful [n], r all Sorts of Men living, or that ſhall live er [o]; but not for the Dead [p], nor for thoſe of it may be known that they have ſinned the :o Death [q].

The Reading of the Scriptures with godly ; the ſound Preaching [r], and conſcionable Hear-

ongue, my ſpirit prayeth, nderſtanding is unfruitful. 1 *John* 5. 14. *See letter* [k].]

n. 2. 1. I exhort there- firſt of all, ſupplications, nterceſſions, *and* giving of e made for all men: *v.* 2. and for all that are in au- that we may lead a quiet able life in all godlineſs ty. *John* 17. 20. Neither theſe alone, but for them h ſhall believe on me eir word. 2 *Sam.* 7. 29. now let it pleaſe thee to ouſe of thy ſervant, that tinue for ever before thee:) Lord God, haſt ſpoken h thy bleſſing let the houſe vant be bleſſed for ever. . And let thy houſe be like of Pharez, (whom Tamar Judah) of the ſeed which all give thee of this young

n. 12. 21. Then ſaid his nto him, What thing *is* this haſt done? thou didſt faſt for the child *while it was* : when the child was dead, ariſe and eat bread. *v.* 22. id, While the child was yet ſted and wept: for I ſaid, tell *whether* God will be o me, that the child may 23. But now he is dead, ſhould I faſt? Can I bring again? I ſhall go to him, but he ſhall not return to me. [*With Luke* 16. 25.] But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. *v.* 26. And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that *would come* from thence. *Rev.* 14. 13. And I heard a voice from heaven, ſaying unto me, Write, Bleſſed *are* the dead, which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours: and their works do follow them.

q 1 *John* 5. 16. If any man ſee his brother ſin a ſin *which is* not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay, that he ſhall pray for it.

V. r *Acts* 15. 21. For Moſes of old time hath in every city, them that preach him, being read in the ſynagogues every ſabbath-day. *Rev.* 1. 3. Bleſſed *is* he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand.

r 2 *Tim.* 4. 2. Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long ſuffering and doctrine. [*Jam.*

Hearing of the Word in Obedience unto God, Underſtanding, Faith, and Reverence [t]; Singi Pſalms with Grace in the Heart [v]; as alſo, th Adminiſtration, and worthy Receiving of th craments inſtituted by Chriſt; are all Parts o ordinary Religious Worſhip of God [w]: Beſid ligious Oaths [x] and Vows [y], ſolemn Faſtings Th

[t] *Jam.* 1. 22. But be ye doers of the word, and not hearers only, deceiving your own ſelves. *Acts* 10. 33. Immediately therefore I ſent to thee; and thou haſt well done, that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God. *Matth.* 13. 19. When any one heareth the word of the kingdom, and underſtandeth *it* not, then cometh the wicked one, and catcheth away that which was ſown in his heart: this is he, which received ſeed in the way-ſide. *Heb.* 4. 2. For unto us was the goſpel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. *Iſai.* 66. 2. For all thoſe *things* hath mine hand made, and all thoſe *things* have been, ſaith the Lord: but to this *man* will I look, *even* to *him that is* poor, and of a contrite ſpirit, and trembleth at my word.

[v] *Col.* 3. 16. Let the word of Chriſt dwell in you richly in all wiſdom: teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. *Eph.* 5. 19. Speaking to your ſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging, and making melody in your hearts to the Lord. *Jam.* 5. 13. *Is* any *among* you afflicted? let him pray. *Is any merry?* let him ſing pſalms.

[w] *Matth.* 28. 19. Go ye th and teach all nations, b them in the name of the Fat of the Son, and of the holy [1 *Cor.* 11. 23. *to Verſe* 29.] 42. And they continued ſted the apoſtles doctrine and fel and in breaking of bread, prayers.

[x] *Deut.* 6. 13. Thou ſh the Lord thy God, and ſer and ſhalt ſwear by his name *Neh.* 10. 29. They clave brethren, their nobles, an into a curſe, and into an o walk in Gods law, which w by Moſes the ſervant of God obſerve and do all the co ments of the Lord our Lo his judgments and his ſtatut

[y] *Iſai.* 19. 21. And the L be known to Egypt, and th tians ſhall know the Lord day, and ſhall do ſacrifice a tion; yea, they ſhall vow a to the Lord, and perform *Eccl.* 5. 4. When thou vow unto God, defer not to pa *he hath* no pleaſure in fools; which thou haſt vowed. *v.* ter *is it* that thou ſhouldſt n than that thou ſhouldſt vow pay.

[z] *Joel* 2. 12. Therefore a ſaith the Lord, Turn ye *eve* with all your heart, and w ing, and with weeping,

hankſgivings upon ſeveral Occaſions [a], which are their ſeveral Times and Seaſons, to be uſed in an ly and religious Manner [b].

VI. Neither Prayer, nor any other Part of religious Worſhip, is now under the Goſpel, either tied to, or made more acceptable by any Place in hich it is performed, or towards which it is dire- [c]: but God is to be worſhipped every where [d] Spirit and Truth [e]: as in private Families [f] day- ly [g],

ning. *Eſth.* 4. 16. Go, gather ther all the Jews *that are* preſent han, and faſt ye for me, and t-eat nor drink three days, r day: I alſo, and my mai- will faſt likewiſe, and ſo will n unto the king, which is not ing to the law; and if I pe- I periſh. *Mat.* 9. 15. And Je- id unto them, Can the chil- of the bride-chamber mourn, ng as the bridegroom is with ? but the days will come, when idegroom ſhall be taken from m, and then ſhall they faſt. v. 7. 5. Defraud you not one the er, except *it be* with conſent for ne, that ye may give your ſelves ſting and prayer; and come ther again, that Satan tempt not for your incontinency.

[a] [*Pſalm* 107. *throughout.*] *Eſther* 9. As the days wherein the Jews ed from their enemies, and the th which was turned unto them m ſorrow to joy, and from ning unto a good day, that ſhould make them days of ing and joy, and of ſending tions one to another, and gifts the poor.

[b] *Heb.* 12. 28. Wherefore we re- ving a kingdom which cannot moved, let us have grace, where- by we may ſerve God acceptably, with reverence and godly fear.

VI. [c] *John* 4. 21. Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem, worſhip the Father.

[d] *Mal.* 1. 11. For from the riſing of the ſun even unto the going down of the ſame, my name *ſhall be* great among the Gentiles, and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the Lord of hoſts. 1 *Tim.* 2. 8. I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

[e] *John* 4. 23. But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him. *v.* 24. God is a Spirit, and they that worſhip him, muſt worſhip *him* in ſpirit and in truth.

[f] *Jer.* 10. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate. *Deut.* 6. 6.

ly [g], and in ſecret each one by himſelf [h]; ſo n
lemnly in the publick Aſſemblies, which are n
leſly or wilfully to be neglected or forſaken,
God by his Word or Providence calleth ther

And theſe words which I command-
ed thee this day, ſhall be in thine
heart. *v.* 7. And thou ſhalt teach
them diligently unto thy children,
and ſhalt talk of them when thou
ſitteſt in thine houſe, and when
thou walkeſt by the way, and when
thou lyeſt down, and when thou
riſeſt up. *Job* 1. 5. And it was ſo,
when the days of *their* feaſting were
gone about, that Job ſent and ſan-
ctified them, and roſe up early in
the morning, and offered burnt-of-
ferings, *according* to the number of
them all: for Job ſaid, It may be
that my ſons have ſinned, and
curſed God in their hearts. Thus
did Job continually. 2 *Sam.* 6. 18.
And aſſoon as David had made an
end of offering burnt-offerings, and
peace-offerings, he bleſſed the peo-
ple in the name of the Lord of
hoſts. *v.* 20. Then David return-
ed to bleſs his houſhold. 1 *Peter*
3. 7. Likewiſe ye husbands, dwell
with them according to knowledge,
giving honour unto the wife as unto
the weaker veſſel, and as being
heirs together of the grace of life,
that your prayers be not hindred.
Acts 10. 2. A devout *man*, and one
that feared God with all his houſe,
which gave much alms to the peo-
ple, and prayed to God alway.

[g] *Mat.* 6. 11. Give us this day
our daily bread.

[h] *Mat.* 6. 6. But thou, when thou
prayeſt, enter into thy cloſet, and
when thou haſt ſhut thy door, pray
to thy Father which is in ſecret; and
thy Father which ſeeth in ſecret,
ſhall reward thee openly. Eph. 6. 18.
Praying always, with all
ſupplication in the Spirit,
ing thereunto with all pe
and ſupplication for all

[i] *Iſai.* 56. 6. Alſo the
ſtranger, that join the
the Lord, to ſerve hir
love the name of the L
his ſervants, every one th
the ſabbath from pollut
taketh hold of my cove
Even them will I bring
mountain, and make th
in my houſe of prayer: th
offerings and their ſacri
accepted upon mine
mine houſe ſhall be call
of prayer for all people
25. Not forſaking the
of our ſelves together, a
ner of ſome *is*; but exh
another: and ſo much
as ye ſee the day approac
1. 20. Wiſdom crieth w
uttereth her voice in t
v. 21. She crieth in the
of concourſe, in the o
the gates: in the city, i
her words, *ſaying*, *v.* 2
I have called, and ye
have ſtretched out my
no man regarded. *Prov.*
ſed *is* the man that h
watching daily at my ga
at the poſts of my door
42. And when the Jews
out of the ſynagogue, t
beſought that theſe wor
preached to them the ne
Luke 4. 16. And he cam
reth, where he had be

VII. As it is of the Law of Nature, that in general, a due Proportion of Time be ſet apart for the Worſhip of God; ſo in his Word, by a poſitive, moral, and perpetual Commandment binding all Men in all Ages, he hath particularly appointed one Day in ſeven for a Sabbath to be kept holy unto him [k]: which from the Beginning of the World to the Reſurrection of Chriſt, was the laſt Day of the Week; and from the Reſurrection of Chriſt, was changed into the firſt Day of the Week [l], which in Scripture is called the Lord's Day [m], and is to be continued to the End of the World as the Chriſtian Sabbath [n].

VIII. This

: and, as his cuſtom was, he went into the ſynagogue on the ſabbath day, and ſtood up for to read. *Acts* 2. 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

VII. [k] *Exod.* 20. 8. Remember the ſabbath day, to keep it holy. 10. But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger which *is* within thy gates. *v.* 11. For *in* ſix days the Lord made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath day, and hallowed it. *Iſai.* 56. 2. Bleſſed *is* the man *that* doth this, and the ſon of man *that* layeth hold on it: that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil. *v.* 4. For thus ſaith the Lord unto the eunuchs that keep my ſabbaths, and chooſe the *things* that pleaſe me, and take hold of my covenant. *v.* 6, 7. [*See letter* i.]

[l] *Gen.* 2. 2. And on the ſeventh day, God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made. *v.* 3. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made. 1 *Cor.* 16. 1. Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. *v.* 2. Upon the firſt *day* of the week, let every one of you lay by him in ſtore, as *God* hath proſpered him, that there be no gatherings when I come. *Acts* 20. 7. And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.

[m] *Rev.* 1. 10. I was in the Spirit on the Lords day, and heard behind me a great voice, as of a trumpet.

[n] *Exod.* 20. 8, 10. [*See letter* k.] *With Mat.* 5. 17. Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil. *v.* 18. For verily I ſay unto you, till

heaven and earth paſs, one jot or one tittle, ſhall in no wiſe paſs from the law, till all be fulfilled.

VIII. ° *Exod.* 20. 8. [*See letter* k.] *Exod.* 16. 23. And he ſaid unto them, This *is that* which the Lord hath ſaid, To morrow is the reſt of the holy ſabbath unto the Lord: bake *that* which you will bake, *to day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning. *v.* 25. And Moſes ſaid, Eat that to day; for to day is a ſabbath unto the Lord: to day ye ſhall not find it in the field. *v.* 26. Six days ye ſhall gather it, but on the ſeventh day *which is* the ſabbath, in it there ſhall be none. *v.* 29. See, for that the Lord hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day. *v.* 30. So the people reſted on the ſeventh day. *Exod.* 31. 15. Six days may work be done,

and earth, and on the
he reſted, and was refreſh
13. If thou turn away th
the ſabbath, from doin
ſure on my holy day
the ſabbath a delight,
the Lord, honourable, a
nour him, not doing thin
nor finding thine own pl
ſpeaking *thine own* wor
15. In thoſe days ſaw
ſome treading wine-pre
ſabbath, and bringing
and lading aſſes; as
grapes, and figs, and
burdens, which they br
Jeruſalem on the ſabbat
I teſtified *againſt them*
wherein they ſold victu
There dwelt men of Tyre
in, which brought fiſh, a
ner of ware, and ſold
bath, unto the children
and in Jeruſalem. *v.*
contended with the no
dah, and ſaid unto them,
thing *is* this that ye do, a

private Exercises of his Worship, and in the ies of Necessity and Mercy [p].

Chap. XXII.

Of Lawful Oaths and Vows.

A Lawful Oath is a Part of Religious Worship [a], wherein, upon just Occasion, the Perswearing, solemnly calleth God to witness what sserteth or promiseth; and to judge him accordo the Truth or Falshood of what he sweareth [b]. The Name of God only is that by which ı ought to swear, and therein it is used with oly Fear and Reverence [c]. Therefore to swear ly or rashly by that glorious and dreadful Name,) swear at all by any other Thing, is sinful and to

hey should not be opened till the sabbath; and *some* of my its set I at the gates, that there l no burden be brought in on ibbath day. *v.* 21. Then I ed against them, and said unm, Why lodge ye about the if ye do *so* again, I will lay ı on you. From that time came they no *more* on the sab- *v.* 22. And I commanded the es, that they should cleanse selves, and *that* they should *and* keep the gates, to sanctisabbath day. Remember me, God, *concerning* this also, and me according to the greatness mercy.

a. 58. 13. [*See in letter* [a].] *Mat.* *to the* 13. *verse.*]

[b] *Deut.* 10. 20. Thou shalt fear ord thy God; him shalt thou and to him shalt thou cleave, wear by his name.

ond. 20, 7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. *Lev.* 19, 12. And ye shall not swear by my name falsly, neither shalt thou profane the name of thy God: I *am* the Lord. 2 *Cor.* 1. 23. Moreover, I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth. 2 *Chron.* 6. 22. If a man sin against his neighbour, and an oath be laid upon him, to make him swear, and the oath come before thine altar in this house: *v.* 23. Then hear thou from heaven, and do, and judge thy servants by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness.

II. [c] *Deut.* 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

therein to avouch nothing, but what he is fi
ſwaded is the Truth [g]: Neither may any M
himſelf by Oath to any thing, but what
and juſt, and what he believeth ſo to be, a
he is able and reſolved to perform [h]. Y

[a] *Exod.* 20. 7. [*See letter* b.] *Jer.* 5. 7. How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* no gods: when I fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes. *Mat.* 5. 34. But I ſay unto you, ſwear not at all; neither by heaven, for it is Gods throne. *v.* 37. But let your communication be, Yea, yea; Nay, nay: for whatſoever *is* more than theſe, cometh of evil. *Jam.* 5. 12. But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath, but let your Yea, be yea, and *your* Nay, nay; leſt ye fall into condemnation.

because the former tr
forgotten, and becauſ
hid from mine eyes.

[f] 1 *Kings* 8. 31. If an
paſs againſt his neighb
oath be laid upon hin
him to ſwear, and the
before thine altar in
Neh. 13. 25. And I com
them, and curſed them,
certain of them, and
their hair, and made
by God, ſaying, Ye ſh
your daughters unto
nor take their daug
your ſons, or for your
10. 5. Then aroſe Ezra,
the chief prieſts, the L
all Iſrael to ſwear, that
do according to this

refuſe an Oath touching any thing that is
und juſt, being impoſed by lawful Authority [i].
An Oath is to be taken in the plain and
on Senſe of the Words, without Equivoca-
r mental Reſervation [k]. It cannot oblige to
ut in any Thing not ſinful, being taken, it
binds

eldeſt ſervant of his houſe,
d over all that he had, Put,
hee, thy hand under my
v. 3. And I will make thee
the Lord, the God of hea-
the God of the earth, that
ſt not take a wife unto my
the daughters of the Cana-
mongſt whom I dwell. v. 5.
ſervant ſaid unto him, Per-
e the woman will not be
o follow me unto this land:
eds bring thy ſon again un-
nd from whence thou cam-

6. And Abraham ſaid un-
leware thou, that thou bring
on thither again. v. 8. And
man will not be willing to
lee, then thou ſhalt be clear
s my oath: only bring not
thither again. v. 9. And
ant put his hand under the
f Abraham his maſter, and
him concerning that mat-

. 5. 19. And the prieſt ſhall
ear by an oath, and ſay unto
man, If no man have lien
e, and if thou haſt not gone
uncleanneſs, with another
of thy husband, be thou free
is bitter water that cauſeth
e. v. 21. Then the prieſt
arge the woman with an oath
ng, and the prieſt ſhall ſay
e woman, The Lord make
urſe and an oath among the
when the Lord doth make
gh to rot, and thy belly to
ſwell. *Neh.* 5. 12. Then ſaid they, We will reſtore *them*, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe. *Exod.* 22. 7. If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the mans houſe; if the thief be found, let him pay double. v. 8. If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbours goods. v. 9. For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for rayment, or for any manner of loſt thing, which another challengeth to be his: the cauſe of both parties ſhall come before the judges; and whom the judges ſhall condemn, he ſhall pay double unto his neighbour. v. 10. If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it*, v. 11. *Then* ſhall the oath of the Lord be between them both, that he hath not put his hand unto his neighbours goods; and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

IV. [k] *Jer.* 4. 2. [*See letter S*]. *Pſalm* 24. 4. He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully.

binds to Performance, although to a Man's own Hurt [l]. Nor is it to be violated, although made to Hereticks or Infidels [m].

V. A Vow is of the like Nature with a promiſſory Oath, and ought to be made with the like religious Care, and to be performed with the like Faithfulneſs [n].

VI.

[l] 1 *Sam.* 25. 22. So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light, any that piſſeth againſt the wall. *v.* 32. And David ſaid unto Abigail, Bleſſed *be* the Lord God of Iſrael, which ſent thee this day to meet me; *v.* 33. And bleſſed be thy advice, and bleſſed be thou, which haſt kept me this day from coming to *ſhed* blood, and from avenging my ſelf with mine own hand. *v.* 34. For in very deed, *as* the Lord God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall. *Pſalm* 15. 4. In whoſe eyes, a vile perſon is contemned; but he honoureth them that fear the Lord: *he that* ſweareth to *his own* hurt, and changeth not.

[m] *Ezek.* 17. 16. *As* I live, ſaith the Lord God, Surely in this place *where* the king *dwelleth*, that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, *even* with him, in the midſt of Babylon he ſhall die. *v.* 18. Seeing he deſpiſed the oath, by breaking of the covenant (when lo he had given his hand) and hath done all theſe *things*, he ſhall not eſcape. *v.* 19. Therefore thus ſaith the Lord God, *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head. *Joſh.* 9. 18. And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the Lord God of Iſrael; and all the congregation murmured againſt the princes. *v.* 19. But all the princes ſaid unto all the congregation, We have ſworn unto them by the Lord God of Iſrael: now therefore we may not touch them. *With* 2 *Sam.* 21. 1. Then there was a famine in the days of David, three years, year after year; and David enquired of the Lord. And the Lord anſwered, *It is* for Saul and his bloody houſe, becauſe he ſlew the Gibeonites.

[n] *Iſai.* 19. 21. And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation, yea, they ſhall vow a vow unto the Lord, and perform it. *Eccl.* 5. 4. When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools; pay that which thou haſt vowed. *v.* 5. Better *is it* that thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay. *v.* 6. Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that *it was* an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands? *Pſal.* 61. 8. So will I ſing praiſe unto thy name

VI. It is not to be made to any Creature but to od alone [o]: and that it may be accepted, it is to e made voluntarily, out of Faith, and Conſcience f Duty, in way of Thankfulneſs for Mercy receiid, or for the obtaining of what we want: whereby we more ſtrictly bind our ſelves to neceſſary Duies; or to other Things, ſo far and ſo long as they ay fitly conduce thereunto [p].

VII. No

ve for ever, that I may daily perm my vows. *Pſal.* 66. 13. I will into thy houſe with burnt-offer: I will pay thee my vows, *v.* 14. ich my lips have uttered, and mouth hath ſpoken when I was trouble.

[o] *Pſal.* 76. 11. Vow, and pay the Lord your God; let all that round about him bring preſents to him that ought to be feared. 44. 25. Thus ſaith the Lord of the God of Iſrael, ſaying, Ye and your wives have both ſpoken ith your mouths, and fulfilled ith your hand, ſaying, We will rely perform our vows that we ve vowed, to burn incenſe to the een of heaven, and to pour out ink-offerings unto her: ye will rely accompliſh your vows, and rely perform your vows. *v.* 26. Therefore, hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have ſworn by my great name, ſaith the Lord, hat my name ſhall no more be named in the mouth of any man of Judah, in all the land of Egypt, ying, The Lord God liveth.

[p] *Deut.* 23. 21. When thou ſhalt ow a vow unto the Lord thy God, ou ſhalt not ſlack to pay it: for e Lord thy God will ſurely require of thee; and it would be ſin in ee. *v.* 22. But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. *v.* 23. That which is gone out of thy lips, thou ſhalt keep and perform; even a free-will offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth. *Pſal.* 50. 14. Offer unto God thankſgiving, and pay thy vows unto the moſt high. *Gen.* 28. 20. And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; *v.* 21. So that I come again to my fathers houſe in peace: then ſhall the Lord be my God. *v.* 22. And this ſtone, which I have ſet for a pillar, ſhall be Gods houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee. 1 *Sam.* 1. 11. And ſhe vowed a vow, and ſaid, O Lord of hoſts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but will give unto thine handmaid a man-child, then will I give him unto the Lord all the days of his life, and there ſhall no razor come upon his head. *Pſal.* 66. 13, 14. [*See letter* n.] *Pſal.* 132. 2. How he ſware unto the Lord, *and* vowed unto the mighty God of Jacob. *v.* 3, Surely I will not come into the ta-

ber-

diſtinct, are ſo far from being Degrees of high
ſection, that they are ſuperſtitious and ſinful
in which no Chriſtian may intangle himſelf

C

bernacle of my houſe, nor go up into my bed: *v.* 4. I will not give ſleep to my eyes, or ſlumber to mine eye-lids, *v.* 5. Until I find out a place for the Lord, an habitation for the mighty *God* of Jacob.

VII. [q] *Acts* 23. 12. And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, That they would neither eat nor drink, till they had killed Paul. *v.* 14. And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing until we have ſlain Paul. *Mark* 6. 26. And the king was exceeding ſorry, *yet* for his oaths ſake, and for their ſakes which ſat with him, he would not reject her. *Num.* 30. 5. But if her father diſallow her in the day that he heareth; not any of her vows or of her bonds wherewith ſhe hath bound her ſoul, them void on the day he he *then* whatſoever proceeded lips, concerning her vow cerning the bond of her not ſtand: her husband h them void, and the Lord give her. *v.* 13. Every every binding oath to ſoul, her husband may ei or her husband may mak

[r] *Matth.* 19. 11. But he them, All men cannot re ſaying, ſave *they* to whom i *v.* 12. For there are ſome which were ſo born from thers womb: and there are nuchs, which were made e men: and there be eunuc have made themſelves eu the kingdom of heavens that *is* able to receive *it*, l ceive *it*. 1 *Cor.* 7. 2. Nev *to avoid* fornication, let e have his own wife, and let

CHAP. XXIII.

Of the Civil Magiſtrate.

GOD the Supreme Lord and King of all the World, hath ordained Civil Magiſtrates to er him over the People, for his own Glory, e publick Good; and to this End hath arm- m with the Power of the Sword, for the De- and Encouragement of them that are good, r the Puniſhment of Evil-doers [a].

It is lawful for Chriſtians to accept and exe- e Office of a Magiſtrate when called there- : in the managing whereof, as they ought ully to maintain Piety, Juſtice, and Peace, ac- g to the wholeſome Laws of each Common- c ; ſo for that End they may lawfully, now under

eſt of *his* time in the fleſh, ſts of men, but to the will 1 *Cor.* 7. 23. Ye are bought ice, be not ye the ſervants

om. 13. 1, Let every ſoul ſ unto the higher powers. e is no power but of God: ers that be, are ordained of *v.* 2. Whoſoever therefore the power, reſiſteth the or- of God: and they that re- receive to themſelves dam- *v.* 3. For rulers are not a good works, but to the e- : thou then not be afraid of er? do that which is good, u ſhalt have praiſe of the *v.* 4. For he is the miniſter to thee for good. But if that which is evil, be afraid; areth not the ſword in vain: the miniſter of God, a re- to *execute* wrath upon him h evil. 1 *Pet.* 2. 13. Submit your ſelves to every ordinance of man for the Lord's ſake: whether it be to the king as ſupreme; *v.* 14. Or unto governours, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well.

II. [b] *Prov.* 8. 15. By me kings reign, and princes decree juſtice. *v.* 16. By me princes rule, and nobles, *even* all the judges of the earth. *Rom.* 13. 1, 2, 4. [*See in letter* [a].]

[c] *Pſalm* 2. 10. Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth. *v.* 11. Serve the Lord with fear, and rejoice with trembling. *v.* 12. Kiſs the Son, leſt he be angry, and ye periſh *from* the way, when his wrath is kindled but a little: bleſſed *are* all they that put their truſt in him. 1 *Tim.* 2. 2. For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty. *Pſalm* 82. 3. Defend the poor

poor and fatherleſs: do juſtice to the afflicted and needy. *v.* 4. Deliver the poor and needy: rid *them* out of the hand of the wicked. 2 *Sam.* 23. 3. The God of Iſrael ſaid, the Rock of Iſrael ſpake to me; he that ruleth over men *muſt be* juſt, ruling in the fear of God. 1 *Pet.* 2. 13. [*See in letter* [a].]

[d] *Luke* 3. 14. And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe *any* falſly, and be content with your wages. *Rom.* 13. 4. [*See letter* [a].] *Matth.* 8. 9. For I am a man under authority, having ſoldiers under me: and I ſay to this man, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it. *v.* 10. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily, I ſay unto you, I have not found ſo great faith no not in Iſrael. *Acts* 10. 1. There was a certain man in Ceſarea, called Cornelius, a centurion of the band called the Italian *band*, *v.* 2. A de-

ſaweſt upon the beaſt, hate the whore, and ſhal deſolate, and naked, an her fleſh, and burn her

III. [e] 2 *Chron.* 26. 18. withſtood Uzziah the kin unto him, *It appertaineth* thee, Uzziah, to burn in the Lord, but to the prie of Aaron, *that are* con burn incenſe: go out o ſtuary, for thou haſt neither *ſhall it be* for thi from the Lord God. *W* 17. And if he ſhall negl them, tell it unto the c if he neglect to hear the c him be unto thee as a man, and a publican. 16, 19. And I will give the keys of the kingdom and whatſoever thou ſha earth, ſhall be bound i and whatſoever thou ſha earth, ſhall be looſed i 1 *Cor.* 12. 28. And Go ſome in the church, firſt a condarily prophets, third after that miracles, th

ty to take order, that Unity and Peace be pre-ed in the Church, that the Truth of God be t pure and entire, that all Blaſphemies and He-es be ſuppreſſed, all Corruptions and Abuſes in ſhip and Diſcipline prevented or reformed; and the Ordinances of God duly ſettled, adminiſtred, l obſerved [f]. For the better effecting whereof, he

ork of the miniſtery, for the ing of the body of Chriſt. *1 Cor.* Let a man ſo account of us, as e miniſters of Chriſt, and ſte-s of the myſteries of *God. v.* 2. eover it is required in ſtewards, a man be found faithful. *Rom.* 5. And how ſhall they preach, t they be ſent? as it is written, beautiful are the feet of them preach the goſpel of peace, bring glad tidings of good gs! *Heb.* 5. 4. And no man th this honour unto himſelf, but that is called of God, as *was* on.

Iſa. 49. 23. And kings ſhall be nurſing fathers, and their queens nurſing mothers: they ſhall down to thee with their face ards the earth, and lick up the of thy feet, and thou ſhalt know at I *am* the Lord: for they ſhall be aſhamed that wait for me. *l.* 122. 9. Becauſe of the houſe of Lord our God, I will ſeek thy od. *Ezra* 7. 23. Whatſoever is manded by the God of heaven, t be diligently done, for the uſe of the God of heaven: for y ſhould there be wrath againſt realm of the king and his ſons? 25. And thou, Ezra, after the dom of thy God, that *is* in thine nd, ſet magiſtrates and judges, ich may judge all the people t *are* beyond the river, all ſuch know the laws of thy God; and teach ye them that know *them* not. *v.* 26. And whoſoever ſhall not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether *it be unto* death, or to baniſhment, or to confiſcation of goods, or to impriſonment. *v.* 27. Bleſſed *be* the Lord God of our fathers, which hath put *ſuch a thing* as this in the kings heart, to beautify the houſe of the Lord which is in Jeruſalem: *v.* 28. And hath extended mercy unto me, before the king, and his counſellers, and before all the kings mighty princes: and I was ſtrengthned as the hand of the Lord my God *was* upon me, and I gathered together out of Iſrael chief men to go up with me. *Lev.* 24. 16. And he that blaſphemeth the name of the Lord, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemeth the name of *the* Lord, ſhall be put to death. *Deut.* 13. 5. And that prophet, or that dreamer of dreams, ſhall be put to death, (becauſe he hath ſpoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the Lord thy God commanded thee to walk in) ſo ſhalt thou put the

evil

v. 6. If thy brother the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which *is* as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods, which thou haſt not known, thou, nor thy fathers. *v.* 12. If thou ſhalt hear *ſay* in one of thy cities, which the Lord thy God hath given thee to dwell there, ſaying. 2 *Kings* 18. 4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it, and he called it Nehuſhtan. [1 *Chro.* 13. 1. *to the* 9. *verſe.* 2 *Kings* 23. 1. *to the* 26. *verſe.*] 2 *Chro.* 34. 33. And Joſiah took away all the abominations out of all the countries that *pertained* to the children of Iſrael, and made all that were preſent in Iſrael to ſerve, *even* to ſerve the Lord their God. *And* all his days they departed not from following the Lord, the God of their fathers. 2 *Chro.* 15. 12. And they

controverſies, when th
to Jeruſalem. *v.* 9. And
them, ſaying, Thus ſha
the fear of the Lord, fait
with a perfect heart. :
what cauſe ſoever ſhall c
of your brethren that d
cities, between blood
between law and comr
ſtatutes and judgment
even warn them that th
not againſt the Lord, a
come upon you, and
brethren: this do, and
treſpaſs. *v.* 11. And be
riah the chief prieſt *is* o
all matters of the Lord;
diah the ſon of Iſhmael,
the houſe of Judah, for a
matters: alſo the Lev
officers before you. I
glouſly, and the Lord ſl
the good. [2 *Chro.* 29. 4
ters.] *Mat.* 2. 4. And w
gathered all the chief
ſcribes of the people to
demanded of them wh
ſhould be born. *v.* 5. An
unto him, In Bethlehen

ribute and other Dues [k], to obey their lawful ommands, and to be ſubject to their Authority r Conſcience Sake [l]. Infidelity or Difference in eligion doth not make void the Magiſtrates juſt nd legal Authority, nor free the People from their ue Obedience to him [m]: from which Eccleſiaſtical erſons are not exempted [n]; much leſs hath the Pope

ve the brotherhood. Fear God. onour the king.

[k] *Rom.* 13. 6. For, for this cauſe y you tribute alſo: for they are dg miniſters, attending contiually upon this very thing. *v.* 7. nder therefore to all their dues, bute to whom tribute *is due*, cuſtom whom cuſtom, fear to whom fear, nour to whom honour.

[l] *Rom.* 13. 5. Wherefore ye muſt eds be ſubject, not only for wrath, t alſo for conſcience ſake. *Tit.* 3. Put them in mind to be ſubject to incipalities and powers, to obey agiſtrates, to be ready to every ood work.

[m] 1 *Pet.* 2. 13. Submit your ſelves every ordinance of man for the ord's ſake, whether it be to the king, ſupreme, *v.* 14. Or unto goverrs, as unto them that are ſent by m, for the puniſhment of evil ers, and for the praiſe of them t do well. *v.* 16. As free, and t uſing your liberty for a cloak of alliciouſneſs, but as the ſervants God.

[n] *Rom.* 13. 1. Let every ſoul be bject unto the higher powers. For re is no power but of God: the wers that be, are ordained of od. 1 *Kings* 2. 35. And the king Benaiah the ſon of Jehoiadah his room over the hoſt; and Zak the prieſt did the king put in the om of Abiathar. *Acts* 25. 9. But ſtus willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me? *v.* 10. Then ſaid Paul, I ſtand at Ceſars judgment ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt. *v.* 11. For if I be an offender, or have committed any thing worthy of death, I refuſe not to dye: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar. 2 *Pet.* 2. 1. But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. *v.* 10. But chiefly them that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government, preſumptuous *are they*, ſelf-willed: they are not afraid to ſpeak evil of dignities: *v.* 11. Whereas angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord. *Jud.* 8. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities. *v.* 9. Yet Michael the archangel, when contending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid,

The

Of Marriage and Divorce.

MARRIAGE is between one Man
Woman; neither is it lawful for a
to have more than one Wife, nor for any
to have more than one Husband at the ſam

II. Marriage was ordained for the mut
of Husband and Wife [b]; for the Increaſe
kind with a legitimate Iſſue, and of the

The Lord rebuke thee. *v.* 10. But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts; in thoſe things they corrupt themſelves. *v.* 11. Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gain-ſaying of Core.

[a] 2 *Theſſ.* 2. 4. Who oppoſeth and exalteth himſelf above all that is called God, or what is worſhipped; ſo that he as God ſitteth in the temhand, or in their forehe and that no man might ſave he that had the n name of the beaſt, or th his name.

I. [a] *Gen.* 2. 24. Th a man leave his father ther, and ſhall cleave u and they ſhall be one fle 5. And ſaid, For this c man leave father and m ſhall cleave to his wife twain ſhall be one fleſh: fore they are no more tw

with an holy Seed [c]; and for preventing of Uncleanneſs [d].

III. It is lawful for all Sorts of People to marry, who are able with Judgment to give their Conſent [e]. Yet it is the Duty of Chriſtians to marry only in the Lord [f]: And therefore ſuch as profeſs the true reformed Religion, ſhould not marry with Infidels, Papiſts or other Idolaters: Neither ſhould ſuch as are godly be unequally yoaked, by marrying with ſuch as are notoriouſly wicked in their Life, or maintain unſavory Hereſies [g].

IV. Mar-

[c] *Mal.* 2. 15. And did not he make one? yet had he the reſidue of the Spirit: and wherefore one? that he might ſeek a godly ſeed: therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth.

[d] 1 *Cor.* 7. 2. Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own husband. *v.* 9. But if they cannot contain, let them marry: for it is better to marry than to burn.

[e] *Heb.* 13. 4. Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 1 *Tim.* 4. 3. Forbidding to marry, *and commanding* to abſtain from meats, which God hath created to be received with thankſgiving, of them which believe and know the truth. 1 *Cor.* 7. 36. But if any man think, that he behaveth himſelf uncomely towards his virgin, if ſhe paſs the flower of *her* age, and need ſo require, let him do what he will, he ſinneth not: let them marry. *v.* 37. Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart that he will keep his virgin, doth well. *v.* 38. So then, he that giveth *her* in marriage, doth well, but he that giveth *her* not in marriage, doth better. *Gen.* 24. 57. And they ſaid, we will call the damſel, and enquire at her mouth. *v.* 58. And they called Rebekah, and ſaid unto her, Wilt thou go with this man? and ſhe ſaid, I will go.

[f] 1 *Cor.* 7. 39. The wife is bound by the law as long as her husband liveth: but if her husband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord.

[g] *Gen.* 34. 14. And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that were a reproach unto us. *Exod.* 34. 16. And thou take of their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods. *Deut.* 7. 3. Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon. *v.* 4. For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will

the anger of the Lord be kindled against you, and deſtroy thee ſuddenly. 1 *Kings* 11. 4. For it came to paſs when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father. *Neh.* 13. 25. And I contended with them, and curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves. *v.* 26. Did not Solomon king of Iſrael ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: nevertheleſs, even him did outlandiſh women cauſe to ſin. *v.* 27. Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives. *Mal.* 2. 11. Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem

of hoſts. 2 *Cor.* 6.
unequally yoaked to
believers: for what f
righteouſneſs with un
and what communi
with darkneſs?

IV. [h] [*Lev.* 18. *c*
5. 1. It is reported c
there is fornication an
ſuch fornication as i
as named amongſt
that one ſhould ha
wife. *Amos* 2. 7. T
the duſt of the earth
the poor, and turn
of the meek: and a
father will go in unto
to profane my holy
1 *Mark* 6. 18. For
unto Herod, It is n
thee to have thy brot
18. 24. Defile not
any of theſe things:
the nations are defil
out before you, *v.* 25
is defiled: therefore
iniquity thereof upo
land it ſelf vomiteth

the Woman of her Husband's Kindred nearer in Blood than of her own [k].

V. Adultery or Fornication committed after a Contract, being detected before Marriage, giveth just Occaſion to the innocent Party to diſſolve that Contract [l]. In the Caſe of Adultery after Marriage, it is lawful for the innocent Party to ſue out a Divorce [m]: and after the Divorce to marry another, as if the offending Party were dead [n].

VI. Although the Corruption of Man be ſuch as is apt to ſtudy Arguments, unduly to put aſunder thoſe

defiled.) *v.* 28. That the land ſpue not you out alſo, when ye defile it, as it ſpued out the nations that *were* before you.

[k] *Lev.* 20. 19. And thou ſhalt not uncover the nakedneſs of thy mother's ſiſter, nor of thy father's: for he uncovereth his near kin: they ſhall bear their iniquity. *v.* 20. And if a man ſhall lie with his uncle's wife, he hath uncovered his uncle's nakedneſs: they ſhall bear their ſin, they ſhall die childleſs. *v.* 21. And if a man ſhall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedneſs, they ſhall be childleſs.

[l] *Mat.* 1. 18. Now the birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the holy Ghoſt. *v.* 19. Then Joſeph her husband being a juſt man, and not willing to make her a publick example, was minded to put her away privily. *v.* 20. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy Ghoſt.

[m] *Mat.* 5. 31. It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement. *v.* 32. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

[n] *Mat.* 19. 9. And I ſay unto you, Whoſoever ſhall put away his wife, except *it be* for fornication, and ſhall marry another, committeth adultery: and whoſoever marrieth her which is put away, doth commit adultery. *Rom.* 7. 2. For the woman which hath an husband, is bound by the law to *her* husband ſo long as he liveth: but if the husband be dead, ſhe is looſed from the law of her husband. *v.* 3. So then if while *her* husband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs: but if her husband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs, though ſhe be married to another man.

thoſe whom God hath joined together in Marriage; yet nothing but Adultery, or ſuch wilful Deſertion as can no way be remedied by the Church or Civil Magiſtrate, is Cauſe ſufficient of diſſolving the Bond of Marriage °: wherein a publick and orderly Courſe of proceeding is to be obſerved; and the Perſons concerned in it, not left to their own Wills and Diſcretion in their own Caſe ᵖ.

CHAP. XXV.

Of the Church.

THE Catholick or Univerſal Church which is inviſible, conſiſts of the whole Number of the Elect, that have been, are, or ſhall be gathered into one, under Chriſt the Head thereof; and is the Spouſe, the Body, the Fulneſs of him that filleth all in all ᵃ.

II. Th

VI. • *Mat.* 19. 8. He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo. *v.* 9. [*See latter* ᵃ.] 1 *Cor.* 7. 15. But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch *caſes*: but God hath called us to peace. *Matth.* 19. 6. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let no man put aſunder.

ᵖ *Deut.* 24. 1. When a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her: then let him write her a bill of divorcement, and give it in her hand, and ſend her out of his houſe. *v* 2. And when ſhe is departed out of h houſe, ſhe may go, and be another mans *wife*. *v.* 3. And *if* the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and ſendeth her out of his houſe; or if the latter huſband die, which took her *to be* his wife *v.* 4. Her former huſband which ſent her away may not take her again to be his wife, after that ſhe is defiled: for that *is* abomination before the Lord, and thou ſhalt not cauſe the land to ſin, which the Lord thy God giveth thee *for* an inheritance.

I. ª *Eph.* 1. 10. That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth,

II. The Viſible Church, which is alſo Catholick Univerſal under the Goſpel, (not confined to one ation, as before under the Law) conſiſts of all oſe throughout the World, that profeſs the true ligion [b], together with their Children [c]; and is

in him. *v.* 22. And hath put hings under his feet, and gave *to be* the head over all things to church, *v.* 23. Which is his bo- the fulneſs of him that filleth all ll. *Eph.* 5. 23. For the huſ- d is the head of the wife, even as ſt is the head of the church: and is the Saviour of the body. *v.* 27. e he might preſent it to himſelf lorious church, not having ſpot rinkle, or any ſuch thing; but t it ſhould be holy, and without mish. *v.* 32. This is a great my- ry: but I ſpeak concerning Chriſt d the church. *Col.* 1. 18. And he the head of the body, the church: o is the beginning, the firſt-born m the dead; that in all things he might have the preeminence.

[b] 1 *Cor.* 1. 2. Unto the church God which is at Corinth, to them re are ſanctified in Chriſt Jeſus, *ed to be* ſaints, with all that in ry place call upon the name of r Chriſt our Lord, both theirs d ours. 1 *Cor.* 12. 12. For as the dy is one, and hath many mem- rs, and all the members of that e body, being many, are one bo- ſo alſo *is* Chriſt. *v.* 13. For one Spirit, are we all baptized into e body, whether *we be* Jews or entiles, whether *we be* bond or free; d have been all made to drink in- one Spirit. *Pſalm* 2. 8. Ask of e, and I ſhall give *thee* the heathen r thine inheritance, and the utter- moſt parts of the earth *for* thy poſ- ſion. *Rev.* 7. 9. After this I be- held, and lo, a great multitude, which no man could number, of all na- tions, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. *Rom.* 15. 9. And that the Gentiles might glorify God for *his* mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. *v.* 10. And again he ſaith, Rejoice ye Gentiles with his people. *v.* 11. And again, Praiſe the Lord all ye Gentiles, and laud him all ye peo- ple. *v.* 12. And again, Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles truſt.

[c] 1 *Cor.* 7. 14. For the unbe- lieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband: elſe were your children unclean; but now are they holy. *Acts* 2. 39. For the pro- miſe is unto you, and to your chil- dren, and to all that are afar off, even as many as the Lord our God ſhall call. *Ezek.* 16. 20. More- over, thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacri- ficed unto them to be devoured: *is this* of thy whoredoms a ſmall mat- ter, *v.* 21. That thou haſt ſlain my children, and delivered them to cauſe them to paſs through *the fire* for them? *Rom.* 11. 16. For if the firſt

doth by his own Preſence and Spirit, ac
to his Promiſe, make them effectual theren

I

firſt fruit *be* holy, the lump *is* alſo *holy*: and if the root *be* holy, ſo *are* the branches. *Gen.* 3. 15. And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. *Gen.* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

[d] *Mat.* 13. 47. Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind. *Iſai.* 9. 7. Of the increaſe of *his* government and peace *there ſhall be* no end, upon the throne of David and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this.

III. § 1 *Cor.* 12. 28, hath ſet ſome in the c apoſtles, ſecondarily pro ly teachers, after that mi gifts of healings, hel ments, diverſities of to 4. 11. And he gave ſom and ſome, prophets: evangeliſts: and ſome, teachers; *v.* 12. For th of the ſaints, for the miniſtry, for the edif body of Chriſt: *v.* 13 come in the unity of th of the knowledge of God, unto a perfect ma meaſure of the ſtature neſs of Chriſt. *Mat.* ye therefore and teach baptizing them in the Father, and of the Son, holy Ghoſt. *v.* 20. Te to obſerve all things have commanded you am with you alway *ev*

IV. This Catholick Church hath been ſometimes ore, ſometimes leſs viſible [h]. And particular urches, which are Members thereof, are more leſs pure, according as the Doctrine of the Go- el is taught and embraced, Ordinances admini- ed, and publick Worſhip performed more or leſs rely in them [i].

V. The pureſt Churches under Heaven are ſub- ct both to Mixture and Error [k]: and ſome have degenerated as to become no Churches of Chriſt, t ſynagogues of Satan [l]. Nevertheleſs there ſhall be

V. [h] *Rom.* 11. 3. Lord, they have ed thy prophets, and digged n thine altars; and I am left ne, and they ſeek my life. *v.* 4. t what ſaith the anſwer of God to him? I have reſerved to my ſeven thouſand men, who have t bowed the knee to *the image of* al. *Rev.* 12. 6. And the woman d into the wilderneſs, where ſhe th a place prepared of God, that ey ſhould feed her there a thou- nd two hundred *and* threeſcore ys. *v.* 14. And to the woman re given two wings of a great gle, that ſhe might flee into the lderneſs, into her place: where e is nouriſhed for a time, and mes, and half a time, from the ce of the ſerpent.

[i] [*Rev.* 2. *and* 3. *chapters throughout.*] 1 *Cor.* 5. 6. Your glorying *is* not od: Know ye not that a little lea- n leaveneth the whole lump? *v.* 7. rge out therefore the old leaven, t ye may be a new lump, as ye unleavened. For even Chriſt r paſſover is ſacrificed for us.

V. [k] 1 *Cor.* 13. 12. For now we e thorow a glaſs, darkly; but then ce to face: now I know in part; t then ſhall I know even as alſo I am known. [*Rev.* 2. 3. *chapters.*] *Mat.* 13. 24, 25, 26, 27, 28, 29, 30. Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field: But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo, *&c.* *v.* 47. Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind.

[l] *Rev.* 18. 2. And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird. *Rom.* 11. 18. Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee. *v.* 19. Thou wilt ſay then, The branches were broken off, that I might be grafted in. *v.* 20. Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear. *v.* 21. For if God ſpared not

the natural branches, *take heed* leſt he alſo ſpare not thee. *v.* 22. Behold therefore the goodneſs, and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs, if thou continue in *his* goodneſs: otherwiſe thou ſhalt be cut off.

[m] *Mat.* 16. 18. And I ſay alſo unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it, *Pſalm* 72. 17. His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and *men* ſhall be bleſſed in him; all nations ſhall call him bleſſed. *Pſalm* 102. 28. The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee, *Mat.* 28. 19, 20. [*See in letter* E.]

[l] VI. [n] *Col.* 1. 18. And he is the head of the body, the church: who is the beginning, the firſt-born

° *Mat.* 23. 8. But b
led Rabbi: for one is
even Chriſt, and all ye
v. 9. And call no ma
upon earth: for one is
which is in heaven.
ther be ye called maſ
is your Maſter, *even* C
2. 3. Let no man de
any means: for *that*
come except there co
away firſt, and that n
revealed, the ſon of pe
Who oppoſeth and exa
above all that is cal
that is worſhipped; ſ
God ſitteth in the tem
ſhewing himſelf that he
And then ſhall that w
vealed, whom the Lo
ſume with the ſpirit o
and ſhall deſtroy with
neſs of his coming: v
whoſe coming is after
of Satan, with all pow

CHAP. XXVI.

Of Communion of Saints.

ALL Saints that are united to Jeſus Chriſt their Head by his Spirit and by Faith, have Fellowſhip with him in his Graces, Sufferings, Death, eſurrection and Glory [a]: And being united to one other in Love, they have Communion in each hers Gifts and Graces [b]; and are obliged to the rformance of ſuch Duties, publick and private,

as

[a] 1 *John* 1. 3. That which we ve ſeen and heard, declare we to you, that ye alſo may have llowſhip with us: and truly our llowſhip *is* with the Father, and th his Son Jeſus Chriſt. *Eph.* 3. 1. That he would grant you acding to the riches of his glory, be ſtrengthned with might, by is Spirit in the innerman; *v.* 17. hat Chriſt may dwell in your arts by faith; that ye being rootd and grounded in love, *v.* 18. May e able to comprehend with all ints, what *is* the breadth, and length, and depth, and height; *v.* 19. And to know the love of Chriſt, which paſſeth knowledge, hat ye might be filled with all the llneſs of God. *John* 1. 16. And f his fulneſs have all we received, nd grace for grace. *Eph.* 2. 5. Even hen we were dead in ſins, hath uickned us together with Chriſt, by grace ye are ſaved.) *v.* 6. And ath raiſed *us* up together, and ade *us* ſit together in heavenly aces in Chriſt Jeſus. *Phil.* 3. 10. hat I may know him, and the ower of his reſurrection, and the llowſhip of his ſufferings, being ade conformable unto his death. om. 6. 5. For if we have been planted together in the likeneſs of his death: we ſhall be alſo *in* the *likeneſs* of *his* reſurrection. *v.* 6. Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. 2 *Tim.* 2. 12. If we ſuffer, we ſhall alſo reign with him: if we deny *him*, he alſo will deny us.

[b] *Eph.* 4. 15. But ſpeaking the truth in love, may grow up into him in all things, which is the head, *even* Chriſt. *v.* 16. From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love. 1 *Cor.* 12. 7. But the manifeſtation of the Spirit is given to every man to profit withal. 1 *Cor.* 3. 21. Therefore let no man glory in men: for all things are yours: *v.* 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours: *v.* 23. And ye *are* Chriſts; and Chriſt *is* Gods. *Col.* 2. 19. And not holding the head, from which all the body by joints

and

ding to their ſeveral Abilities and Neceſſities.
Communion, as God offereth Opportunity
be extended unto all thoſe, who in every Pl
upon the Name of the Lord Jeſus [e].

II

and bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.

[e] 1 *Theſ.* 5. 11. Wherefore comfort your ſelves together, and edify one another, even as alſo ye do. *v.* 14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, ſupport the weak, be patient toward all men. *Rom.* 1. 11. For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end ye may be eſtabliſhed; *v.* 12. That is, that I may be comforted together with you, by the mutual faith both of you and me. *v.* 14. I am debtor both to the Greeks, and to the Barbarians, both to the wiſe, and to the unwiſe. 1 *John* 3. 16. Hereby perceive we the love of God, becauſe he laid down his unto all men, eſpecially who are of the houſhold

II. [d] *Heb.* 10. 24. And ſider one another to pr love, and to good work Not forſaking the aſſemb ſelves together, as the ſome *is*; but exhorting and ſo much the more, the day approaching. And they continued ſted apoſtles doctrine and and in breaking of bre prayer. *v.* 46. And th ing daily with one ac temple, and breaking of houſe to houſe, did eat with gladneſs and ſi heart. *Iſa.* 2. 3. And ple ſhall go and ſay, Co let us go up to the mou

his Communion which the Saints have with
doth not make them in any wiſe Partakers
Subſtance of his Godhead, or to be equal
hriſt in any reſpect; either of which to a-
mpious and blaſphemous [f]. Nor doth their
nion one with an other as Saints take away,
nge the Title or Property which each Man
his Goods and Poſſeſſions [g].

CHAP.

nmon, *v.* 45. And ſold
ſſions and goods, and
m to all men, as every
eed. 1 *John* 3. 17. [*See*
[2 *Cor.* 8 *and* 9 *chapters.*]
29. Then the diſciples,
according to his ability,
d to ſend relief unto the
hich dwelt in Judea. *v.*
alſo they did, and ſent
ders by the hands of Bar-
Saul.

ol. 1. 18. And he is the
e body, the church: who
nning, the firſt-born from
hat in all things he might
reeminence. *v.* 19. For it
Father that in him ſhould
dwell. 1 *Cor.* 8. 6. But
s but one God, the Father,
are all things, and we in
one Lord Jeſus Chriſt, by
all things, and we by him.
. I *am* the Lord, that *is*
and my glory will I not
nother, neither my praiſe
images. 1 *Tim.* 6. 15.
his times he ſhall ſhew, who
ed and only potentate, the
ings, and Lord of lords.
v. 16. Who only hath immortality,
dwelling in the light which no man
can approach unto, whom no man
hath ſeen, nor can ſee: to whom
be honour and power everlaſting.
Amen. *Pſalm* 45. 7. Thou loveſt
righteouſneſs, and hateſt wicked-
neſs: therefore God, thy God hath
anointed thee with the oil of glad-
neſs above thy fellows. *With Heb.* 1.
8. But unto the Son *he ſaith*, Thy
throne, O God, *is* for ever and ever;
a ſceptre of righteouſneſs, *is* the
ſceptre of thy kingdom: *v.* 9. Thou
haſt loved righteouſneſs, and hated
iniquity; therefore God, *even* thy
God, hath anointed thee with the
oil of gladneſs above thy fellows.

[g] *Exod.* 20. 15. Thou ſhalt not
ſteal. *Eph.* 4. 28. Let him that ſtole,
ſteal no more: but rather let him
labour, working with *his* hands the
thing which is good, that he may
have to give to him that needeth.
Acts 5. 4. Whiles it remained, was
it not thine own? and after it was
ſold, was it not in thine own power?
why haſt thou conceived this thing
in thine heart? thou haſt not lied
unto men, but unto God.

to put a visible Difference between those tha
unto the Church, and the rest of the Worl
solemnly to engage them to the Service of
Christ, according to his Word [c].

I. [a] *Rom.* 4. 11. And he received the sign of circumcision, a seal of the righteousness of the faith, which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. *Gen.* 17. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. *v.* 10. [*See below in letter* [f].]

[b] *Matth.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 *Cor.* 11. 23. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was be-

of me. *v.* 26. For as
eat this bread, and dr
ye do shew the Lords
come. * *Gal.* 3. 27.
of you as have been b
Christ, have put on Ch
17. And this I say, *That*
that was confirmed be
in Christ, the law wh
hundred and thirty ye
not disannul, that it sho
promise of none effec

[d] *Rom.* 15. 8. Now
Jesus Christ was a mi
circumcision for the t
to confirm the promis
the fathers. *Exod.* 1
when a stranger shall
thee, and will keep th
the Lord, let all his m
cumcised, and then l
near and keep it; and

II. There is in every Sacrament a ſpiritual Relaon, or ſacramental Union, between the Sign and Thing ſignified; whence it comes to paſs, that Names and Effects of the one, are attributed to other [f].

III. The Grace which is exhibited in or by the raments rightly uſed, is not conferred by any wer in them; neither doth the Efficacy of a Sament, depend upon the Piety or Intention of that doth adminiſter it [g]: but upon the Work the Spirit [h]; and the Word of Inſtitution, which tains, together with a Precept authorizing the Uſe reof, a Promiſe of Benefit to worthy Receivers [i].

IV. There

[f] *v.* 4. Therefore we are buwith him by baptiſm into death: like as Chriſt was raiſed up from ad by the glory of the Father, ſo we alſo ſhould walk in newof life. 1 *Cor.* 10. 16. [*See in the letter* g.] 21. Ye cannot drink the cup Lord, and the cup of devils: ye not be partakers of the Lords , and of the table of devils. [g] *Gen.* 17. 10. This is my covewhich ye ſhall keep between you, and thy ſeed after thee; y man-child among you ſhall circumciſed. *Mat.* 26. 27. And he the cup, and gave thanks, and *it* to them, ſaying, Drink ye of it. *v.* 28. For this is my blood the new teſtament, which is ſhed many for the remiſſion of ſins. 3. 5. Not by works of righteouſwhich we have done, but acding to his mercy he ſaved us by waſhing of regeneration, and ewing of the holy Ghoſt.

III. [g] *Rom.* 2. 28. For he is not Jew, which is one outwardly; ther *is* that circumciſion, which outward in the fleſh: *v.* 29. But he *is* a Jew, which is one inwardly; and circumciſion *is that* of the heart, in the ſpirit, and not in the letter, whoſe praiſe *is* not of men, but of God. 1 *Pet.* 3. 21. The like figure whereunto, *even* baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.

[h] *Mat.* 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt, and *with* fire. 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[i] *Mat.* 26. 27, 28. [*See in letter* f.] *Mat.* 28. 19. [*See in letter* b.] *v.* 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway even unto the end of the world. Amen.

IV. [k] *Mat.*

cumcised, were for substance the same w
of the New [1].

CHAP. XXVIII.

Of Baptism.

BAPTISM is a Sacrament of the Ne
ment, ordained by Jesus Christ [a],
for the solemn Admission of the Party bap
to the visible Church [b]; but also to be un
Sign and Seal of the Covenant of Grace

IV. [a] *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. 1 *Cor.* 11. 20. When ye come together therefore into one place, *this* is not to eat the Lords supper. *v.* 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the *same* night in which he was betrayed, took bread. 1 *Cor.* 4. 1. Let a man so account of all baptized unto M
cloud, and in the sea
did all eat the same sp
v. 4. And did all dr
spiritual drink: (for t
that spiritual Rock t
them: and that Rock

I. [a] *Mat.* 28. 19. [*S*
chapter foregoing.]

[b] 1 *Cor.* 12. 13. For
are we all baptized in
whether *we be* Jews

.ſting into Chriſt [d], of Regeneration [e], of Re-
ɔn of Sins [f], and of his giving up unto God
ıgh Jeſus Chriſt to walk in Newneſs of Life [g].
:h Sacrament is by Chriſt's own Appointment
: continued in his Church until the End of the
d [h].

The outward Element to be uſed in this Sa-
ent is Water, wherewith the Party is to be
:zed in the Name of the Father, and of the Son,
ɔf the Holy Ghoſt, by a Miniſter of the Go-
awfully called thereunto [i].

. Dipping of the Perſon into the Water is not ne-

ed: that righteouſneſs might
ıted unto them alſo. *With*
11. In whom alſo ye are cir-
ed with the circumciſion
without hands, in putting off
ɔdy of the ſins of the fleſh,
circumciſion of Chriſt: *v.* 12.
with him in baptiſm, where-
ye are riſen with *him*, through
ith of the operation of God,
ath raiſed him from the

al. 3. 27. For as many of you
e been baptized into Chriſt,
ut on Chriſt. *Rom.* 6. 5. For
have been planted together in
teneſs of his death: we ſhall
ɔ *in the likeneſs of his* reſur-
n.

it. 3. 5. Not by works of righ-
eſs which we have done, but
ling to his mercy he ſaved us
waſhing of regeneration, and
ing of the holy Ghoſt.

Mark 1. 4. John did baptize
wilderneſs, and preach the
m of repentance, for the re-
n of ſins.

ans. 6. 3. Know ye not, that
ſo many of us as were baptized into
Jeſus Chriſt, were baptized into his
death? *v.* 4. Therefore we are bu-
ried with him by baptiſm into death:
that like as Chriſt was raiſed up from
the dead, by the glory of the Father,
even ſo we alſo ſhould walk in new-
neſs of life.

[h] *Matth.* 28. 19. [*See in letter* [k] *foregoing chapter*] *v.* 20. Teaching
them to obſerve all things whatſoe-
ver I have commanded you: and lo,
I am with you alway, even unto the
end of the world. Amen.

II. [i] *Mat.* 3. 11. I indeed baptize
you with water unto repentance;
but he that cometh after me, is
mightier than I, whoſe ſhoes I am
not worthy to bear: he ſhall bap-
tize you with the holy Ghoſt, and
with fire. *John* 1. 33. And I knew
him not: but he that ſent me to
baptize with water, the ſame ſaid
unto me, Upon whom thou ſhalt
ſee the Spirit deſcending, and re-
maining on him, the ſame is he
which baptizeth with the holy
Ghoſt. *Mat.* 28. 19. [*See letter* [k] *fore-
going chapter.*] *v.* 20. [*See in letter* [k].]

III. [k] Heb.

22. *Acts* 2.41. Then they that gladly received his word, were baptized: and the ſame day there were added *unto them* about three thouſand Souls. *Acts* 16. 33. And he took them the ſame hour of the night, and waſhed *their* ſtripes; and was baptized, he and all his, ſtraightway. *Mark* 7. 4. And when they come from the market, except they waſh, they eat not. And many other things there be, which they have received to hold, *as* the waſhing of cups and pots, brazen veſſels, and of tables.

IV. [1] *Mark.* 16. 15. And he ſaid unto them, Go ye into all the world, and preach ye the goſpel to every creature. *v.* 16. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. *Acts* 8. 37. And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God. *v.* 38. And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch; and he baptized him.

the blessing of Abra
come on the Gentiles,
ſus Chriſt; that we migh
promiſe of the Spirit th
And Col. 2. 11. In wh
are circumciſed with th
ſion made without hands
off the body of the ſins
by the circumciſion of C
Buried with him in baptiſ
alſo ye are riſen with *h*
the faith of the operati
who hath raiſed him fro
And Acts 2. 38. Then P
to them, Repent, and
every one of you in t
Jeſus Chriſt, for the r
ſins, and ye ſhall receiv
the holy Ghoſt. *v.* 39. F
miſe is unto you, and t
dren, and to all that a
even as many as the Lo
ſhall call. *And Rom.*
he received the ſign of ci
a ſeal of the righteouſn
faith, which *he had yet* b
cumciſed: that he migh
ther of all them that belie
they be not circumciſed;

V. Although it be a great Sin to contemn or neglect this Ordinance [n], yet Grace and Salvation are not ſo inſeparably annexed unto it, as that no Perſon can be regenerated or ſaved without it [o], or that all that are baptized are undoubtedly regenerated [p].

VI. The Efficacy of Baptiſm is not tied to that moment of Time wherein it is adminiſtred [q]; yet notwithſtanding by the right Uſe of this Ordinance, the Grace promiſed is not only offered, but really exhibited and conferred by the Holy Ghoſt, to ſuch (whether of Age or Infants) as that Grace belongeth

were your children unclean, but they are holy. *Mat.* 28. 19. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. *Mark* 10. 13. And they brought young children to him, that he ſhould touch them; and *his* diſciples rebuked thoſe that brought them. *v.* 14. But when Jeſus ſaw *it*, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. *v.* 15. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. *v.* 16. And he took them up in his arms, put his hands upon them, and bleſſed them. *Luke* 18. 15. And they brought unto him alſo infants, that he would touch them: but when *his* diſciples ſaw *it*, they rebuked them.

[n] *Luke* 7. 30. But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him. *With Exod.* 4. 24. And it came to paſs by the way in the inn, that the Lord met him, and ſought to kill him. *v.* 25. Then Zipporah took a ſharp ſtone, and cut off the fore-skin of her ſon, and caſt *it* at his feet, and ſaid, Surely a bloody husband art thou to me. *v.* 26. So he let him go: then ſhe ſaid, A bloody husband *thou art*, becauſe of the circumciſion.

[o] *Rom.* 4. 11. [*See his letter* m.] *Acts* 10. 2, 4, 22, 31, 45. 47.

[p] *Acts* 8. 13. Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done. *v.* 23. For I perceive that thou art in the gall of bitterneſs, and *in* the bond of iniquity.

VI. [q] *John* 3. 5. Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. *v.* 8. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

eth unto according to the Counſel of God Will, in his appointed Time [r].

VII. The Sacrament of Baptiſm is but o be adminiſtred to any Perſon [t].

CHAP. XXIX.

Of the Lord's Supper.

OUR Lord Jeſus in the Night wherein betrayed, inſtituted the Sacrament of dy and Blood, called the Lord's Supper, to ſerved in his Church unto the End of the for the perpetual Remembrance of the Sac himſelf in his Death, the ſealing all Benefits unto true Believers, their ſpiritual Nouriſhm Growth in him, their farther Engagement in all Duties which they owe unto him; and Bond and Pledge of their Communion wi and with each other, as Members of his m Body [a].

[r] *Gal.* 3. 27. For as many of you, as have been baptized into Chriſt, have put on Chriſt. *Tit.* 3. 5. Not by works of righteouſneſs which we have done, but according to his mercy, he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt. *Eph.* 5. 25. Husbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it; *v.* 26. That he might ſanctify and cleanſe it with the waſhing of water by the word. *Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion *of ſins*, and ye ſhall receive the *gift of the* holy Ghoſt. *v.* 41. Then they that gladly received were baptized: and the there were added *unto* three thouſand ſouls.

VII. [t] *Tit.* 3. 5. [*See in*

I. [a] 1 *Cor.* 11. 23. For ceived of the Lord, that w delivered unto you, that Jeſus the *ſame* night in wh betrayed, took bread: *v.* when he had given thanks *it*, and ſaid, Take, eat; body which is broken for do in remembrance of m After the ſame manner the cup, when he had ſup ing, This cup is the new in my blood: this do y

II. In this Sacrament Christ is not offered up to his Father, nor any real Sacrifice made at all for Remission of Sins of the Quick or Dead [b]: but only a Commemoration of that One Offering up of himself, by himself upon the Cross once for all; and a spiritual Oblation of all possible Praise unto God for the same [c]: So that the Popish Sacrifice of the Mass, as they call it, is most abominably injurious to Christ's One only Sacrifice, the alone Propitiation for all the Sins of the Elect [d].

III. The

ye drink *it*, in remembrance of me. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. 1 *Cor.* 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? *v.* 17. For we being many are one bread, and one body: for we are all partakers of that one bread. *v.* 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils. 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

II. [b] *Heb.* 9. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *v.* 25. Nor yet that he should offer himself often, as the high priest entreth into the holy place, every year with blood of others: *v.* 26. (For then must he often have suffered since the foundation of the world) but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. *v.* 28. So Christ was once offered to bear the sins of many; and unto those that look for him shall he appear the second time, without sin, unto salvation.

[c] 1 *Cor.* 11. 24, 25, 26. [*See them in letter a.*] *Mat.* 26, 26. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. *v.* 27. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it.

[d] *Heb.* 7. 23. And they truly were many priests, because they were not suffered to continue by reason of death: *v.* 24. But this man because he continueth ever, hath an unchangeable priesthood. *v.* 27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself. *Heb.* 10. 11. And every priest standeth daily ministring, and offering oftentimes the same sacrifices, which can never take away sins: *v.* 12. But this man after he had offered one sacrifice for sins for

III. The Lord Jeſus hath in this Ordinanc
pointed his Miniſters to declare his Word o
tution to the people, to pray, and bleſs th
ments of Bread and Wine, and thereby to ſe
apart from a common to an holy Uſe; and
and break the Bread, to take the Cup, and
communicating alſo themſelves) to give b
the Communicants [e]; but to none who are n
preſent in the Congregation [f].

IV. Private Maſſes, or receiving this Sacram
a Prieſt or any other alone [g], as likewiſe the
of the Cup to the People [h], worſhipping th
ments, the liſting them up or carrying them
for Adoration, and the reſerving them for a

ever ſat down on the right hand of God. *v.* 14. For by one offering he hath perfected for ever them that are ſanctified. *v.* 18. Now where remiſſion of theſe *is*, *there is* no more offering for ſin.

III. [e] *Mat.* 26. 26, 27. [*See in letter* [c].] *v.* 28, For this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins. *And Mark* 14. 22. And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body. *v.* 23. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. *v.* 24. And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many. *And Luke* 22. 19. And he took bread and gave thanks, and brake *it*, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me. *v.* 20. Likewiſe alſo the cup after ſupper, ſaying, This cup *is* the new teſtament in my blood, which is ſhed for you. *W*
11. 23, 24, 25, 26. [*See all i*

[f] *Acts* 20. 7. And upo
day of the week, when the
came together to break bre
preached unto them, ready
on the morrow, and cont
ſpeech until midnight.
20. When ye come togeth
fore into one place, *this* is
the Lords ſupper.

IV. [g] 1 *Cor.* 10. 6. N
things were our examples
intent we ſhould not luſt
things, as they alſo luſted

[h] *Mark* 14. 23. [*See in letter* [
11. 25, 26. [*See letter* [a].] *v.* 2
fore, whoſoever ſhall eat th
and drink *this* cup of the
worthily, ſhall be guilty of
and blood of the Lord. *v.*
let a man examine himſelf
let him eat of that bread,
of that cup. *v.* 29. For he
eth and drinketh unworthi
and drinketh damnation to
not diſcerning the Lords b

nded religious Uſe, are all contrary to the Nature this Sacrament, and to the Inſtitution of Chriſt [i].

V. The outward Elements in this Sacrament, y ſet apart to the Uſes ordained by Chriſt, have Relation to him crucified, as that truly, yet ſamentally only, they are ſometimes called by the me of the Things they repreſent, to wit the Bo- and Blood of Chriſt [k]; albeit in Subſtance and ure, they ſtill remain truly and only Bread and as they were before [l].

VI. That Doctrine which maintains a Change of ubſtance of Bread and Wine, into the Subſtance Chriſt's Body and Blood, (commonly called ubſtantiation) by Conſecration of a Prieſt or y other way, is repugnant, not to Scripture a- , but even to common Senſe and Reaſon; over- eth the Nature of the Sacrament; and hath and is the Cauſe of manifold Superſtitions, yea roſs Idolatries [m].

VII. Wor-

[i] *Mat.* 15. 9. But in vain they do worſhip me, teaching *for doctrines* the commandments of men.

[k] *Mat.* 26. 26. And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave to the diſciples, and ſaid, Take, eat; this is my body. *v.* 27. And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of it: *v.* 28. For this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins. 1 *Cor.* 11. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. *v.* 27. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. *v.* 28. But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of that cup. *Mat.* 26. 29. But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.

[l] *Acts* 3. 21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began. *With* 1 *Cor.* 11. 24. And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. *v.* 25. After the ſame manner alſo *he took* the cup,

VII. Worthy Receivers outwardly partak
the viſible Elements in this Sacrament [n], do the
inwardly by Faith, really and indeed, yet no
nally and corporally, but ſpiritually receive an
upon Chriſt crucified, and all Benefits of his I
The Body and Blood of Chriſt being then, no
porally or carnally, in, with, or under the
and Wine; yet as really, but ſpiritually, prel
the Faith of Believers in that Ordinance,
Elements themſelves are to their outward Se

VIII. Although ignorant and wicked Men r
the outward Elements in this Sacrament, yet th
ceive not the Thing ſignified thereby; but by th
worthy coming thereunto, are guilty of the Bo
Blood of the Lord, to their own Damnation. W
fore all ignorant and ungodly Perſons, as they
fit to enjoy Communion with him, ſo are they u
thy of the Lord's Table; and cannot without
Sin againſt Chriſt, while they remain ſuch, par
theſe holy Myſteries [p], or be admitted theret

cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. *v.* 26. [*See letter* [l].] *Luke* 24. 6. He is not here, but is riſen: remember how he ſpake unto you when he was yet in Galilee. *v.* 39. Behold my hands and my feet, that *it* is I my ſelf; handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

VII. [n] 1 *Cor.* 11. 28. [*See in letter* [l].]

[o] 1 *Cor.* 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

VIII. [p] 1 *Cor.* 11. 27, 28. [*See in letter* [l].] *v.* 29. For he that eateth and drinketh unworthily, e drinketh damnation to him diſcerning the Lords body. 14. Be ye not unequally y gether with unbelievers: fellowſhip hath righteouſ unrighteouſneſs? and what nion hath light with darkn And what concord hath C Belial? or what part hath believeth, with an infidel? what agreement hath the God with idols? for ye are th of the living God; as God h I will dwell in them, and *them*; and I will be their G they ſhall be my people.

[q] 1 *Cor.* 5. 6. Your glory

CHAP. XXX.

Of Church Censures.

THE Lord Jesus as King and Head of his Church, hath therein appointed a Government in the Hand of Church Officers, distinct from the Civil Magistrate [a].

d: Know ye not that a little lea-
leaveneth the whole lump? v. 7.
ge out therefore the old leaven,
ye may be a new lump, as ye are
eavened. For even Christ our
over is sacrificed for us. v. 13.
them that are without, God
eth. Therefore put away from
ong your selves that wicked per-
2 Thes. 3. 6. Now we com-
d you, brethren; in the name
ur Lord Jesus Christ, that ye
draw your selves from every
her that walketh disorderly, and
after the tradition which he re-
ed of us. v. 14. And if any
obey not our word by this
le, note that man, and have
company with him, that he may
ashamed. v. 15. Yet count him
as an enemy, but admonish him
a brother. Mat. 7. 6. Give not
e which is holy unto the dogs,
ther cast ye your pearls before
e, lest they trample them under
r feet, and turn again and rent
u.

[a] Isai. 9. 6. For unto us a child
born, unto us a son is given, and
e government shall be upon his
ulder: and his name shall be cal-
d Wonderful, Counseller, The
ghty God, The everlasting Fa-
er, The Prince of peace. v. 7. Of
e increase of his government and
ace, there shall be no end, upon
e throne of David and upon his
kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever: the zeal of the Lord of hosts will perform this. 1 Tim. 5. 17. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Thes. 5. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: Acts 20. 17. And from Miletus he sent to Ephesus, and called the elders of the church. v. 18. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons. Heb. 13. 7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. v. 17. Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. v. 24. Salute all them that have the rule over you, and all the saints. They of Italy salute you. 1 Cor. 12. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers,

III. Church Cenſures are neceſſary for the
ing and gaining of offending Brethren, for d
of others from the like Offences, for purg
of that Leaven which might infect the whol
for vindicating the Honour of Chriſt and
Profeſſion of the Goſpel, and for preven
Wrath of God which might juſtly fall u
Church, if they ſhould ſuffer his Covenant

after that miracles, then gifts of
healings, helps, governments, diver-
ſities of tongues. *Mat.* 28. 18. And
Jeſus came, and ſpake unto them,
ſaying, All power is given unto me
in heaven and in earth. *v.* 19. Go
ye therefore and teach all nations,
baptizing them in the name of the
Father, and of the Son, and of the
holy Ghoſt: *v.* 20. Teaching them
to obſerve all things whatſoever I
have commanded you: and lo, I
am with you alway, even unto the
end of the world. Amen.

an heathen man and
v. 18. Verily I ſay unto
ſoever ye ſhall bind on
be bound in heaven:
ever ye ſhall looſe on ea
looſed in heaven. *John*
ſaid Jeſus to them aga
unto you; as my Fathe
me, even ſo ſend I you.
when he had ſaid this,
on them, and ſaith unto
ceive ye the holy Gho
Whoſe ſoever ſins ye rem
remitted unto them; an

als thereof, to be profaned by notorious and obnate Offenders [c].

IV. For the beter attaining of theſe Ends, the fficers of the Church are to proceed by Admoniy, Suſpenſion from the Sacrament of the Lord's pper for a Seaſon, and by Excommunication from e Church, according to the Nature of the Crime d Demerit of the Perſon [d].

CHAP. XXXI.

Of Synods and Councils.

OR the better Government and farther Edifiation of the Church, there ought to be ſuch Aſblies as are commonly called Synods or Councils [a].

II. As

[c] [1 *Cor.* 5. *chapter throughout.*] 5. 20. Them that ſin rebuke ſharp, that others alſo may fear. 7. 6. Give not that which is unto the dogs, neither caſt ye pearls before ſwine, left they ample them under their feet, and again and rent you. 1 *Tim.* 20. Of whom is Hymeneus and exander, whom I have delivered to Satan, that they may learn not blaſpheme. [1 *Cor.* 11. 27. *to the end.*] ch *Jude* 23. And others ſave with r, pulling them out of the fire; ting even the garments ſpotted by e fleſh.

IV. [d] 1 *Theſſ.* 5. 12. And we beech you, brethren, to know them hich labour among you, and are over you in the Lord, and admoniſh you. 2 *Theſſ.* 3. 6. Now we command you brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us. v. 14. And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed, *v.* 15. Yet count *him* not as an enemy, but admoniſh *him* as a brother. 1 *Cor.* 5. 4. In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt, *v.* 5. To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. *v.* 13. But them that are without, God judgeth. Therefore put away from among your ſelves that wicked perſon. *Mat.* 18. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. *Tit.* 3. 10. A man that is an heretick, after the firſt and ſecond admonition, reject.

I. [a] *Acts* 15. 2. When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they

III. It belongeth to Synods and Councils
ſterially to determine Controverſies of F
Caſes of Conſcience; to ſet down Rules a
ctions for the better ordering of the publ
ſhip of God, and Government of his Chu
receive Complaints in Caſes of Mal-admin
and authoritatively to determine the ſame

they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion. *v.* 4. And when they were come to Jeruſalem, they were received of the church, and *of* the apoſtles and elders; and they declared all things that God had done with them. *v.* 6. And the apoſtles and elders came together for to conſider of this matter.

II. [b] *Iſa.* 49. 23. And kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers: they ſhall bow down to thee with their face toward the earth, and lick up

and peaceable life in
and honeſty. [2 *Chron.*
end.] [2 *Chron.* 29. *an*
throughout.] *Mat.* 2. 4.
had gathered all the
and ſcribes of the peo
he demanded of them
ſhould be born. *v.* 5.
unto him, In Bethleh
for thus it is written by
Prov. 11. 14. Where
the people fall: but
tude of counſellers *the*
[c] *Acts* 15. 3. 4. [5
v. 22. Then pleaſed it
and elders, with the wh
ſend choſen men of th

ns and Determinations, if conſonant to the
of God, are to be received with Reverence
ubmiſſion; not only for their Agreement with
ord, but alſo for the Power whereby they are
, as being an Ordinance of God appointed
unto in his Word.

ll Synods or Councils ſince the Apoſtles Times,
ber general or particular, may err, and many have
: Therefore they are not to be made the Rule of
or Practice, but to be uſed as an Help in both.
Synods and Councils are to handle or con-
nothing but that which is Eccleſiaſtical: And
not to intermeddle with Civil Affairs which con-
e Common-wealth, unleſs by way of humble
on in Caſes extraordinary; or by way of Ad-
or Satisfaction of Conſcience, if they be there-
equired by the Civil Magiſtrate.

CHAP.

good unto us, being aſſem-
the accord, to ſend choſen
by you, with our beloved
ias and Paul.

Acts 15. 13, 19, 24, 27, 28, 31. *See in the Bible.*] *Acts*
and as they went through the
they delivered them the de-
to keep, that were ordained
apoſtles and elders which
Jeruſalem. *Mat.* 18. 17. And
all neglect to hear them, tell
the church: but if he neglect
the church, let him be unto
an heathen man and a publi-
. 18. Verily I ſay unto you,
ever ye ſhall bind on earth,
bound in heaven: and what-
ye ſhall looſe on earth, ſhall
ed in heaven. *v.* 19. Again
unto you, that if two of you
gree on earth as touching any
that they ſhall ask, it ſhall be
for them of my Father which
is in heaven. *v.* 20. For where two
or three are gathered together in
my name, there am I in the midſt
of them.

IV. [e] *Eph.* 2. 20. And are built up-
on the foundation of the apoſtles
and prophets, Jeſus Chriſt himſelf
being the chief corner-ſtone. *Acts* 17.
11. Theſe were more noble than
thoſe in Theſſalonica, in that they
received the word with all readineſs
of mind, and ſearched the ſcriptures
daily, whether thoſe things were ſo.
1 *Cor.* 2. 5. That your faith ſhould
not ſtand in the wiſdom of men, but
in the power of God. 2 *Cor.* 1. 24.
Not for that we have dominion over
your faith, but are helpers of your
joy: for by faith ye ſtand.

V. [f] *Luke* 12. 13. And one of the
company ſaid unto him, Maſter,
ſpeak to my brother, that he divide
the inheritance with me. *v.* 14. And

CHAP. XXXII.

Of the State of Men after Death, a the Reſurrection of the Dead.

THE Bodies of Men after Death ret Duſt and ſee Corruption [a]; but thei (which neither die nor ſleep) having an im Subſiſtence, immediately return to God wh them [b]. The Souls of the Righteous, bein made perfect in Holineſs, are received in higheſt Heavens, where they behold the F God in Light and Glory, waiting for the fu demption of their Bodies [c]: And the Souls Wicked are caſt into Hell, where they remain i ments and utter Darkneſs, reſerved to the Jud

he ſaid unto him, Man, who made me a judge, or a divider over you? *John* 18. 36. Jeſus anſwered, my kingdom is not of this world: if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

I. [a] *Gen.* 3. 19. In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou *art*, and unto duſt thou ſhalt return. *Acts* 13. 36. For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption.

[b] *Luke* 23. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. *Eccleſ.* 12. 7. Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

[c] *Heb.* 12. 23. To the general aſſembly and church of the firſt-born which are written in and to God the judge of al the ſpirits of juſt men mad 2 *Cor.* 5. 1. For we know, t earthly houſe of *this* tabern diſſolved, we have a buildin an houſe not made with ha nal in the heavens. *v.* 6. T *we are* always confident, that whilſt we are at home i dy, we are abſent from t *v.* 8. We are confident, *I* willing rather to be abſent body, and to be preſent Lord. *Phil.* 1. 23. For I ſtrait betwixt two, having a depart, and to be with Chri is far better. *With Acts* 3. 21 the heaven muſt receive, times of reſtitution of al which God hath ſpoken mouth of all his holy proph the world began. *And Eph.* that deſcended, is the ſame aſcended up far above all that he might fill all thing

ıe Great Day [d]. Beſides theſe Two Places for s ſeparated from their Bodies, the Scripture ac- wledgeth none.

. At the Laſt Day ſuch as are found alive ſhall die but be changed [e]: And all the Dead ſhall be :d up with the ſelf ſame Bodies, and none other, ough with different Qualities, which ſhall be ed again to their Souls for ever [f].

II. The Bodies of the Unjuſt ſhall by the Power hriſt be raiſed to Diſhonour; the Bodies of the by his Spirit unto Honour, and be made con- able to his own glorious Body [g].

CHAP.

ke 16.23. And in hell he lift up s, being in torments, and ſeeth am afar off, and Lazarus in his 1. v. 24. And he cried, and ſaid, Abraham, have mercy on me, nd Lazarus that he may dip of his finger in water and y tongue; for I am tormented flame. *Acts* 1.25. That he may art of this miniſtry and apo- p, from which Judas by tranſ- n fell, that he might go to n place. *Jude* 6. And the angels kept not their firſt eſtate, but eir own habitation, he hath re- l in everlaſting chains under ıeſs, unto the judgment of the day. v. 7. Even as Sodom and orrah, and the cities about in like manner giving them- over to fornication, and going ſtrange fleſh, are ſet forth for ample, ſuffering the vengeance rnal fire. 1 *Pet.* 3.19. By which ıe went and preached unto the s in priſon.

e 1 *Theſſ.* 4.17. Then we which ive and remain, ſhall be caught ;ether with them in the clouds, et the Lord in the air: and ſo ſhall we ever be with the Lord 1 *Cor.* 15.51. Behold, I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed, v. 52. In a moment, in the twinkling of an eye, at the laſt trump, for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

f *Job* 19.26 And *though* after my ſkin, *worms* deſtroy this *body*, yet in my fleſh ſhall I ſee God: v. 27. Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another; *though* my reins be conſumed within me. 1 *Cor.* 15.42. So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption: v. 43. It is ſown in diſhonour, it is raiſed in glory; it is ſown in weakneſs, it is raiſed in power: v. 44. It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

III. h *Acts* 24.15. And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt. *John* 5.28. Marvel not

the Father [b]. In which Day, not only the apo
gels ſhall be judged [c]; but likewiſe all Per
have lived upon Earth, ſhall appear before th
pal of Chriſt, to give an Account of their T
Words, and Deeds; and to receive according
they have done in the Body, whether Good

not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice, *v.* 29. And ſhall come forth, they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation. 1 *Cor.* 15. 43. [*See in letter* [f].] *Phil.* 3. 21. Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

I. [a] *Acts* 17. 31. Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by *that* man whom he hath ordained; whereof he hath given aſſurance un-

Jude 6. [*See letter* [d] *chap*
2 *Pet.* 2. 4. For if Go
the angels that ſinned,
down to hell, and deliv
to chains of darkneſs; t
unto judgment.'

[d] 2 *Cor.* 5. 10. For we
pear before the judgm
Chriſt, that every one
the things *done in* his bo
ing to that he hath do
it be good or bad. *Ecc*
God ſhall bring every
judgment, with every
whether *it be* good, or
evil. *Rom.* 2. 16. In th
God ſhall judge the ſe
by Jeſus Chriſt, accor
goſpel. *Rom.* 14. 10.

ıe End of God's appointing this Day, is for
ıifeſtation of the Glory of his Mercy, in the
ɔalvation of the Elect; and of his Juſtice, in
ınation of the Reprobate, who are wicked
bedient. For then ſhall the Righteous go into
ng Life, and receive that Fulneſs of Joy and
ng, which ſhall come from the Preſence of
l: But the Wicked who know not God, and
: the Goſpel of Jeſus Chriſt, ſhall be caſt in-
ıl Torments, and be puniſhed with everla-
ſtruction from the Preſence of the Lord,
ı the Glory of his Power [e].

.s Chriſt would have us to be certainly per-
:hat there ſhall be a Day of Judgment, both
all Men from Sin, and for the greater Con-
of the Godly in their Adverſity [f]: So will he have

e juſtified, and by thy
ſhalt be condemned.
t. 25. 31. *to the end*] *Rom.*
:r thy hardneſs and im-
rt, treaſureſt up unto thy
gainſt the day of wrath,
:ion of the righteous
f God; *v.* 6. who will
ery man according to
om. 9. 22. *What* if God,
:w *his* wrath; and to make
known, endured with
ſuffering the veſſels of
to deſtruction: *v.* 23.
might make known the
glory on the veſſels of
:h he had afore prepared
Mat. 25. 21. His lord ſaid
ell done, thou good and
ant; thou haſt been
:r a few things, I will
uler over many things:
ıto the joy of thy Lord.
Repent ye therefore and
d, that your ſins may be
blotted out, when the times of refre-
ſhing ſhall come from the preſence
of the Lord. 2 *Theſſ.* 1. 7, 8, 9, 10.
[*See in the bible.*]

III. [f] 2 *Pet.* 3. 11. Seeing then that
all theſe things ſhall be diſſolved,
what manner of perſons ought ye to
be in *all* holy converſation and god-
lineſs. *v.* 14. Wherefore, beloved,
ſeeing that ye look for ſuch things,
be diligent that ye may be found of
him in peace, without ſpot and ble-
miſh. 2 *Cor.* 5. 10. [*See letter* [d].] *v.* 11.
Knowing therefore the terror of the
Lord, we perſwade men; but we are
made manifeſt unto God, and I truſt
alſo, are made manifeſt in your
conſciences. 2 *Theſſ.* 1. 5. *Which is*
a manifeſt token of the righteous
judgment of God, that ye may be
counted worthy of the kingdom of
God, for which ye alſo ſuffer: *v.* 6.
Seeing *it is* a righteous thing with
God to recompenſe tribulation to
them

you who are troubled, rest with us, when the Lord Jeſus ſhall be revealed from heaven, with his mighty angels. *Luke* 21. 27. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. *v.* 28. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. *Rom.* 8. 23. And not only *they*, but our ſelves alſo, which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, *to wit*, the redemption of our body. *v.* 24. For we are ſaved by hope: but hope that is ſeen, is not hope: for what a man ſeeth, why doth he yet hope for? *v.* 25. But if we hope for that

wait for it.

[*Mat.* 24. 36, 42, 43; *the Bible.*] *Mark* 13. 35 therefore, (for ye know n maſter of the houſe com or at mid-night, or at the ing, or in the morning) coming ſuddenly, he fin ing. *v.* 37. And what I ſa I ſay unto all, Watch. *L* Let your loins be girded *your* lights burning; *v.* your ſelves like unto me for their Lord, when he from the wedding, tha cometh and knocketh, open unto him immedi 22. 20. He which teſt things, ſaith, Surely I c ly. Amen. Even ſo, come

FINIS.

THE

Larger CATECHISM,

Agreed upon by the

ſſembly of DIVINES

AT

WESTMINSTER,

With the Aſſiſtance of

OMMISSIONERS

FROM THE

Church of *Scotland,*

AND

proved *Anno* 1648, by the GENERAL ASSEMBLY of the CHURCH of *cotland,* to be a DIRECTORY for Catechiſing ſuch as have made ſome Proficiency in the Knowledge of the GROUNDS f RELIGION.

ith the Proofs from the Scripture.

EDINBURGH:

ed by *James Watſon,* One of the Printers to : King's Moſt Excellent Majeſty. 1718.

THE

Larger Catechiſm,

greed upon by the *Aſſembly of Divines* at *Weſtminſter*: Examined and Approved *Anno* 1648, by the GENERAL ASSEMBLY of the CHURCH of *SCOTLAND*, &c.

Queſtion. *WHAT is the chief and higheſt End of Man?*

Anſwer. Man's chief and higheſt End is to glorify God [a], and fully to enjoy him for ever [b].

2. Queſt. *How doth it appear that there is a God?*

Anſw. The very Light of Nature in Man, and the Works of God declare plainly that there is a God [c]: But his Word and Spirit only do ſufficiently, and

[a] *Rom.* 11. 36. For of him, and through him, and to him *are* all things: to whom *be* glory for ever. Amen. 1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

[b] *Pſal.* 73. 24. Thou ſhalt guide me with thy counſel, and afterwards receive me *to* glory. *v.* 25. Whom have I in heaven *but thee*? and *there is* none on earth, *that* I deſire beſides thee. *v.* 26. My fleſh and my heart faileth: *but* God *is* the ſtrength of my heart, and my portion for ever. *v.* 27. For lo, they that are far from thee, ſhall periſh: thou haſt deſtroy all them that go a whoring from thee. *v.* 28. But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works. *John* 17. 21. That they all may be one, as thou, Father, *art* in me, and I in thee; that they alſo may be one in us: that the world may believe that thou haſt ſent me. *v.* 22. And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one. *v.* 23. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

[c] *Rom.* 1. 19. Becauſe that which may be known of God, is

manifeſt in them; for God hath ſhewed *it* unto them. *v.* 20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and Godhead; ſo that they are without excuſe. *Pſal.* 19. 1. The heavens declare the glory of God: and the firmament ſheweth his handy-work. *v.* 2. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. *v.* 3. *There is* no ſpeech nor language, *where* their voice is not heard. *Acts* 17. 28. For in him we live, and move, and have our being.

[d] *1 Cor.* 2. 9. But as it is written, Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. *v.* 10. But God hath revealed *them* unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God. 2 *Tim.* 3. 15. And that from a child thou haſt known the holy ſcriptures, which are able

tit that *is* upon thee, which I have put in th not depart out of th out of the mouth o out of the mouth of ſaith the Lord, fr and for ever.

3. [e] 2 *Tim.* 3. 16 is given by inſpiratio 1. 19. We have all word of propheey; w well that ye take he light that ſhineth in until the day dawn, a ariſe in your hearts: this firſt, that no p ſcripture is of any p tation. *v.* 21. For came not in old tim man: but holy men *as they were* moved by

[f] *Eph.* 2. 20. And the foundation of th prophets, Jeſus Chri the chief corner-*ſtone* For I teſtify unto e heareth the words o of this book. If any

Queſt. *How doth it appear that the Scriptures are Word of God?*

nſw. The Scriptures manifeſt themſelves to be Word of God by their Majeſty [g], and Purity [h]; he Conſent of all the Parts [i], and the Scope of Whole, which is to give all Glory to God [k]; heir Light and Power to convince and convert iers, to comfort and build up Believers unto ation [l]: But the Spirit of God bearing Witneſs

ſpeak not according to this , *it is* becauſe *there is* no light em. *Luke* 16. 29. They have s and the prophets; let them them: *v.* 31. If they hear not s and the prophets, neither hey be perſwaded, though one from the dead. *Gal.* 1. 8. But gh we, or an angel from hea- preach any other goſpel un- u, than that which we have hed unto you, let him be ac- l. *v.* 9. As we ſaid before, I now again, If any *man* preach her goſpel unto you, than that ve received, let him be ac- . 2 *Tim.* 3. 15, 16. [*See let-*

]

[g] *Hoſea* 8. 12. I have written the great things of my law, ey were counted as a ſtrange 1 *Cor.* 2. 6. Howbeit we ſpeak n among them that are per- yet not the wiſdom of this , nor of the princes of this , that come to naught. *v.* 7. ſpeak the wiſdom of God in a ry, *even* the hidden *wiſdom* God ordained before the unto our glory. *v.* 13. Which s alſo we ſpeak, not in the which mans wiſdom teacheth, hich the holy Ghoſt teacheth; aring ſpiritual things with ſpi- . *Pſalm* 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. *v.* 129. Thy teſtimonies *are* wonderful: therefore doth my ſoul keep them.

[h] *Pſalm* 12. 6. The words of the Lord *are* pure words: *as* ſilver tried in a furnace of earth, purified ſeven times. *Pſalm* 119. 140. Thy word *is* very pure: therefore thy ſervant loveth it.

[i] *Acts* 10. 43. To him give all the prophets witneſs, that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins. *Acts* 26. 22. Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come.

[k] *Rom.* 3. 19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God. *v.* 27. Where *is* boaſting then? It is excluded. By what law? of works? Nay: but by the law of faith.

[l] *Acts* 18. 28. For he mightily convinced the Jews, *and that* publickly, ſhewing by the ſcriptures, that Jeſus was Chriſt. *Heb.* 4. 12. For the word of God *is* quick, and power-

What Man ought to believe concern

6. Queſt. *What do the Scriptures make kno*
Anſw. The Scriptures make known wha

ful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and *is* a diſcerner of the thoughts and intents of the heart. *James* 1. 18. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt fruits of his creatures. *Pſalm* 19. 7. The law of the Lord *is* perfect, converting the ſoul: the teſtimony of the Lord *is* ſure, making wiſe the ſimple. *v.* 8. The ſtatutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightning the eyes. *v.* 9. The fear of the Lord *is* clean, enduring for ever: the judgments of the Lord *are* true *and* righteous altogether. *Rom.* 15. 4. For whatſoever things were written aforetime, were

he the Spirit of truth will guide you into he ſhall not ſpeak o whatſoever he ſhall he ſpeak: and he things to come. *v* glorifie me: for he mine, and ſhall ſhe 1 *John* 2. 20. But y ction from the holy know all things. anointing which ye of him, abideth in yo not that any man tea the ſame anointing t all things, and is truth and even as it hath t ſhall abide in him. *J* theſe are written, th lieve that Jeſus is the of God, and that beli

ons in the Godhead [p], his Decrees [q], and Execution of his Decrees [r].

ueſt. *What is God?*

. God is a Spirit [s], in and of himſelf infi- Being [t], Glory [v], Bleſſedneſs [w], and Perfe- all-ſufficient [y], eternal [z], unchangeable [a], rehenſible [b], every where preſent [c], almigh- ty [d],

of them that diligently

5. 7. For there are three ecord in heaven, the Fa- ord, and the holy Ghoſt: three are one.

5. 14. Simeon hath de- God at the firſt did viſit es, to take out of them a his name. *v.* 15. And ee the words of the pro- is written. *v.* 18. Known are all his works from the of the world.

27. For of a truth againſt child Jeſus, whom thou ed, both Herod and Pon- with the Gentiles, and of Iſrael were gathered *v.* 28. For to do what ſo- and and thy counſel de- before to be done.

n 4. 24. God *is* a Spirit, that worſhip him, muſt in ſpirit and in truth.

3. 14. And God ſaid unto AM THAT I AM: And hus ſhalt thou ſay unto the f Iſrael, I AM hath ſent ou. *Job* 11. 7, 8, 9. Canſt earching find out God? u find out the Almighty ction? *v.* 8. *It is* as high as hat canſt thou do? deeper what canſt thou know? *v.* 9. are thereof is longer than and broader than the ſea.

7. 2. The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.

[w] 1 *Tim.* 6. 15. Which in his times he ſhall ſhew, who is the bleſſed and only Potentate, the King of kings, and Lord of lords.

[x] *Mat.* 5. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

[y] *Gen.* 17. 1. And when Abraham was ninety years old and nine, the Lord appeared to Abraham, and ſaid unto him, I *am* the almighty God; walk before me and be thou perfect.

[z] *Pſalm* 90. 2. Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting, thou *art* God.

[a] *Mal.* 3. 6. For I *am* the Lord, I change not: therefore ye ſons of Jacob are not conſumed. *James* 1. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning.

[b] 1 *Kings* 8. 27. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee; how much leſs this houſe that I have builded?

[c] *Pſal.* 139. 1. *to* 13. *verſe.* O Lord, thou haſt ſearched me and known *me*: thou knoweſt my down-ſitting and mine up-riſing, thou underſtan-

ty [d], knowing all Things [e], moſt wiſe [f], moſt
moſt juſt [h], moſt merciful and gracious, lo
fering, and abundant in Goodneſs and Trut

8. Queſt. *Are there more Gods than One?*

Anſw. There is but One only the living a
God [k].

9. Queſt. *How many Perſons are there in the G*

Anſw. There be Three Perſons in the Go
the Father, the Son, and the Holy Ghoſt
theſe Three are One true eternal God, the
Subſtance, equal in Power and Glory; al
diſtinguiſhed by their perſonal Properties [l].

10.

deſt my thoughts afar off, *&c.* Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence? *&c.*

[d] *Rev.* 4. 8. And the four beaſts had each of them ſix wings about him, and *they were* full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God almighty, which was, and is, and is to come.

[e] *Heb.* 4. 13. Neither is there any creature that is not manifeſt in his ſight: but all things *are* naked, and opened unto the eyes of him with whom we have to do. *Pſalm* 147. 5. Great is our Lord, and of great power: his underſtanding *is* infinite.

[f] *Rom.* 16. 27. To God only wiſe, *be* glory through Jeſus Chriſt, for

[h] *Deut.* 32. 4. *He is* t
his work *is* perfect: for al
are judgment: a God of t
without iniquity, juſt and r

[i] *Exod.* 34. 6. And the
ſed by before him and pr
The Lord, The Lord Go
ful and gracious, long-ſuffe
abundant in goodneſs and

8. [k] *Deut.* 6. 4. Hear,
The Lord our God *is* one L
8. 4. As concerning ther
eating of thoſe things tha
red in ſacrifice unto idols,
that an idol *is* nothing in t
and that *there is* none othe
one. *v.* 6. But to us *there*
God, the Father, of who
things, and we in him;
Lord Jeſus Chriſt, by wh

. Queſt. *What are the perſonal Properties of the e Perſons in the Godhead?*

ſw. It is proper to the Father to beget the n, and to the Son to be begotten of the Fa- n, and to the Holy Ghoſt to proceed from the er and the Son, from all Eternity [o].

. Queſt. *How doth it appear, that the Son and the Ghoſt are God equal with the Father?*

nſw. The Scriptures manifeſt that the Son the Holy Ghoſt are God equal with the Fa- aſcribing unto them ſuch Names [p], Attributes [q],

: and theſe three are one. ,16. And Jeſus when he was ed went up ſtraightway out of ater: and lo, the heavens pened unto him, and he ſaw irit of God deſcending like a and lighting upon him. *v.* 17. o, a voice from heaven, ſay- This is my beloved Son, in I am well pleaſed. *Mat.* 28. o ye therefore and teach all ns, baptizing them in the name Father, and of the Son, and holy Ghoſt. 2 *Cor.* 13. 14. race of the Lord Jeſus Chriſt, e love of God, and the com- on of the holy Ghoſt, *be* with ll. Amen. *John* 10. 30. I and ther are one.

[m] *Heb.* 1. 5. For unto which of gels ſaid he at any time, Thou y Son, this day have I begot- ee? And again, I will be to Father, and he ſhall be to me *v.* 6. And again, when he eth in the firſt begotten into orld, he ſaith, And let all the s of God worſhip him. *v.* 8. nto the Son *he ſaith*, Thy e, O God, *is* for ever and ever; ptre of righteouſneſs *is* the e of thy kingdom.

[n] *John* 1. 14. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. *v.* 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him.

[o] *John* 15. 26. But when the Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. *Gal.* 4. 6. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

11. [p] *Iſai.* 6. 3. And one cried unto another, and ſaid, Holy, holy, holy *is* the Lord of hoſts, the whole earth *is* full of his glory. *v.* 5. Then ſaid I, Woe is me, for I am undone, becauſe I *am* a man of unclean lips, and I dwell in the midſt of a people of unclean lips: for mine eyes have ſeen the King, the Lord of hoſts! *v.* 8. Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend? and who will go for us? Then ſaid I, Here *am* I, ſend me. *Compared with*

John

when he ſaw his glory, and ſpake of him. *And with Acts* 28. 25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the holy Ghoſt by Eſaias the prophet unto our fathers. 1 *John* 5. 20. And we know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true: and we are in him that is true, *even* in his Son Jeſus Chriſt. This is the true God, and eternal life. *Acts* 5. 3. But Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the holy Ghoſt, and to keep back *part* of the price of the land? *v.* 4. Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

[q] *John* 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God. *Iſai.* 9. 6. For unto us a child is born, unto us a ſon is given, and the govern-

his Spirit; for the Sp
all things, yea, the d
God. *v.* 11. For wha
eth the things of a m
ſpirit of man that is in
ſo the things of God
man, but the Spirit o

[r] *Col.* 1. 16. For by
things created that a
and that are in earth
inviſible, whether *they*
dominions, or prin
powers: all things we
him, and for him. *G*
the earth was witho
void, and darkneſs
face of the deep: an
God moved upon th
waters.

[s] *Mat.* 28. 19. Go
and teach all natio
them in the name of th
of the Son, and of th
2 *Cor* 13. 14. The gra
Jeſus Chriſt, and the
and the communion
Ghoſt, *be* with you al

12. [t] *Eph.* 1. 11.

ordained whatſoever comes to paſs in Time [v], ially concerning Angels and Men.

. Queſt. *What hath God eſpecially decreed concer- Angels and Men?*

ſw. God by an eternal and immutable Decree, f his mere Love, for the Praiſe of his glorious e to be manifeſted in due Time, hath elected Angels to Glory [w]; and in Chriſt hath choſen Men to eternal Life and the Means thereof [x]; alſo according to his ſovereign Power, and the rchable Counſel of his own Will, (whereby tendeth or withholdeth Favour as he pleaſeth) paſſed by and fore-ordained the reſt to Diſhonour

ſay then? *Is there* unrighte- with God? God forbid. *v.*15. ſaith to Moſes, I will have on whom I will have mercy, ill have compaſſion on whom ave compaſſion. *v.*18. There- th he mercy on whom he will ercy, and whom he will he th.

b. 1. 4. According as he hath us in him, before the foun- of the world, that we ſhould , and without blame before love. *v.* 11. In whom alſo we obtained an inheritance, being inated according to the pur- f him who worketh all things he counſel of his own will. . 22. *What* if God, willing to wrath, and to make his pow- wn, endured with much long- the veſſels of wrath fitted ruction: *v.* 23 And that he make known the riches of his on the veſſels of mercy, which afore prepared unto glory? 3, 11. The counſel of the Lord th for ever, the thoughts of to all generations.

13. [w] *Tim.* 5. 21. I charge *thee* before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality.

[x] *Eph.* 1. 4. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love: *v.*5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, *v.* 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved. 2 *Theſſ.* 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth: *v.* 14. Whereunto he called you by our goſpel, to the obtaining of the glory of the Lord Jeſus Chriſt.

[v] *Rom.*

honour and Wrath, to be for their Sin inflicte
the Praiſe of the Glory of his Juſtice [y].

14. Queſt. *How doth God execute his Decrees*

Anſw. God executeth his Decrees in the W
of Creation and Providence; according to h
fallible Foreknowledge, and the free and immu
Counſel of his own Will [z].

15. Queſt. *What is the Work of Creation?*

Anſw. The Work of Creation is that wh
God did in the Beginning, by the Word of his P
er, make of Nothing the World and all Th
therein for himſelf, within the Space of Six D
and all very good [a].

16. Q

[y] *Rom.* 9. 17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. *v.* 18. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardneth. *v.* 21. Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? *v.* 22. *What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction? *Mat.* 11. 25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. *v.* 26. Even ſo Father, for ſo it ſeemed good in thy ſight. 2 *Tim.* 2. 20. But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood, and of earth; and ſome to honour ſome to diſhonour. *Jude* 4. For are certain men crept in una who were before of old ordai this condemnation, ungodly turning the grace of our Go laſciviouſneſs, and denying t ly Lord God, and our Lor Chriſt. 1 *Pet.* 2. 8. And a ſt ſtumbling, and a rock of o *even to them* which ſtumble word, being diſobedient, whe alſo they were appointed.

[z] *Eph.* 1. 11. In who we have obtained an inheri being predeſtinated accordi the purpoſe of him who work things after the counſel of h will.

[a] [*Gen.* 1 *chapter.*] *Heb.* 11. Through faith we underſtan the worlds were framed by the of God, ſo that things which a were not made of things whi appear. *Prov.* 16. 4. The Lor made all *things* for himſelf: yea the wicked for the day of evil

16.

16. Queſt. *How did God create Angels?*

Anſw. God created all the Angels [b] Spirits [c], immortal [d], holy [e], excelling in Knowledge [f], mighty in Power [g] to execute his Commandments, and to praiſe his Name [h], yet ſubject to Change [i].

17. Queſt. *How did God create Man?*

Anſw. After God had made all other Creatures, he created Man Male and Female [k]; formed the body of the Man of the Duſt of the Ground [l], and the Woman of the Rib of the Man [m]; endued them with living, reaſonable, and immortal Souls [n]; made

16. [b] *Col.* 1. 16. For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

[c] *Pſalm* 104. 4. Who maketh his angels ſpirits: his miniſters a flaming fire.

[d] *Mat.* 22. 30. For in the reſurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

[e] *Mat.* 25. 31. When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

[f] 2 *Sam.* 14. 17. Then thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for, as an angel of God, ſo *is* my lord the king to diſcern good and bad: therefore the Lord thy God will be with thee. *Mat.* 24 36. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

[g] 2 *Theſſ.* 1. 7. And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven, with his mighty angels.

[h] *Pſal.* 103. 20. Bleſs the Lord, ye his angels, that excel in ſtrength, that do his commandments, hearkning unto the voice of his word. *v.* 21. Bleſs ye the Lord, all *ye* his hoſts, *ye* miniſters of his that do his pleaſure.

[i] 2 *Pet.* 2. 4. For if God ſpared not the angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs, to be reſerved unto judgment.

17. [k] *Gen.* 1. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

[l] *Gen.* 2. 7. And the Lord God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life.

[m] *Gen.* 2. 22. And the rib, which the Lord had taken from man, made he a woman, and brought her unto the man.

[n] *Gen.* 2. 7. And the Lord God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life: and man became a living ſoul. *Compared with Job* 35. 11. Who teacheth us more than the beaſts of the earth, and maketh us wiſer

Anſw. God's works of Providence are holy [w], wiſe [x], and powerful Preſerving [y],

wiſer than the fowls of heaven. *And with Eccl.* 12. 7. Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it. *And with Mat.* 10. 28. And fear not them which can kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell. *And with Luke* 23. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe.

[o] *Gen.* 1. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

[p] *Col.* 3. 10. And have put on the new *man*, which is renewed in knowledge, after the image of him that created him.

[q] *Eph.* 4. 24. And that ye put on the new man, which after God is created in righteouſneſs, and true

[r] *Eccl.* 7. 29. Lo, th
I found, that God hat
upright; but they hav
many inventions.

[s] *Gen.* 1. 28. And
them, and God ſaid u
fruitful and multiply,
the earth, and ſubdue
dominion over the fi
and over the fowl of
over every living thing
upon the earth.

[t] *Gen.* 3. 6. And w
man ſaw that the tree
food, and that it *wa*
the eyes, and a tree to
make *one* wiſe; ſhe too
thereof, and did eat, a
unto her husband with
did eat. *Eccl.* 7. 29. L
have I found, that Go
man upright; but they
out many inventions.

18. [w] *Pſal.* 145. 17.

rning all his Creatures [z]; ordering them and all eir Actions [a] to his own Glory [b].

19. Queſt. *What is God's Providence towards the ngels?*

Anſw. God by his Providence permitted ſome of he Angels, wilfully and irrecoverably to fall into in and Damnation [c], limiting and ordering that nd all their Sins to his own Glory [d]; and eſtabli-hed the reſt in Holineſs and Happineſs [e]: imploy-ing

nage of his perſon, and upholding l things by the word of his power, en he had by himſelf purged our s, ſat down on the right hand of e majeſty on high.

[z] *Pſal.* 103. 19. The Lord hath pared his throne in the heavens: d his kingdom ruleth over all.

[a] *Mat.* 10. 29. Are not two ſpar-ws ſold for a farthing? and one them ſhall not fall on the ground thout your Father. *v.* 30. But very hairs of your head are all mbred. *v.* 31. Fear ye not there-re, ye are of more value than ma-ſparrows. *Gen.* 45. 7. And God nt me before you, to preſerve you poſterity in the earth, and to ſave ur lives by a great deliverance.

[b] *Rom.* 11. 36. For of him, and rough him, and to him, *are* all ings; to whom *be* glory for ever. men. *Iſai.* 63. 14. As a beaſt goeth wn into the valley, the Spirit of e Lord cauſed him to reſt: ſo didſt ou lead thy people, to make thy lf a glorious name.

19. [c] *Jude* 6. And the angels hich kept not their firſt eſtate, but ft their own habitation, he hath ſerved in everlaſting chains under arkneſs, unto the judgment of the reat day. 2 *Pet.* 2. 4. For if God pared not the angels that ſinned, t caſt *them* down *to hell*, and de-livered *them* into chains of dark-neſs, to be reſerved unto judgment. *Heb.* 2. 16. For verily he took not on him *the nature of* angels; but he took on him the ſeed of Abraham. *John* 8. 44. Ye are of *your* father the devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.

[d] *Job* 1. 12. And the Lord ſaid unto Satan, Behold, all that he hath *is* in thy power, only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the Lord. *Mat.* 8. 31. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

[e] 1 *Tim.* 5. 21. I charge *thee* before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things without prefer-ring one before another, doing no-thing by partiality. *Mark* 8. 38. Whoſoever therefore ſhall be aſham-ed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed when he cometh in the glo-ry of his Father, with the holy angels.

Heb.

ing them all [f] at his Pleaſure in the Adminiſtr
of his Power, Mercy, and Juſtice [g].

20. Queſt. *What was the Providence of God
Man in the Eſtate in which he was created?*

Anſw. The Providence of God toward M
the Eſtate in which he was created was, Tl
cing him in Paradiſe, appointing him to d
giving him Liberty to eat of the Fruit of the E
putting the Creatures under his Dominion
ordaining Marriage for his Help [k]; affordin
Communion with himſelf [l], inſtituting th

Heb. 12. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels.

[f] *Pſal.* 104. 4. Who maketh his angels ſpirits: his miniſters a flaming fire.

[g] 2 *Kings* 19. 35. And it came to paſs that night, that the angel of the Lord went out and ſmote in the camp of the Aſſyrians, an hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes. *Heb.* 1. 14. Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

20. [h] *Gen.* 2. 8. And the Lord God planted a garden eaſt-ward in Eden; and there he put the man whom he had formed. *v.* 15. And the Lord God took the man, and put him into the garden of Eden, to dreſs it and keep it. *v.* 16. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat.

[i] *Gen.* 1. 28. And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and replenish the earth, and ſubdue it: and
minion over the fiſh of the
over the fowl of the air,
every living thing that mov
the earth.

[k] *Gen.* 2. 18. And the L
ſaid, *It is* not good that
ſhould be alone; I will mak
help meet for him.

[l] *Gen.* 1. 26. And God ſ
us make man in our image,
likeneſs: and let them ha
nion over the fiſh of the ſea
ver the fowl of the air, and
cattle, and over all the ea
over every creeping thing t
peth upon the earth. *v.* 27
created man in his own im
the image of God created
male and female created h
v. 28. And God bleſſed th
God ſaid unto them, Be fru
multiply, and repleniſh th
and ſubdue it: and have d
over the fiſh of the ſea, and
fowl of the air, and over eve
thing that moveth upon th
v. 29. And God ſaid, Behol
given you every herb beari
which is upon the face of
earth, and every tree, in t

entring into a Covenant of Life with him upon
ion of perſonal, perfect, and perpetual Obedi-
of which the Tree of Life was a Pledge °;
bidding to eat of the Tree of the Knowledge
od and Evil, upon Pain of Death ᵖ.

Queſt. *Did Man continue in that Eſtate wherein firſt created him?*

w. Our Firſt Parents being left to the Free-
f their own Will, through the Temptation of
tranſgreſſed the Commandment of God in
the Forbidden Fruit, and thereby fell from
ate of Innocency wherein they were created ᵠ.

22. Queſt.

uit of a tree yielding ſeed:
ſhall be for meat. *Gen.* 3.
they heard the voice of the
lking in the garden, in the
he day: And Adam and his
l themſelves from the pre-
the Lord God amongſt the
the garden.
. 2. 3. And God bleſſed the
day, and ſanctified it: be-
at in it he had reſted from
ork, which God created and

. 3.12. And the law is not of
ut, The man that doth them
e in them. *Rom.* 10.5. For
deſcribeth the righteouſneſs
of the law, That the man
loth thoſe things, ſhall live
n.
. 2.9. And out of the ground
he Lord God to grow every
t is pleaſant to the ſight, and
r food: the tree of life alſo
idſt of the garden, and the
knowledge of good and evil.
. 17. But of the tree of know-
f good and evil, thou ſhalt
of it: for in the day that thou
hereof, thou ſhalt ſurely die.

21. ᵠ *Gen.* 3.6. And when the woman ſaw that the tree *was* good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make *one* wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband with her, and he did eat. *v.* 7. And the eyes of them both were opened, and they knew that they *were* naked: and they ſewed fig-leaves together, and made themſelves aprons. *v.* 8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden. *v.* 13. And the Lord God ſaid unto the woman, What *is* this *that* thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat. *Eccl.* 7.29. Lo, this only have I found, that God made man upright: but they have ſought out many inventions. 2 *Cor.* 11. 3. But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.

22. Queſt. *Did all Mankind fall in th Tranſgreſſion?*

Anſw. The Covenant being made with A a publick Perſon, not for himſelf only but Poſterity, all Mankind deſcending from him dinary Generation [r], ſinned in him, and fe him in that firſt Tranſgreſſion [s].

23. Queſt. *Into what Eſtate did the Fall brin kind?*

Anſw. The Fall brought Mankind into an of Sin and Miſery [t].

24. Queſt. *What is Sin?*

Anſw. Sin is any Want of Conformity u Tranſgreſſion of any Law of God, given as to the reaſonable Creature [u].

22. [r] *Acts* 17. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation.

[s] *Gen.* 2. 16. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat: *v.* 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof thou ſhalt ſurely die. [*Compared with Rom.* 5. 12. *to* 20. *verſe*] Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. *v.* 15. For if through the offence of one, many be dead; much more--- *v.* 16. ---For the judgment *was* by one to condemnation; ---- *v.* 17. For if by one mans offence, death reigned by one: much more-- *v.* 18. Therefore as by the offence of one, *judgment came* upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. *v.* 19. For as by one mans diſobedience many were made ſinners, ſo by the obedience--- *And* 1 *Cor.* 15. 21. For ſince by man came death, by man *came* alſo the reſurrection of the dead. *v.* 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

23. [t] *Rom.* 5. 12. Wherefore as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. *Rom.* 3. 23. For all have ſinned, and come ſhort of the glory of God.

24. [u] 1 *John* 3. 4. Whoſoever committeth ſin, tranſgreſſeth alſo: for ſin is the tranſgreſſion of the law. *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them. *v.* 12. And the law is not of faith: but, The man that doeth them ſhall live in them.

25. Queſt. *Wherein conſiſteth the Sinfulneſs of that ſtate whereinto Man fell?*

Anſw. The Sinfulneſs of that Eſtate whereinto Man fell, conſiſteth in the Guilt of Adam's Firſt Sin[w], the Want of that Righteouſneſs wherein he was created, and the Corruption of his Nature, whereby he is utterly indiſpoſed, diſabled, and made oppoſite unto all that is ſpiritually good, and wholly inclined to all Evil, and that continually [x]; which is commonly called *Original Sin*, and from which do proceed all actual Tranſgreſſions [y].

26. Queſt.

[w] *Rom.* 5. 12. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. *v.* 19. For as by one man's diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous.

[x] *Rom.* 3. 10. As it is written, There is none righteous, no not one: *v.* 11. There is none that underſtandeth, there is none that ſeeketh after God. *v.* 12. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one. *v.* 13. Their throat *is* an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips: *v.* 14. Whoſe mouth is full of curſing and bitterneſs. *v.* 15. Their feet *are* ſwift to ſhed blood. *v.* 16. Deſtruction and miſery *are* in their ways: *v.* 17. And the way of peace have they not known. *v.* 18. There is no fear of God before their eyes. *v.* 19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God. *Eph.* 2. 1. And you *hath he quickned* who were dead in treſpaſſes and ſins; *v.* 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. *v.* 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others. *Rom.* 5. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. *Rom.* 8. 7. Becauſe the carnal mind *is* enmity againſt God: for it is not ſubject to the law of God, neither indeed can be. *v.* 8. So then they that are in the fleſh, cannot pleaſe God. *Gen.* 6. 5. And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

[y] *James* 1. 14. But every man is tempted, when he is drawn away by his own luſt, and enticed. *v.* 15. Then when luſt hath conceived, it

30. Quest. Doth God leave all Men to continue in *the Eſtate of Sin and Miſery?*

Anſw. God doth not leave all Men to continue in the Eſtate of Sin and Miſery [p], into which they fell by the Breach of the Firſt Covenant, commonly called the Covenant of Works [q]: But out of his meer Love and Mercy delivereth his Elect out of it, and bringeth them into an Eſtate of Salvation by the Second Covenant, commonly called the Covenant of Grace [r].

then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things *is* death. *v.* 23. For the wages of ſin *is* death: but the gift of God *is* eternal life, through Jeſus Chriſt our Lord.

29. [o] 2 *Theſ.* 1. 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. *Mark* 9. 44, 46, 48. — To go into hell, — Where their worm dieth not, and the fire is not quenched. *Luke* 16. 24.

[q] *Gal.* 3. 10. For as the works of the law, curſe: for it is writt every one that contin things which are writt of the law to do them the law is not of faith that doth them ſhall

[r] *Tit.* 3. 4. But afte neſs and love of God ward man appeared, works of righteouſn have done, but ac

Queſt. *With whom was the Covenant of Grace*

. The Covenant of Grace was made with
is the Second *Adam*, and in him with all the
his Seed [f].

Queſt. *How is the Grace of God manifeſted in*
d Covenant?

. The Grace of God is manifeſted in the Covenant, in that he freely provideth and to Sinners a Mediator [t], and Life and Salvation by him [v]; and requiring Faith as the Condition intereſt them in him [w], promiſeth and giveth

r if there had been a law
ich could have given life,
hteouſneſs ſhould have
: law. *Rom.* 3.20. There-
: deeds of the law, there
ſh be juſtified in his ſight:
law *is* the knowledge of
r. But now the righteouſ-
d without the law is ma-
being witneſſed by the law
ophets; *v.* 22. Even the
ieſs of God *which is* by
eſus Chriſt unto all, and
them that believe; for
difference.
al. 3.16. Now to Abraham
ſeed were the promiſes
: ſaith not, And to ſeeds,
y; but as of one, And to
which is Chriſt. [*Rom.* 5.
end] *Iſai.* 53. 10. Yet it
ie Lord to bruiſe him, he
him to grief: when thou
:e his ſoul an offering for
ll ſee *his* ſeed, he ſhall pro-
lays, and the pleaſure of
ſhall proſper in his hand.
hall ſee of the travel of his
. ſhall be ſatisfied: by his
:e ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities.

32. [t] *Gen.* 3. 15. And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. *Iſai.* 42. 6. I the Lord, have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles. *John* 6. 27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: For him hath God the Father ſealed.

[v] 1 *John* 5. 11. And this is the record, that God hath given unto us eternal life: and this life is in his Son. *v.* 12. He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.

[w] *John* 3. 16. For God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. *John* 1. 12.

Anſw. The Covenant of Grace was n
adminiſtred after the ſame Manner, but t
niſtrations of it under the Old Teſtament
ferent from thoſe under the New [e].

3

But as many as received him, to them gave he power to become the ſons of God, *even* to them that believe on his name.

[x] *Prov.* 1. 23. Behold, I will pour out my Spirit unto you, I will make known my words unto you.

[y] 2 *Cor.* 4. 13. We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak.

[z] *Gal.* 5. 22. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, *v.* 23. Meekneſs, Temperance: againſt ſuch there is no law.

[a] *Ezek.* 36. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them.*

Chriſt conſtraineth us thus judge, that if one then all were dead: *v* he died for all, that th ſhould not hencefort themſelves, but unto h ed for them, and roſe

[d] *Eph.* 2. 10. For we manſhip, created in unto good works, whi before ordained that w in them.

33. [e] 2 *Cor.* 3. 6. W made us able miniſter teſtament, not of the the ſpirit: for the lette the ſpirit giveth life. t miniſtration of death engraven in ſtones, w ſo that the children of not ſtedfaſtly behold

.. Queſt. *How was the Covenant of Grace admi-d under the Old Teſtament?*

ſw. The Covenant of Grace was adminiſtred r the Old Teſtament, by Promiſes [f], Prophe-s, Sacrifices [h], Circumciſion [i], the Paſſover [k], other Types and Ordinances; which did all ignify Chriſt then to come, and were for that e ſufficient to build up the Elect in Faith in the iſed Meſſiah [l], by whom they then had full iſſion of Sin and eternal Salvation [m].

. Queſt. *How is the Covenant of Grace adminiſtred the New Teſtament?*

ſw. Under the New Teſtament, when Chriſt ubſtance was exhibited, the ſame Covenant of Grace

[f] *Rom.* 15. 8. Now I ſay, that Chriſt was a miniſter of the ciſion for the truth of God, firm the promiſes *made* unto hers.

ts 3, 20. And he ſhall ſend Je-riſt, which before was preach-you: *v.* 24. Yea, and all the ts from Samuel, and thoſe llow after, as many as have , have likewiſe foretold of lays.

b. 10. 1. For the law having a of good things to come, *and* e very image of the things, ver with thoſe ſacrifices which ffered year by year continu-make the comers thereunto .

m. 4. 11. And he received n of circumciſion, a ſeal of hteouſneſs of the faith, which *ret* being uncircumciſed: that ht be the father of all them lieve, though they be not cir-ed; that righteouſneſs might puted unto them alſo.

Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us.

[l] [*Heb.* 8. 9, *and* 10 *chapters.*] *Heb.* 11. 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

[m] *Gal.* 3. 7. Know ye therefore that they which are of faith, the ſame are the children of Abraham. *v.* 8. And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, In thee ſhall all nations be bleſſed. *v.* 9. So then they which be of faith, are bleſſed with faithful Abraham. *v.* 14. That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

35. [a] *Mark*

Anſw. The only Mediator of the Cov
Grace is the Lord Jeſus Chriſt [r], who b

35. [n] *Mark* 16. 15. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature.

[o] *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: *v.* 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway even unto the end of the world.

[p] 1 *Cor.* 11. 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the *ſame* night in which he was betrayed, took bread: *v.* 24. And when he had given thanks, he brake *it*, and ſaid, Take, eat; this is my body, which was broken for you: this do in remembrance of me. *v.* 25. After the ſame manner

leth, but the ſpirit give
But if the miniſtration o
ten *and* engraven in ſton
rious, *v.* 8. How ſhall
niſtration of the Spirit b
rious? *v.* 9. If the mi
condemnation *be* glory,
doth the miniſtration
neſs exceed in glory,
8. 6. But now hath he
more excel'ent miniſt
much alſo he is the m
better covenant, whic
bliſhed upon better pro
For this *is* the covena
make with the houſe
ter thoſe days, ſaith t
will put my laws into
and write them in t
and I will be to them
they ſhall be to me a p
And they ſhall not teac
his neighbour, and ev

ıal Son of God, of one Subſtance and equal with Father [r], in the Fulneſs of Time became Man [s], ſo was and continues to be God and Man in Two e diſtinct Natures, and One Perſon for ever [v].

7. Queſt. *How did Chriſt, being the Son of God be- Man?*

Anſw. Chriſt the Son of God became Man, by ng to himſelf a true Body, and a reaſonable Soul [w], g conceived by the Power of the Holy Ghoſt, he Womb of the Virgin *Mary*, of her Subſtance, born of her [x], yet without Sin [y]. 38. Queſt.

ohn 1. 1. In the beginning was /ord, and the Word was with and the Word was God. *v.* 14. the Word was made fleſh, and among us (and we beheld lory, the glory as of the only ten of the Father) full of and truth. *John* 10. 30. I my Father are one. *Phil.* 2. 6. being in the form of God, ght it no robbery to be equal God.

Gal. 4. 4. But when the fulneſs he time was come, God ſent his Son made of a woman, e under the law.

Luke 1. 35. And the angel an- ed and ſaid unto her, The holy ſt ſhall come upon thee, and power of the Higheſt ſhall over- ow thee: therefore alſo that thing which ſhall be born of , ſhall be called the Son of God.

9. 5. Whoſe *are* the fathers, of whom as concerning the Chriſt *came*, who is over all, bleſſed for ever. Amen. *Col.* For in him dwelleth all the ful- of the Godhead bodily. *Heb.* . But this *man*, becauſe he con- th ever, hath an unchangeable thood. *v.* 25. Wherefore he is alſo to ſave them to the utter- , that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

37. [w] *John* 1. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. *Mat.* 26. 38. Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here and watch with me.

[x] *Luke* 1. 27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgins name *was* Mary. *v.* 31. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. *v.* 35. And the angel anſwered and ſaid unto her, the holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. *v.* 42. And (Elizabeth) ſpake out with a loud voice, and ſaid, Bleſſed *art* thou among women, and bleſſed *is* the fruit of thy womb. *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law.

[y] *Heb.* 4. 15. For we have not an high prieſt which cannot be touched with

both God and Man, and this in One Perſon the proper Works of each Nature might be ac of God for us [o], and relied on by us, as the of the whole Perſon [p].

41. Queſt. *Why was our Mediator called* Jeſ

Anſw. Our Mediator was called *Jeſus*, b he ſaveth his People from their Sins [q].

the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame: that through death he might deſtroy him that had the power of death, that is, the devil. *Heb.* 7. 24. But this *man* becauſe he continueth ever, hath an unchangeable prieſthood. *v.* 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.

[l] *Heb.* 4. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as

bring forth a Son, and t call his name Jeſus: for he his people from their ſins. Behold, a virgin ſhall be w and ſhall bring forth a Son, ſhall call his name Em which being interpreted, with us. *Mat.* 3. 17. And l from heaven, ſaying, Th beloved Son, in whom I pleaſed. *Heb.* 9. 14. H more ſhall the blood of Chr through the eternal Spirit, himſelf without ſpot to Go your conſcience from de to ſerve the living God?

42. Queſt. *Why was our Mediator called* Chriſt? *Anſw.* Our Mediator was called *Chriſt*, becauſe he was anointed with the Holy Ghoſt above Meaſure [r]; and ſo ſet apart, and fully furniſhed with all Authority and Ability [s], to execute the Offices of Prophet [t], Prieſt [v], and King of his Church [w], in the Eſtate both of his Humiliation and Exaltation.

43. Queſt.

[r] *John* 3. 34. For he whom God hath ſent ſpeaketh the words of God: for God giveth not the Spirit by meaſure *unto him*. *Pſalm* 45. 7. Thou loveſt righteouſneſs, and hatеſt wickedneſs: therefore God, thy God hath anointed thee with the oil of gladneſs above thy fellows.

[s] *John* 6. 27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed. *Mat.* 28. 18. And Jeſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. *v.* 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: *v.* 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway even unto the end of the world. Amen.

[t] *Acts* 3. 21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began. *v.* 22. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. Luke 4. 18. The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed. *v.* 21. And he began to ſay unto them, This day is the ſcripture fulfilled in your ears.

[v] *Heb.* 5. 5. So alſo Chriſt glorified not himſelf, to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee. *v.* 6. As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the order of Melchiſedec. *v.* 7. Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard, in that he feared. *Heb.* 4. 14. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſſion. *v.* 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without ſin.

[w] *Pſalm* 2. 6. Yet have I ſet my king upon my holy hill of Zion. *Mat.* 21. 5. Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt the foal of an aſs. *Iſa.* 9. 6. For unto us a child is born, unto

unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called, Wonderful, Counſeller, The mighty God, The everlaſting Father, The Prince of peace. *v.* 7. Of the increaſe of *his* government and peace *there ſhall be* no end, upon the throne of David and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this. *Phil.* 2. 8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. *v.* 9. Wherefore God alſo hath highly exalted him, and given him a name which is above every name: *v.* 10. That at the name of Jeſus every knee ſhould bow, of *things* in heaven, and *things* in earth, and *things* under the earth; *v.* 11. And that every tongue ſhould confeſs, that Jeſus Chriſt *is* Lord, to the glory of God the Father.

teſtified before hand
of Chriſt, and the glo
follow. *v.* 12. Unto
revealed, that not unt
but unto us they did
things which are now
you, by them that h
the goſpel unto you,
Ghoſt ſent down from
things the angels d
into.

[z] *Heb.* 1. 1. God w
times, and in diverſe m
in time paſt unto the
prophets, *v.* 2. Hath
days ſpoken unto us
whom he hath appoint
things, by whom alſo
worlds.

[a] *John* 15. 15. Hen
you not ſervants; fo
knoweth not what his l
I have called you frie
things that I have he
ther, I have made kn

[b] *Acts* 20. 32. And n
I commend you to Go

. Queſt. *How doth Chriſt execute the Office of a*
?

ſw. Chriſt executeth the Office of a Prieſt, in
nce offering himſelf a Sacrifice without Spot to
[c], to be a Reconciliation for the Sins of his
le [d]; and in making continual Interceſſion for
[e].

. Queſt. *How doth Chriſt execute the Office of a*
?

ſw. Chriſt executeth the Office of a King, in
g out of the World a People to himſelf [f]; and
giving

Till we all come in the unity
faith, and of the knowledge
Son of God, unto a perfect
into the meaſure of the ſta-
the fulneſs of Chriſt. *John*
But theſe are written, that ye
believe that Jeſus is the
the Son of God, and that be-
; ye might have life through
ne.

Heb. 9. 14. How much more ſhall
od of Chriſt, who through
ernal Spirit, offered himſelf
t ſpot to God, purge your
ence from dead works to
he living God? *v.* 28. So
was once offered to bear the
many; and unto them that
r him ſhall he appear the ſe-
ime, without ſin, unto ſal-

b. 2. 17. Wherefore in all
it behoved him to be made
nto his brethren; that he
be a merciful and faithful
rieſt, in things *pertaining* to
to make reconciliation for
s of the people.

eb. 7. 25. Wherefore he is
lſo to ſave them to the utter-
that come unto God by him,
ſeeing he ever liveth to make inter-
ceſſion for them.

45. [f] *Acts* 15. 14. Simeon hath
declared how God at the firſt did vi-
ſit the Gentiles, to take out of them
a people for his name: *v* 15. And
to this agree the words of the pro-
phets; as it is written, *v.* 16. After
this I will return, and will build
again the tabernacle of David,
which is fallen down: and I will
build again the ruines thereof, and
I will ſet it up. *Iſa.* 55. 4. Behold,
I have given him *for* a witneſs to the
people, a leader and commander
to the people. *v.* 5. Behold thou
ſhalt call a nation *that* thou knoweſt
not, and nations *that* knew not
thee, ſhall run unto thee, becauſe
of the Lord thy God, and for the
holy One of Iſrael; for he hath glo-
rified thee. *Gen.* 49. 10. The ſcep-
tre ſhall not depart from Judah, nor
a law-giver from between his feet,
until Shiloh come, and unto him
ſhall the gathering of the people *be*.
Pſalm 110. 3. Thy people *ſhall be* wil-
ling in the day of thy power, in the
beauties of holineſs from the womb
of the morning; thou haſt the dew
of thy youth.

his low Condition [z].

49. Queſt. *How did Chriſt humble himſel*
Death?

Anſw. Chriſt humbled himſelf in his De

as of the only begotten of the Father) full of grace and truth. *v.* 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared *him*. *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law. *Luke* 2. 7. And ſhe brought forth her firſt-born ſon, and wrapped him in ſwadling clothes, and laid him in a manger, becauſe there was no room for them in the inn.

48. [v] *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law.

[w] *Mat.* 5. 17. Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy,

dured the croſs, deſpiſing t
and is ſet down at the righ
the throne of God. *v.* 3.
der him that endured ſu
diction of ſinners againſ
leſt ye be wearied and fai
minds.

[y] *Mat.* 4. 1. *to verſe* 12. Jeſus led up of the ſpiri
wilderneſs, to be tempt
devil, *&c.* *Luke* 4. 13. *
the devil had ended all th
tion, he departed from
ſeaſon.

[z] *Heb.* 2. 17. Whereft
things it behoved him to
like unto his brethren;
might be a merciful an
high prieſt, in things pe
God, to make reconciliati
ſins of the people. *v.* 1

at having been betrayed by *Judas* [a], forſaken by
s Diſciples [b], ſcorned and rejected by the World [c],
ndemned by *Pilate*, and tormented by his Perſe-
tors [d]; having alſo conflicted with the Terrors of
eath and the Powers of Darkneſs, felt and born
e Weight of God's Wrath [e], he laid down his
ſe an Offering for Sin [f], enduring the painful,
ameful, and curſed Death of the Croſs [g].

50. Queſt. *Wherein conſiſted Chriſt's Humiliation af-
r his Death?*

Anſw. Chriſt's Humiliation after his Death, con-
ſiſted

ry high. *v.* 14. As many were
nied at thee; his viſage was ſo
ed more than any man, and his
m more than the ſons of men.

[a] *Mat.* 27. 4. Saying, I have
ed, in that I have betrayed the
ocent blood. And they ſaid,
t *is that* to us? ſee thou *to that.*

[b] *Mat.* 26. 56. But all this was
e, that the ſcriptures of the pro-
ts might be fulfilled. Then all
diſciples forſook him, and fled.

Iſai. 53. 2. For he ſhall grow up
ore him as a tender plant, and
a root out of a dry ground: he
h no form nor comelineſs: and
n we ſhall ſee him, *there is* no
uty that we ſhould deſire him.
3. He is deſpiſed and rejected of
n, a man of ſorrows, and ac-
uainted with grief: and we hid as
ere, *our* faces from him; he was
piſed, and we eſteemed him not.

[c] *Mat.* 27. 26. *to verſe* 50. Then
eaſed he Barabbas unto them:
d when he had ſcourged Jeſus, he
livered him to be crucified, *&c.*
hn 19. 34. But one of the ſoldiers
th a ſpear pierced his ſide, and
rthwith came there out blood and
ter.

[d] *Luke* 22. 24. And being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground. *Mat.* 27. 46. And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me?

[e] *Iſai.* 53. 10. Yet it pleaſed the Lord to bruiſe him; he hath put *him* to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the Lord ſhall proſper in his hand.

[f] *Phil.* 2. 8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. *Heb.* 12. 2. Looking unto Jeſus the author and finiſher of *our* faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. *Gal.* 3. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, curſed *is* every one that hangeth on a tree.

prehendeth his Reſurrection [k], Aſcenſion at the Right-hand of the Father [m], and h again to judge the World [n].

5

50. [h] *1 Cor.* 15, 3. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures: *v.* 4. And that he was buried, and that he roſe again the third day according to the ſcriptures.

[i] *Pſal.* 16. 10. For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy one to ſee corruption. *Compared with Acts* 2. 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it. *v.* 25. For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved. *v.* 26. Therefore did my heart rejoice, and my tongue was glad: moreover alſo my flesh ſhall reſt in hope, *v.* 27.

no more dominion o
12. 40. For as Jonas
and three nights in t
ly; ſo ſhall the Son o
days and three night
of the earth.

51. [k] *1 Cor.* 15. 4.
was buried, and that
the third day accordi
ptures.

[l] *Mark* 16. 19. So t
Lord had ſpoken un
was received up into
ſat on the right hand

[m] *Eph.* 1. 20. Which
Chriſt, when he raiſed
dead, and ſet him at
hand in the heavenly

[n] *Acts* 1. 11. Whi
Ye men of Galilee,
gazing up into heave
Jeſus which is taken
into heaven, ſhall

Queſt. *How was Chriſt exalted in his Reſurre-*
?

ſw. Chriſt was exalted in his Reſurrection, in not having ſeen Corruption in Death, (of ı it was not poſſible for him to be held [o]) and g the very ſame Body in which he ſuffered, the eſſential Properties thereof [p] (but without ality and other common Infirmities belonging is Life) really united to his Soul [q], he roſe from the Dead the Third Day by his own r [r]; whereby he declared himſelf to be the Son od [s], to have ſatisfied Divine Juſtice [t], to have uiſhed Death and him that had the Power of and to be Lord of Quick and Dead [w]. All ı he did as a publick Perſon [x], the Head of his

' *Acts* 2. 24. Whom God iſed up, having looſed the f death: becauſe it was not that he ſhould be holden *v.* 27. Becauſe thou wilt ve my ſoul in hell, neither ou ſuffer thine holy One to ruption.

ke 24. 39. Behold my hands r feet, that it is I my ſelf: me, and ſee, for a ſpirit ot fleſh and bones, as ye ſee ie.

m. 6. 9. Knowing that Chriſt aiſed from the dead, dieth re; death hath no more do- ı over him. *Rev.* 1. 18. *I* that liveth and was dead; :hold I am alive for ever- Amen; and have the keys and death.

hn 10. 18. No man taketh ı me, but I lay it down of f: I have power to lay it and I have power to take ı. This commandment have ved of my Father.

[o] *Rom.* 1. 4. And declared *to be* the Son of God with power, according to the Spirit of holineſs, by the reſurrection from the dead.

[p] *Rom.* 8. 34. Who *is* he that condemneth? *it is* Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

[q] *Heb.* 2. 14. For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame: that through death he might deſtroy him that had the power of death, that is, the devil.

[r] *Rom.* 14. 9. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.

[s] 1 *Cor.* 15. 21. For ſince by man *came* death, by man *came* alſo the reſurrection of the dead. *v.* 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

unto and converſed with his Apoſtles, ſp
them of the Things pertaining to the Kin
God [d], and giving them Commiſſion to p
Goſpel to all Nations [e]; Forty Days afte

[f] *Eph.* 1. 20. Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places*, *v.* 22. And hath put all things under his feet, and gave him *to be* the head over all things to the church, *v.* 23. Which is his body, the fulneſs of him that filleth all in all. *Col.* 1. 18. And he is the head of the body, the church: who is the beginning, the firſt-born from the dead; that in all things he might have the preeminence.

[g] *Rom.* 4. 25. Who was delivered for our offences, and was raiſed again for our juſtification.

[a] *Eph.* 2. 1. And you *hath he quickned*, who were dead in treſpaſſes and ſins. *v.* 5. Even when we were dead in ſins hath quickned us together with Chriſt, (by grace ye are ſaved)

till he hath put all e
his feet. *v.* 26. The
that ſhall be deſtroye
v. 27. For he hath
under his feet. But
all things are put un
manifeſt that he is ex
did put all things un

[c] 1 *Cor.* 15. 20. But
riſen from the dead,
the firſt fruits of ther

53. [d] *Acts* 1. 4. U
which he was taken u
he through the holy
ven commandments
ſtles whom he had cho
whom alſo he ſhewed
after his paſſion, by
lible proofs, being
forty days, and ſpe
things pertaining to
of God.

rection, he in our Nature and as our Head [f], triphing over Enemies [g], viſibly went up into the heſt Heavens, there to receive Gifts for Men [h], raiſe up our Affections thither [i], and to prepare lace for us [k], where himſelf is, and ſhall conti- till his Second Coming at the End of the Word [l].

54. Queſt. *How is Chriſt exalted in his ſitting at Right Hand of God?*

Anſw. Chriſt is exalted in his ſitting at the Right nd of God, in that as God-man he is advanced the higheſt Favour with God the Father [m], with Fulneſs of Joy [n], Glory [o], and Power over all Things

[f] *Heb.* 6. 20. Whither the fore- ner is for us entred, *even* Jeſus, e an high prieſt for ever after order of Melchiſedec.

[g] *Eph.* 4. 8. Wherefore he ſaith, n he aſcended up on high, he led tivity captive, and gave gifts to men.

[h] *Acts* 1. 9. And when he had ken theſe things, while they be- d, he was taken up, and a cloud ived him out of their ſight. *v.* 1. And while they looked ſtedfaſt- toward heaven, as he went up, old, two men ſtood by them in e apparel; *v.* 11. Which alſo d, Ye men of Galilee, why ſtand gazing up into heaven? this ſame us which is taken up from you in- heaven, ſhall ſo come, in like nner as ye have ſeen him go into ven. *Eph* 4. 10. He that deſcend- is the ſame alſo that aſcended far above all heavens, that he ght fill all things. *Pſalm* 68. 18. ou haſt aſcended on high, thou ſt led captivity captive: thou haſt eived gifts for men; yea, *for* the bellious alſo, that the Lord God ight dwell *among them.*

[i] *Col.* 3. 1. If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. *v.* 2. Set your affections on things above, not on things on the earth.

[k] *John* 14. 3. And if I go and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, *there* ye may be alſo.

[l] *Acts* 3. 21. Whom the heavens muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

54. [m] *Phil.* 2. 9 Wherefore God alſo hath highly exalted him, and given him a name which is above every name.

[n] *Acts* 2. 28. Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance. *Compared with Pſalm* 16. 11. Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

[o] *John* 17. 5. And now O Father, glorify thou me with thine own ſelf, with

Heaven [p], in the Merit of his Obedience a
fice on Earth [t], declaring his Will to have
ed to all Believers [v]; answering all Ac
againſt them [w]; and procuring for them

with the glory which I had with thee before the world was.

[p] *Eph.* 1. 22. And hath put all things under his feet, and gave him *to be* the head over all things to the church. 1 *Pet.* 3. 22. Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made ſubject unto him.

[q] *Eph.* 4. 10. He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things. *v.* 11. And he gave ſome, apoſtles: and ſome, prophets; and ſome, evangeliſts: and ſome, paſtors and teachers; *v.* 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt. *Pſalm* 110. *throughout.* The Lord ſaid unto my Lord, Sit thou at my right hand, until I make

eternal redemption *for* Chriſt is not entred i places made with han the figures of the true; ven it ſelf, now to appe ſence of God for us.

[t] *Heb.* 1. 3. Who bei neſs of *his* glory, and image of his perſon, ing all things by th power, when he ha purged our ſins, ſate right hand of the ma

[v] *John* 3. 16. For the world, that he gav gotten Son, that who veth in him, ſhould n have everlaſting life. pray for them: I pra world, but for them wh given me, for they are Neither pray I for the

ſcience notwithſtanding daily Failings [x], Acceſs Boldneſs to the Throne of Grace [y], and Acnce of their Perſons [z] and Services [a].

. Queſt. *How is Chriſt to be exalted in his coming to judge the World?*

ſus. Chriſt is to be exalted in his coming again dge the World, in that he who was unjuſtly d and condemned by wicked Men [b], ſhall : again at the Laſt Day in great Power [c], and e full Manifeſtation of his own Glory and of Father's; with all his holy Angels [d], with a t, with the Voice of the Archangel, and with the

o the charge of Gods elect? d that juſtifieth: *v.* 34. Who n condemneth? *it is* Chriſt ed, yea rather that is riſen who is even at the right hand d, who alſo maketh intereſ- r us.

ns. 5. 1. Therefore being ju- by faith, we have peace with hrough our Lord Jeſus Chriſt, by whom alſo we have acceſs h into this grace wherein we and rejoice in hope of the of God. 1 *John* 2. 1. My hildren, theſe things write I ou, that ye ſin not. And if an ſin, we have an advocate e Father, Jeſus Chriſt the ous: *v.* 2. And he is the pro- on for our ſins: and not for aly, but alſo for *the ſins of* the world.

b. 4. 16. Let us therefore boldly unto the throne of that we may obtain mercy, nd grace to help in time of

ph. 1. 6. To the praiſe of the of his grace, wherein he hath made us accepted in the beloved.

[a] 1 *Pet.* 2. 5. Ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

56. [b] *Acts* 3. 14. But ye denied the holy One, and the juſt, and deſired a murderer to be granted unto you, *v.* 15. And killed the prince of life, whom God hath raiſed from the dead, whereof we are witneſſes.

[c] *Mat.* 24. 30. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory.

[d] *Luke* 9. 26. For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed when he ſhall come in his own glory, and *in his* Fathers, and of the holy angels. *Mat.* 25. 31. When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

[e] 1 *Theſſ.*

58. Queſt. *How do we come to be made P*
the Benefits which Chriſt hath procured?

Anſw. We are made Partakers of th
which Chriſt hath procured, by the Appl
them unto us [i]; which is the Work eſpecial
the Holy Ghoſt [k].

59. Queſt. *Who are made Partakers of*
through Chriſt?

Anſw. Redemption is certainly applied
fectually communicated to all thoſe for wh
hath purchaſed it [l]; who are in Time by

* 1 *Theſſ.* 4. 16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt.

[f] *Acts* 17. 31. Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by *that* man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed

58. [i] *John* 1. 11. H
his own, and his own
not. *v.* 12. But as ma
him, to them gave h
come the ſons of God
that believe in his na

[k] *Titus* 3. 5. Not
righteouſneſs which w
but according to his m
us by the waſhing of
and renewing of the
v. 6. Which he ſhed or

enabled to believe in Chriſt according to the
l [m].

Queſt. *Can they who have never heard the Goſpel, know not Jeſus Chriſt nor believe in him, be ſaved living according to the Light of Nature?*

w. They who having never heard the Goſpel [n], not Jeſus Chriſt [o] and believe not in him, can- ſaved [p], be they never ſo diligent to frame Lives according to the Light of Nature [q], or the

[m] unto the praiſe of his *John* 6. 37. All that the Fa- eth me, ſhall come to me; i that cometh unto me, I o wiſe caſt out. *v.* 39. And he Fathers will which hath , that of all which he hath e, I ſhould loſe nothing, ld raiſe it up again at the *John* 10. 15. As the Father me, even ſo know I the and I lay down my life for p. *v.* 16. And other ſheep I hich are not of this fold: ſo I muſt bring, and they r my voice; and there ſhall old *and* one ſhepherd. *b.* 2. 8. For by grace are ye rough faith; and that not ſelves: *it is* the gift of God. 13. We having the ſame ſpi- ith according as it is writen, ed, and therefore have I we alſo believe, and there- ak,

[n] *Rom.* 10. 14. How then y call on him in whom they t believed? and how ſhall lieve in him of whom they t heard? and how ſhall they thout a preacher?

[o] *Iſ.* 1. 8. In flaming fire, taking nce on them that know not and that obey not the goſpel Lord Jeſus Chriſt: *v.* 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. *Eph.* 2. 12. That at that time ye were without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world. *John* 1. 10. He was in the world, and the world was made by him, and the world knew him not, *v.* 11. He came unto his own, and his own received him not. *v.* 12. But as many as received him, to them gave he power to become the ſons of God, *even* to them that believe on his name.

[p] *John* 8. 24. I ſaid therefore unto you, that ye ſhall die in your ſins: for if ye believe not that I am *he*, ye ſhall die in your ſins. *Mark* 16. 16. He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned.

[q] 1 *Cor.* 1. 20. Where *is* the wiſe? where *is* the ſcribe? where *is* the diſputer of this world? hath not God made fooliſh the wiſdom of this world? *v.* 21. For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe. *v.* 22. For the

husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband: elſe were your children unclean; but now they are holy. *Acts* 2. 39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. *Rom.* 11. 16. For if the firſt-fruit *be* holy, the lump *is* alſo *holy*: and if the root *be* holy, ſo *are* the branches. *Gen.* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

63. ¶ *Iſai.* 4. 5. And the Lord will create upon every dwelling place of mount Sion, and upon her aſſemblies a cloud, and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory *ſhall be* a defence. *v.* 6. And there ſhall be a tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain. 1 *Tim.* 4. 10. For therefore we both labour

their ſhield, *&c.*
thus hath the Lord
Like as the lion an
roaring on his prey
tude of ſhepherds
againſt him, he wil
their voice, nor a
the noiſe of them:
of hoſts come do
mount Sion, and fo
v. 5. As birds flying
of hoſts defend Jer
ing alſo he will deli
over he will preſerv
Behold, I will ma
cup of trembling u
round about, when
the ſiege, both ag
againſt Jeruſalem.
that day will I m
burdenſom ſtone
all that burden th
ſhall be cut in piece
people of the earth
gether againſt it.
ſaith the Lord, I
horſe with aſtoni
rider with madneſs

enjoying the Communion of Saints, the ordi-
ry Means of Salvation [a], and Offers of Grace by
ist to all the Members of it in the Ministry of
Gospel, testifying that whosoever believes in
shall be saved [b], and excluding none that will
ne unto him [c].

64. Quest. *What is the Invisible Church?*

Answ. The Invisible Church is the whole Num-
of the Elect, that have been, are, or shall be
thered into One under Christ the Head [d].

65. Quest. *What special Benefits do the Members of
Invisible Church enjoy by Christ?*

Answ. The Members of the Invisible Church by
Christ

k to destroy all the nations that
me against Jerusalem.
[a] *Acts* 2. 39. For the promise is
to you, and to your children, and
all that are afar off, even as many
the Lord our God shall call. *v.* 42.
nd they continued stedfastly in the
ostles doctrine and fellowship,
nd in breaking of bread, and in
ayers.
[b] *Psalm* 147. 19. He sheweth his
nd unto Jacob, his statutes and
judgments unto Israel. *v.* 20.
hath not dealt so with any na-
: and *as for his* judgments, they
not known them. Praise ye the
l. *Rom.* 9. 4. Who are Israelites;
hom *pertaineth* the adoption, and
glory, and the covenants, and
iving of the law, and the service
od, and the promises. *Eph.* 4.
And he gave some, apostles:
some, prophets: and some,
gelists: and some, pastors and
hers; *v.* 12. For the perfecting
he saints, for the work of the
istry, for the edifying of the bo-
f Christ. *Mark* 16. 15. And he
unto them, Go ye into all the
world, and preach the gospel to every creature. *v.* 16. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

[c] *John* 6. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

64. [d] *Eph.* 1. 10. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him. *v.* 22. And hath put all things under his feet, and gave him *to be* the head over all things to the church, *v.* 23. Which is his body, the fulness of him that filleth all in all. *John* 10. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. *John* 11. 52. And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

rably joined to Chriſt as their Head and Hus
which is done in their effectual Calling [h].

67. Queſt. *What is effectual Calling?*

Anſw. Effectual Calling is the Work of
almighty Power and Grace [i], whereby (o

65. [e] *John* 17. 21. That they all may be one, as thou, Father, *art* in me, and I in thee; that they alſo may be one in us: that the world may believe that thou haſt ſent me. *Eph.* 2. 5. Even when we were dead in ſins, hath quickned us together with Chriſt, (by grace ye are ſaved.) *v.* 6. And hath raiſed *us* up together, and made *us* ſit together in heavenly *places*, in Chriſt Jeſus. *John* 17. 24. Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

66. [f] *Eph.* 1. 22. And hath put all things under his feet, and gave him *to be* the head over all things to the

[g] 1 *Cor.* 6. 17. But he th
unto the Lord, is one ſp
10. 28. And I give unto t
life, and they ſhall never
ther ſhall any pluck them
hand. *Eph.* 5. 23. For t
is the head of the wife, *ev*
is the head of the church
the ſaviour of the body.
we are members of his bo
fleſh, and of his bones.

[h] 1 *Pet.* 5. 10. But the
grace, who hath called
eternal glory by Chriſt J
that ye have ſuffered a wh
you perfect, ſtabliſh, ſ
ſettle *you*. 1 *Cor.* 1. 9. God
by whom ye were called u
lowſhip of his Son Jeſus
Lord.

s and especial Love to his Elect, and from no-
ng in them moving him thereunto [k]) he doth in
accepted Time invite and draw them to Jesus
rist by his Word and Spirit [l]; savingly enlightning
ir Minds [m], renewing and powerfully determin-
ing

pitance in the saints. *v.* 19. what is the exceeding greatness power to us-ward, who believe, ording to the working of his ty power: *v.* 20. Which he ght in Christ, when he raised om the dead, and set him at wn right hand in the heavenly 2 *Tim.* 1. 8. Be not thou ore ashamed of the testimo- of our Lord, nor of me his ner: but be thou partaker afflictions of the gospel, ac- ing to the power of God; who hath saved us, and called h an holy calling, not accor- to our works, but according to wn purpose, and grace which given us in Christ Jesus, before orld began.

Tit. 3. 4. But after that the kind- and love of God our Saviour to- man appeared, *v.* 5. Not by s of righteousness, which we have done, but according to his y he saved us by the washing of generation, and renewing of the Ghost. *Eph.* 2. 4. But God, is rich in mercy, for his great wherewith he loved us, *v.* 5. n when we were dead in sins, hath kened us together with Christ (by e ye are saved.) *v.* 7. That in ages to come he might shew the eeding riches of his grace, in his ness towards us, through Christ *v.* 8. For by grace are ye sa- through faith; and that not of selves: *it* is the gift of God. Not of works, lest any man ld boast. *Rom.* 9. 11. For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to elec- tion might stand, not of works, but of him that calleth.

[l] 2 *Cor.* 5. 20. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christs stead, be ye reconciled to God. *Compared with* 2 *Cor.* 6. 1. We then *as* workers together *with him*, beseech *you* also, that ye receive not the grace of God in vain: *v.* 2. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation. *John* 6. 44. No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day. 2 *Thess.* 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: *v.* 14. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

[m] *Acts* 26. 18. To open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 1 *Cor.* 2. 10. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all

outwardly called by the Miniſtry of the W
and have ſome common Operations of the S
who for their wilful Neglect and Contempt

things, yea the deep things of God, *v.* 12. Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

[a] *Ezek.* 11. 19. I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh. *Ezek.* 36. 26. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. *v.* 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*. *John* 6. 45. It is written in the prophets, And they ſhall be all taught of God. Every man there-

thy God with all thine h
with all thy ſoul, that the
live.

68. p *Acts* 13. 48. A
the Gentiles heard this,
glad, and glorified the w
Lord: and as many as wer
ed to eternal life, believed

q *Mat.* 22. 14. For man
led, but few *are* choſen.

[r] *Mat.* 7. 22. Many ſh
me in that day, Lord, Lo
we not propheſied in thy na
in thy name have caſt ou
and in thy name done m
derful works? *Mat.* 13. 2
that received the ſeed into t
ces, the ſame is he that he
word, and anon with joy
it: *v.* 21. Yet hath he n
himſelf, but dureth for a w
when tribulation or perſec

e offered to them, being juſtly left in their Un-
, do never truly come to Jeſus Chriſt [r].

. Queſt. *What is the Communion in Grace which lembers of the Inviſible Church have with Chriſt?*

nſw. The Communion in Grace which the ibers of the Inviſible Church have with Chriſt, eir partaking of the Virtue of his Mediation, eir Juſtification [s], Adoption [v], Sanctification, whatever elſe in this Life manifeſts their Union him [w].

. Queſt. *What is Juſtification?*

nſw. Juſtification is an Act of God's free Grace Sinners [x], in which he pardoneth all their Sins,

ah 12. 38. That the ſaying of the prophet might be ful- which he ſpake, Lord, who elieved our report? and to hath the arm of the Lord evealed? v. 39. Therefore uld not believe, becauſe that ſaid again, v. 40. He hath d their eyes, and hardned eart; that they ſhould not th *their* eyes, nor underſtand *heir* heart, and be converted, ſhould heal them. *Acts* 28. 25. when they agreed not among ſelves, they departed, after that had ſpoken one word, Well the holy Ghoſt by Eſaias the et, unto our fathers, v. 26. Say- Go unto this people, and ſay, ing ye ſhall hear, and ſhall not tſtand; and ſeeing ye ſhall ſee, ot perceive. v. 27. For the of this people is waxed groſs, their ears are dull of hearing, heir eyes have they cloſed; leſt ſhould ſee with *their* eyes, and with *their* ears, and underſtand *their* heart, and ſhould be con- ed, and I ſhould heal them. *John* 6. 64. But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him. v. 65. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father. *Pſalm* 81. 11. But my people would not hearken to my voice: and Iſrael would none of me. v. 12. So I gave them up unto their own hearts luſt: *and* they walked in their own counſels.

69. [r] *Rom.* 8. 30. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

[v] *Eph.* 1. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.

[w] 1 *Cor.* 1. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.

70. [x] *Rom.* 3. 22. Even the righ-

of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference. *v.* 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: *v.* 25. Whom God hath ſet forth *to be* a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. *Rom.* 4. 5. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

y 2 *Cor.* 5. 19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation. *v.* 21. For he hath made him *to be* ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. *Rom.* 3. 22. Even the righteouſneſs of God *which is* by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference. *v.* 24. Being juſtified freely by his grace, through the redemption that

the law.

z *Tit.* 3. 5. Not by
teouſneſs, which we
according to his me
by the waſhing of reg
renewing of the holy
That being juſtified b
ſhould be made heir
the hope of eternal li
whom we have reden
his blood, the forgive
cording to the riche

a * *Rom.* 5. 17. For
offence, death reigne
more they which rece
of grace, and of the
ouſneſs, ſhall reign
Jeſus Chriſt. *v.* 18.
by the offence of on
upon all men to c
even ſo by the righte
the free gift came upo
juſtification of life.
one mans diſobedien
made ſinners: ſo by
of one, ſhall many
teous. *Rom.* 4. 6. Ev
ſo deſcribeth the bleſ
man unto whom G

11. Queſt. *How is Juſtification an Act of God's Grace?*

Anſw. Although Chriſt by his Obedience and ath did make a proper, real, and full Satisfaction God's Juſtice in the Behalf of them that are ju-ied [c]: Yet in as much as God accepteth the Sa-faction from a Surety, which he might have de-nded of them; and did provide this Surety, his n only Son [d], imputing his Righteouſneſs to them [e],

. 2. 16. Knowing that a man is ſtified by the works of the law, by the faith of Jeſus Chriſt, even have believed in Jeſus Chriſt; t we might be juſtified by the h of Chriſt, and not by the works the law: for by the works of the ſhall no fleſh be juſtified. *Phil.* 3. And be found in him, not ha-g mine own righteouſneſs, which of the law, but that which is ough the faith of Chriſt, the righ-uſneſs which is of God by faith. 2. [c] *Rom.* 5. 8. But God com-ndeth his love towards us, in that le we were yet ſinners, Chriſt d for us. *v.* 9. Much more then ng now juſtified by his blood, we ll be ſaved from wrath through n. *v.* 10. For if when we were mies, we were reconciled to God the death of his Son: much more ing reconciled, we ſhall be ſaved his life. *v.* 19. For as by one ne diſobedience many were made ners: ſo by the obedience of one all many be made righteous.

[d] 1 *Tim.* 2. 5. For *there is* one God, d one mediator between God and en, the man Chriſt Jeſus; *v.* 6. ho gave himſelf a ranſom for all be teſtified in due time. *Heb.* 10. 9. By the which will we are ſan-tified, through the offering of the dy of Jeſus Chriſt once *for all.* *Mat.* 20. 28. Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many. *Dan.* 9. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy. *v.* 26. And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come, ſhall deſtroy the city, and the ſanctuary, and the end thereof *ſhall be* with a flood, and unto the end of the war deſolations are determined. *Iſa.* 53. 4. Surely he hath born our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted. *v.* 5. But he *was* wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace *was* upon him, and with his ſtripes we are healed. *v.* 6. All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. *v.* 10. Yet it pleaſed the Lord to bruiſe him, he hath put *him* to

grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the Lord ſhall proſper in his hand. *v.* 11, He ſhall ſee of the travel of his ſoul, *and* ſhall be ſatisfied; by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities. *v.* 12. Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the tranſgreſſors, and he bare the ſin of many, and made interceſſion for the tranſgreſſors. *Heb.* 7. 22. By ſo much was Jeſus made a ſurety of a better teſtament. *Rom.* 8. 32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? 1 *Pet.* 1. 18. For as much as ye know that ye were not redeemed with corruptible things, *as* ſilver and gold, from your vain converſation *received* by tradition

Whom God hath ſet for propitiation, through fa blood, to declare his righ for the remiſſion of ſins paſt, through the forebe God.

[g] *Eph.* 2. 8. For by gr ſaved, through faith; an of your ſelves: *it is* the gi

[h] *Eph.* 1. 7. In whom w demption through his bl forgiveneſs of ſins, acc the riches of his grace.

72. [i] *Heb.* 10. 39. But of them who draw back dition; but of them th to the ſaving of the ſoul.

[k] 2 *Cor.* 4. 13. We h ſame ſpirit of faith acco is written, I believed, and have I ſpoken: we alſo bel therefore ſpeak. *Eph.* 1. the God of our Lord Je the Father of glory, ma to you the ſpirit of wiſdo velation, in the knowled *v.* 18. The eyes of your u

iſery, and of the Diſability in himſelf and all Creatures to recover him out of his loſt Con-[m], not only aſſenteth to the Truth of the Pro- the Goſpel [n], but receiveth and reſteth upon and his Righteouſneſs therein held forth, for of Sin [o], and for the accepting and account- his Perſon righteous in the Sight of God for on [p].

Queſt. *How doth Faith juſtify a Sinner in the God?*

v. Faith juſtifies a Sinner in the Sight of God, cauſe of thoſe other Graces which do always pany it, or of good Works that are the Fruits ; nor as if the Grace of Faith, or any Act there-

ved? and how ſhall they i him of whom they have l? and how ſhall they hear . preacher? * *v.* 17. So :h *cometh* by hearing, and y the word of God.

: 2. 37. Now when they , they were pricked in their nd ſaid unto Peter, and to of the apoſtles, men *and* what ſhall we do? *Acts* And brought them out, and , What muſt I do to be ſa- *n* 16. 8. And when he is e will reprove the world of of righteouſneſs, and of t: *v.* 9. Of ſin, becauſe eve not in me. *Rom.* 5. 6. n we were yet without in due time Chriſt died ngodly. *Eph.* 2. 1. And 1 he quickned who were treſpaſſes and ſins. *Acts* either is there ſalvation in r; for there is none other ider heaven given among reby we muſt be ſaved.

1. 13. In whom ye alſo *truſted* after that ye heard the word of truth, the goſpel of your ſalva- tion: in whom alſo after that ye be- lieved, ye were ſealed with that ho- ly Spirit of promiſe.

[o] *John* 1. 12. But as many as re- ceived him, to them gave he power to become the ſons of God, *even* to them that believe on his name. *Acts* 16. 31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe. *Acts* 10. 43. To him give all the prophets witneſs, That through his name whoſoever believeth in him, ſhall receive remiſſion of ſins.

[p] *Phil.* 3. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. *Acts* 15. 11. But we believe that through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved even as they.

73. [q] *Gal.* 3. 11. But that no man is juſtified by the law in the ſight of God,

Number of his Children [v], have his Name p
them [x], the Spirit of his Son given to them
under his Fatherly Care and Diſpenſations

God, *it is* evident: for, The juſt ſhall live by faith. *Rom.* 3, 28. Therefore we conclude, that a man is juſtified by faith without the deeds of the law.

[r] *Rom.* 4. 5. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs. *Compared with Rom.* 10. 10. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

[s] *John* 1. 12. But as many as received him, to them gave he power to become the ſons of God, *even* to them that believe on his name. *Phil.* 3. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. *Gal.* 2. 16. Knowing that a man is not juſtified by the works of

[v] *Eph.* 1. 5. Having pre us to the adoption of ch Jeſus Chriſt to himſelf, to the good pleaſure o *Gal.* 4. 4. But when the ful time was come, God ſen Son made of a woman, u the law, *v.* 5. To redeem were under the law, that receive the adoption of

[w] *John* 1. 12. But as r ceived him, to them gav to become the ſons of G them that believe on his

[x] 2 *Cor.* 6. 18. And w ther unto you, and ye ſh ſons and daughters, ſaith Almighty. *Rev.* 3. 12. Him cometh, will I make a p temple of my God, and no more out: and I will him the name of my Go name of the city of my G new Jeruſalem, which co

o all the Liberties and Privileges of the Sons made Heirs of all the Promiſes, and Fellow- th Chriſt in Glory [a].

Queſt. *What is Sanctification?*

Sanctification is a Work of God's Grace, y they whom God hath before the Founda- the World choſen to be holy, are in time the powerful Operation of his Spirit [b], ap- he Death and Reſurrection of Chriſt unto renewed in their whole Man after the Image [d]; having the Seeds of Repentance un- : and of all other ſaving Graces put in- : Hearts [e], and thoſe Graces ſo ſtirred up, in-

f the Lord *is* ſtrong con- his children ſhall have efuge. *Mat.* 6.32. --- For nly Father knoweth that ed of all theſe things. 12. That ye be not ſloth- ollowers of them, who ith and patience inherit es. *Rom.* 8. 17. And if hen heirs; heirs of God, heirs with Chriſt: if ſo ſuffer with *him*, that we ſo glorified together. *ph.* 1, 4. According as he n us in him, before the of the world, that we holy, and without blame in love. 1 *Cor.* 6. 11. ere ſome of you: but ye , but ye are ſanctified, juſtified in the name of eſus, and by the Spirit of 2 *Theſ.* 2. 13. But we are give thanks to God alway rethren, beloved of the ause God hath from the choſen you to ſalvation, nctification of the Spirit, of the truth.

[c] *Rom.* 6. 4. Therefore we are buried with him by baptiſm unto death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. v. 5. For if we have been planted together in the likeneſs of his death: we ſhall be alſo *in the likeneſs of his* reſurrection: v. 6. Knowing this, that our old man *is* crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

[d] *Eph.* 4. 23. And be renewed in the ſpirit of your mind; v. 24. And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.

[e] *Acts* 11. 18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life. 1 *John* 3. 9. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

[f] Jude

increaſed and ſtrengthned [f], as that they mo
and more die unto Sin, and riſe unto Newneſs
Life [g].

76. Queſt. *What is Repentance unto Life?*

Anſw. Repentance unto Life is a ſaving Grace
wrought in the Heart of a Sinner by the Spirit [i] a
Word of God [k], whereby out of the Sight and Se

[f] *Jude* 20. But ye beloved, build-
ing up your ſelves on your moſt holy
faith, praying in the holy Ghoſt.
Heb. 6. 11. And we deſire that every
one of you do ſhew the ſame dili-
gence, to the full aſſurance of hope
unto the end: *v.* 12. That ye be not
ſlothful, but followers of them, who
through faith and patience inherit
the promiſes. *Eph.* 3. 16. That he
would grant you according to the
riches of his glory, to be ſtrength-
ned with might, by his Spirit in the
inner man; *v.* 17. That Chriſt may
dwell in your hearts by faith; that
ye being rooted and grounded in
love, *v.* 18. May be able to compre-
hend with all ſaints, what *is* the
breadth and length, and depth, and
height. *v.* 19. And to know the love
of Chriſt, which paſſeth knowledge,
that ye might be filled with all the
fulneſs of God. *Col.* 1. 10. That
ye might walk worthy of the Lord,
unto all pleaſing, being fruitful in
every good work, and increaſing in
the knowledge of God; *v.* 11.
Strengthned with all might accord-
ing to his glorious power, unto all
patience and long-ſuffering with
joyfulneſs.

[g] *Rom.* 6. 4. Therefore we are bu-
ried with him by baptiſm into
death, that like as Chriſt was raiſed
up from the dead by the glory of the
Father, even ſo we alſo ſhould walk
in newneſs of life. *v.* 6. Knowing
this, that our old man is cr
with *him*, that the body of ſin
be deſtroyed, that henceforth
ſhould not ſerve ſin. *v.* 14.
ſhall not have dominion ov
for ye are not under the law,
der grace. *Gal.* 5. 24. And t
are Chriſts, have crucifie
with the affections and

76. [h] 2 *Tim.* 2. 25.
inſtructing thoſe that
ſelves; if God perad
give them repentance to
knowledging of the truth.

[i] *Zech.* 12. 10. And I will
upon the houſe of David, and
the inhabitants of Jeruſalem,
ſpirit of grace, and of
tions; and they ſhall look
whom they have pierced, and
ſhall mourn for him, as one
eth for *his* only *ſon*, and ſhall
bitterneſs for him, as one tha
bitterneſs for *his* firſt-born.

[k] *Acts* 11. 18. When they h
theſe things, they held their p
and glorified God, ſaying,
hath God alſo to the Gentiles
ted repentance unto life. *v.*
And ſome of them were men of
prus and Cyrene, which when
were come to Antioch, ſpake
the Grecians, preaching the
Jeſus, *v.* 21. And the hand o
Lord was with them; and a
number believed, and turned
the Lord.

1 Pe

only of the Danger [l], but alſo of the Filthineſs Odiouſneſs of his Sins [m], and upon the Appreſion of God's Mercy in Chriſt to ſuch as are pent [n], he ſo grieves for [o] and hates his Sins [p], as he turns from them all to God [q], purpoſing and

Ezek. 18. 28. Becauſe he conſih, and turneth away from all anſgreſſions that he hath comd, he ſhall ſurely live, he ſhall lie. *v.* 30. Therefore I will you, O houſe of Iſrael, every ccording to his ways, ſaith the God: repent, and turn *your* from all your tranſgreſſions; iquity ſhall not be your ruine. For I have no pleaſure in the of him that dieth, ſaith the God: wherefore turn *your* and live ye. *Luke* 15. 17. when he came to himſelf, he How many hired ſervants of fathers have bread enough and are, and I periſh with hunger! I will ariſe, and go to my fa- and will ſay unto him, Father, ve ſinned againſt heaven, and ee thee. *Hoſ.* 2. 6. Therefore ld, I will hedge up thy way with s, and make a wall, that ſhe not find her paths. *v.* 7. And hall follow after her lovers, but hall not overtake them; and ſhe l ſeek them, but ſhall not find : then ſhall ſhe ſay, I will go and n to my firſt husband, for then it better with me than now.

Ezek. 36. 31. Then ſhall ye reber your own evil ways, and doings that *were* not good, and ll loath your ſelves in your own , for your iniquities, and for abominations. *Iſa.* 30. 22. hall defile alſo the covering of graven images of ſilver, and the ament of thy molten images of ld: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence.

[r] *Joel* 2. 12. Therefore alſo now, ſaith the Lord, Turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning. *v.* 13. And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

[o] *Jer.* 31. 18. I have ſurely heard Ephraim bemoaning himſelf *thus*, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed *to the yoke*: Turn thou me, and I ſhall be turned; for thou art the Lord my God. *v.* 19. Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon *my* thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

[p] 2 *Cor.* 7. 11. For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, *what* clearing of your ſelves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge: in all things ye have approved your ſelves to be clear in this matter.

[q] *Acts* 26. 18. To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith

Chriſt [t]; in Sanctification his Spirit infu
and enableth to the Exerciſe thereof [v]; a
mer Sin is pardoned [w], in the other it is

faith that is in me. *Ezek.* 14. 6. Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Repent and turn *your ſelves* from your idols, and turn away your faces from all your abominations. 1 *Kings* 8. 47. *Yet* if they ſhall bethink themſelves, in the land whither they were carried captives, and repent, and make ſupplication to thee in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſly, we have committed wickedneſs; *v.* 48. And *ſo* return unto thee with all their heart and with all their ſoul---

[t] *Pſalm* 119. 6. Then ſhall not I be aſhamed, when I have reſpect unto all thy commandments. *v.* 59. I thought on my ways, and turned my feet unto thy teſtimonies. *v.* 128. Therefore I eſteem all *thy* precepts *concerning* all *things to be* right, *and* I

77. [u] 1 *Cor.* 6. 11. ſome of you: but ye ye are ſanctified, bu in the name of the L by the Spirit of our G 30. But of him are y who of God is made u and righteouſneſs, tion, and redemptio

[v] *Rom.* 4. 6. Even deſcribeth the bleſ man unto whom God teouſneſs without wo ſed *is* the man to who not impute ſin.

[w] *Ezek.* 36. 27. A Spirit within you, a walk in my ſtatutes, keep my judgments

[w] *Rom.* 3. 24. Being by his grace, throug tion that is in Jeſus C Whom God hath ſet f

e One doth equally free all Believers from the re-nging Wrath of God, and that perfectly in this ſe that they never fall into Condemnation [y], the her is neither equal in All [z], nor in this Life per-ſt in any [a], but growing up to Perfection [b].

78. Queſt. *Whence ariſeth the Imperfection of San-ification in Believers?*

Anſw. The Imperfection of Sanctification in Be-vers, ariſeth from the Remnants of Sin abiding every Part of them, and the perpetual Luſtings of e Fleſh againſt the Spirit; whereby they are often foil-

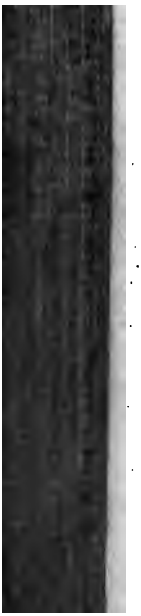
ſe not under the law, but under ce.

[y] *Rom.* 8. 33. Who ſhall lay any g to the charge of Gods elect? God that juſtifieth: *v.* 34. Who e that condemneth? *it is* Chriſt died, yea rather that is riſen n, who is even at the right hand God, who alſo maketh interceſ-for us.

[z] 1 *John* 2. 12. I write unto you, le children, becauſe your ſins are given you for his names ſake. 3. I write unto you, fathers, be-e ye have known him that is m the beginning. I write unto , young men, becauſe ye have come the wicked one. I write to you, little children, becauſe ye ve known the Father. *v.* 14. I ve written unto you, fathers, be-e, ye have known him that is m the beginning. I have written to you, young men, becauſe ye ſtrong, and the word of God deth in you, and ye have over-me the wicked one. *Heb.* 5. 12. e when for the time ye ought to teachers, ye have need that one ch you again which *be* the firſt inciples of the oracles of God; d are become ſuch as have need of milk, and not of ſtrong meat. *v.* 13. For every one that uſeth milk, *is* unskilful in the word of righteouſ-neſs: for he is a babe. *v.* 14. But ſtrong meat belongeth to them that are of full age, *even* thoſe who by reaſon of uſe have their ſenſes exer-ciſed to diſcern both good and evil.

[a] 1 *John* 1. 8. And if we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. *v.* 10. If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

[b] 2 *Cor.* 7. 1. Having therefore theſe promiſes, (dearly beloved) let us cleanſe our ſelves from all fil-thineſs of the fleſh and ſpirit, per-fecting holineſs in the fear of God. *Phil.* 3. 12. Not as though I had al-ready attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus. *v.* 13. Brethren, I count not my ſelf to have apprehended: but *this* one thing *I do*, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, *v.* 14. I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.



Answ. True Believers by reason of the u
able Love of God [f], and his Decree and C
to give them Perseverance [g]; their inseparab

78. [c] *Rom.* 7. 18. For I know that in me, (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not. *v.* 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. *Mark* 14. 66. *to the end.* And as Peter was beneath in the palace, there cometh one of the maids of the high-priest, *&c. Gal.* 2. 11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. *v.* 12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

[d] *Heb.* 12. 1. Wherefore, seeing

us away. *Exod.* 28. 38. be upon Aarons for Aaron may bear the ir holy things, which th Israel shall hallow in a gifts: and it shall be his forehead, that the cepted before the Lor

79. [f] *Jer.* 31. 3. Th appeared of old unto Yea, I have loved thee lasting love: therefore kindness have I drawn

[g] 2 *Tim.* 2. 19. Neve foundation of God st having this seal, The eth them that are his. every one that nameth Christ depart from in 13. 20. Now the God brought again from th Lord Jesus, that great the sheep, through the

Chriſt [h], his continual Interceſſion for them [i], e Spirit and Seed of God abiding in them [k], ither totally nor finally fall away from the of Grace [l], but are kept by the Power of rough Faith unto Salvation [m].

. Queſt. *Can true Believers be infallibly aſſured y are in the Eſtate of Grace, and that they ſhall e therein unto Salvation?*

w. Such as truly believe in Chriſt, and endea- walk in all good Conſcience before him [n], without extraordinary Revelation, by Faith ied upon the Truth of God's Promiſes; and Spirit enabling them to diſcern in themſelves races to which the Promiſes of Life are made [o], and

this is all my ſalvation, and eſire, although he make it ow.

. 1. 8. Who ſhall alſo con- unto the end, *that ye may be* s in the day of our Lord Je- . *v.* 9. God is faithful, by were called unto the fel- f his Son Jeſus Chriſt our

7. 25. Wherefore he is able ive them to the uttermoſt, e unto God by him, ſeeing iveth to make interceſſion . *Luke* 22. 32. But I have or thee, that thy faith fail l when thou art converted, n thy brethren.

hn 3. 9. Whoſoever is born doth not commit ſin; for remaineth in him: and he in, becauſe he is born of *John* 2. 27. But the anoint- h ye have received of him, in you: and ye need not man teach you: But as the ointing teacheth you of all and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him.

[l] *Jer.* 32. 40. And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me. *John* 10. 28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.

[m] 1 *Pet.* 1. 5. Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.

80. [n] 1 *John* 2. 3. And hereby we do know that we know him, if we keep his commandments.

[o] 1 *Cor.* 2. 12. Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 *John* 3. 14. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth

Anſw. Aſſurance of Grace and Salvation ing of the Eſſence of Faith [r], true Believ wait long before they obtain it [f]; and afte

not *his* brother abideth in death. *v.* 18. My little children, let us not love in word, neither in tongue, but in deed and in truth. *v.* 19. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. *v.* 21. Beloved, if our heart condemn us not, then we have confidence towards God. *v.* 24. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us. 1 *John* 4. 13. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. *v.* 16. And we have known, and believed the love that God hath to us, God is love; and he that dwelleth in love, dwelleth in God, and God in him. *Heb.* 6. 11. And we deſire, that every one

the name of the Son o ye may know that ye l life, and that ye may b name of the Son of G

81. [r] *Eph.* 1. 13. In ſo *truſted* after that y word of truth, the go ſalvation: in whom al ye believed, ye were ſea holy Spirit of promiſe.

[f] *Iſa.* 50. 10. Who that feareth the Lord, the voice of his ſervant eth *in* darkneſs, and ha let him truſt in the Lo upon his God. *Pſalm* 8 *v.* 1. O Lord God of m I have cried day *and* thee. *v.* 2. Let my pra fore thee: incline thine cry. *v.* 3. For my ſo trouble: and my life d

ent thereof, may have it weakned and inter-
:d through manifold Diſtempers, Sins, Temp-
ns, and Deſertions : Yet are they never left
out ſuch a Preſence and Support of the Spirit
od, as keeps them from ſinking into utter Deſ-
.

82. Queſt.

ad? --- *v.* 13. But unto thee
l cried, O Lord, and in the
ng ſhall my prayer prevent
v. 14. Lord, why caſteſt thou
y ſoul? *why* hideſt thou thy
om me. *v.* 15. I am afflicted
ady to die, from *my* youth
while I ſuffer thy terrors, I am
ted. *&c.*

Pſalm 77. 1, *to the* 12. *verſe.*]
cried unto thee with my voice:
to God with my voice, and
e ear unto me. *v.* 2. In the
my trouble I ſought the Lord;
:ran in the night, and ceaſed
y ſoul refuſed to be comfort-
3. I remembred God, and
ubled: I complained, and
t was overwhelmed.--- *v.* 7.
e Lord caſt off for ever? and
be favourable no more? *&c.*
. 2. I ſleep, but my heart
: *it is* the voice of my be-
hat knocketh, ſaying, Open
my ſiſter, my love, my dove,
ſefiled: for my head is filled
ew, *and* my locks with the
of the night. *v.* 3. I have
my coat, how ſhall I put it
I have waſhed my feet, how
defile them? *v.* 6. I opened
beloved, but my beloved had
awn himſelf, *and* was gone:
ul failed when he ſpake: I
t him, but I could not find
I called him, but he gave me
ſwer. *Pſalm* 51. 8. Make me
ar joy and gladneſs: *that* the
: *which* thou haſt broken, may
rejoice. *v.* 12. Reſtore unto me the
joy of thy ſalvation, and uphold me
with thy free Spirit. *Pſalm* 31. 22.
For I ſaid in my haſte, I am cut off
from before thine eyes: nevertheleſs thou heardeſt the voice of my
ſupplications, when I cried unto
thee. *Pſalm* 22. 1. My God, my
God, why haſt thou forſaken me?
why art thou ſo far from helping me,
and from the words of my roaring?
v 1 *John* 3. 9. Whoſoever is born
of God, doth not commit ſin; for
his ſeed remaineth in him: and he
cannot ſin, becauſe he is born of
God. *Job* 13. 15. Though he ſlay
me, yet will I truſt in him: but I
will maintain mine own ways before him. *Pſalm* 73. 15. If I ſay, I
will ſpeak thus: behold, I ſhould
offend *againſt* the generation of thy
children. *v.* 23. Nevertheleſs, *I*
am continually with thee: thou haſt
holden *me* by my right hand. *Iſa.*
54. 7. For a ſmall moment have I
forſaken thee, but with great mercies will I gather thee. *v.* 8. In a
little wrath I hid my face from thee
for a moment; but with everlaſting
kindneſs will I have mercy on thee,
ſaith the Lord thy redeemer. *v.* 9.
For this *is as* the waters of Noah unto me: for *as* I have ſworn that the
waters of Noah ſhould no more go
over the earth; ſo have I ſworn that
I would not be wroth with thee, nor
rebuke thee. *v.* 10. For the mountains ſhall depart, and the hills ſhall

which the Members of the Invisible Ch
immediately after Death, is in that the
then made perfect in Holiness [l], and re
the highest Heavens [m], where they beho
of God in Light and Glory [n]; waiting

[i] *Rev.* 14. 13. And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. *Eph.* 5. 27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.

[k] *Luke* 23. 43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. *Phil.* 1. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

6. Therefore *we a* dent, knowing that home in the body, from the Lord. *v.* fident, *I say*, and w be absent from the l present with the Lo For I am in a strait h ving a desire to de with Christ; which i *pared with Acts* 3. 21. ven must receive, u restitution of all thi hath spoken by the prophets, since th *And with Eph.* 4. scended, is the sa cended up far abo that he might fill all

edemption of their Bodies [o], which even in Death ntinue united to Chriſt [p], and reſt in their Graves in their Beds [q] till at the Laſt Day they be again nited to their Souls [r]. Whereas the Souls of the icked are at Death caſt into Hell, where they re-ain in Torments and utter Darkneſs; and their odies kept in their Graves as in their Priſons, till e Reſurrection and Judgment of the Great Day [s].

87. Queſt. *What are we to believe concerning the Reſurrection?*

Anſw. We are to believe, That at the Laſt Day ere ſhall be a general Reſurrection of the Dead, th of the Juſt and Unjuſt [t]; When they that are en found alive, ſhall in a Moment be changed; and

[o] *Rom.* 8. 23. And not only *they*, ourſelves alſo, which have the firſt-fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, *to wit* the redemption of our body. *Pſalm* 16. 9. Therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope.

[p] 1 *Theſſ.* 4. 14. For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.

[q] *Iſa.* 57. 2. He ſhall enter into peace: they ſhall reſt in their beds, each one walking *in* his uprightneſs.

[r] *Job* 19. 26. And *though* after my ſkin, *worms* deſtroy this *body*, yet in my fleſh ſhall I ſee God: *v.* 27. Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another; *though* my reins be conſumed within me.

[r] *Luke* 16. 23. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. *v.* 24. And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. *Acts* 1. 25. That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. *Jude* 6. And the angels which kept not their firſt eſtate; but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. *v.* 7. Even as Sodom and Gomorrha, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

87. [t] *Acts* 24. 15. And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

the Bodies of the Wicked ſhall be raiſed t
ſhonour by him as an offended Judge [x].

88. Queſt. *What ſhall immediately follo*
Reſurrection?

Anſw. Immediately after the Reſurrecti
follow the general and final Judgment o

[v] 1 *Cor.* 15. 51. Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed, *v.* 52. In a moment, in the twinkling of an eye, at the laſt trump (for the trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we ſhall be changed. *v.* 53. For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality. 1 *Theſſ.* 4. 15. For this we ſay unto you by the the word of the Lord, that we which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep. *v.* 16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Arch-

done good, unto the re life; and they that ha unto the reſurrection of

[w] 1 *Cor.* 15. 21. For *came* death, by man *can* ſurrection of the dead. as in Adam all die, eve ſhall all be made alive. every man in his own o the firſt-fruits, afterwa are Chriſts, at his comi alſo *is* the reſurrection It is ſown in corruption, in incorruption: *v.* 43. diſhonour, it is raiſed i ſown in weakneſs, it is r er: *v.* 44. It is ſown a n it is raiſed a ſpiritual bo

Men [y]; The Day and Hour whereof no Man
weth, that all may watch and pray, and be ever
dy for the Coming of the Lord [z].

89. Queſt. *What ſhall be done to the Wicked at the*
y of Judgment?

Anſw. At the Day of Judgment the Wicked ſhall
ſet on Chriſt's Left Hand [a], and upon clear Evi-
nce, and full Conviction of their own Conſci-
ces [b], ſhall have the fearful, but juſt Sentence of
Con-

the graves ſhall hear his voice,
And ſhall come forth, they
have done good, unto the re-
ction of life; and they that
done evil, unto the reſur-
on of damnation. *Mat.* 25.
And he ſhall ſet the ſheep on
ight hand, but the goats on
ft.

7 & *Pet.* 2. 4. For if God
not the angels that ſinned,
ſt *them* down to hell, and de-
ed *them* into chains of dark-
; to be reſerved unto judgment.
6. And the angels which kept
their firſt eſtate, but left their
habitation, he hath reſerved
verlaſting chains under dark-
, unto the judgment of the great
v. 7. Even as Sodom and
morrha, and the cities about
m in like manner giving them-
ver to fornication, and going
ſtrange fleſh, are ſet forth for
ample, ſuffering the vengeance
rnal fire. v. 14. And Enoch
, the ſeventh from Adam, pro-
ied of theſe, ſaying, Behold,
Lord cometh with ten thouſands
his ſaints, v. 15. To execute
gment upon all, and to convince
that are ungodly among them,
all their ungodly deeds which
have ungodly committed, and
of all their hard *ſpeeches*, which un-
godly ſinners have ſpoken againſt
him. *Mat.* 25. 46. And theſe ſhall
go away into everlaſting puniſh-
ment: but the righteous into life
eternal,

[z] *Mat.* 24. 36. But of that day
and hour knoweth no man, no,
not the angels of heaven, but my
Father only. v. 42. Watch there-
fore, for ye know not what hour
your Lord doth come. v. 44. There-
fore be ye alſo ready: for in ſuch
an hour as you think not, the Son
of man cometh. *Luke* 21. 35. For
as a ſnare ſhall it come on all them
that dwell on the face of the whole
earth. v. 36. Watch ye therefore
and pray always, that ye may be
accounted worthy to eſcape all theſe
things that ſhall come to paſs, and
to ſtand before the Son of man.

89. [a] *Mat.* 25. 33. And he ſhall
ſet the ſheep on his right hand, but
the goats on the left.

[b] *Rom.* 2. 15. Which ſhew the
work of the law written in their
hearts, their conſcience alſo bear-
ing witneſs, and *their* thoughts the
mean while accuſing, or elſe ex-
cuſing one another. v. 16. In the
day when God ſhall judge the ſecrets
of men by Jeſus Chriſt, according
to my goſpel.

[a] *Mat.*

Qu. What ſhall be done to the Righteous *Day of Judgment?*

Anſw. At the Day of Judgment, the Ri being caught up to Chriſt in the Clouds [c], ſet on his Right Hand, and there openly a ledged and acquitted [f], ſhall join with hi judging of reprobate Angels and Men ſhall be received into Heaven [h], where they

[c] *Mat.* 25. 41. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. *v.* 42. For I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink: *v.* 43. I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

[d] *Luke* 16. 26. And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence

be caught up together w the clouds, to meet the air: and ſo ſhall we ever Lord.

[f] *Mat.* 25. 33. And the ſheep on his right ha goats on the left. *M* Whoſoever therefore ſh me before men, him wi alſo before my Father heaven.

[g] 1 *Cor.* 6. 2. Do ye no the ſaints ſhall judge t And if the world ſhall b you, are ye unworthy t ſmalleſt matters? *v.* 3.

fully and for ever freed from all Sin and Misery [i]; filled with unconceivable Joys [k]; made perfectly holy and happy both in Body and Soul, in the Company of innumerable Saints and holy Angels [l], but especially in the immediate Vision and Fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit to all Eternity [m]. And this is the perfect and full Communion, which the Members of the Invisible Church shall enjoy with Christ in Glory, at the Resurrection and Day of Judgment.

What Duty God requires of Man

91. Quest. *What is the Duty that God requireth of Man?*

Answ. The Duty which God requireth of Man, is Obedience to his revealed Will [n].

92. Quest.

[i] *Eph.* 5. 27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. *Rev.* 14. 13. And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

[k] *Psalm* 16. 11. Thou wilt shew me the path of life: in thy presence *is* fulness of joy, at thy right hand *there are* pleasures for evermore. *Heb.* 12. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. *v.* 23. To the general assembly, and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.

[m] 1 *John* 3. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. 1 *Cor.* 13. 12. For now we see through a glass, darkly, but then face to face: now I know in part, but then shall I know even as I am known. 1 *Thes.* 4. 17. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *v.* 18. Wherefore, comfort one another with these words.

91. [n] *Rom.* 12. 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service,

93. Quest. *What is the Moral Law?*

Answ. The Moral Law is the Declaration
Will of God to Mankind, directing and bi
every one to perſonal, perfect, and perpetua
formity and Obedience thereunto, in the
and Diſpoſition of the whole Man Soul and B

ſervice. *v.*2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable and perfect will of God. *Micah* 6. 8. He hath ſhewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? 1 *Sam.* 15. 22. And Samuel ſaid, Hath the Lord *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey, *is* better than ſacrifice; and to hearken, than the fat of rams.

92. ° *Gen.* 1. 26. And God ſaid, Let us make man in our image, after our likeneſs: and let them have do-

ture the things containe
law, theſe having not the
a law unto themſelves: *v.* 1
ſhew the work of the law
their hearts, their conſcie
bearing witneſs, and *their*
the mean while accuſing,
excuſing one another. R
For Moſes deſcribeth the ri
neſs which is of the law,
man which doth thoſe thin
live by them. *Gen.* 2. 17
the tree of the knowledge
and evil, thou ſhalt not e
for in the day that thou eate
of, thou ſhalt ſurely die.

93. P *Deut.* 5. 1. And M
led all Iſrael, and ſaid un
Hear, O Iſrael, the ſtatu

in Performance of all thoſe Duties of Holineſs Righteouſneſs which he oweth to God and n [q]: promiſing Life upon the fulfilling, and :atning Death upon the Breach of it [r].

)4. Queſt. *Is there any Uſe of the Moral Law to Man : the Fall?*

Anſw. Although no Man ſince the Fall, can at- to Righteouſneſs and Life by the Moral Law [s], there is great Uſe thereof, as well common to Men, as peculiar either to the Unregenerate, or Regenerate [t].

95. Queſt.

here by me, and I will ſpeak thee all the commandments, the ſtatutes, and the judgts which thou ſhalt teach them, they may do *them* in the land h I give them to poſſeſs it. 3. You ſhall walk in all the s which the Lord your God hath manded you, that ye may live, *that it may be* well with you, *that* ye may prolong *your* days he land which ye ſhall poſſeſs. 10. 26. He ſaid unto him, What itten in the law? how readeſt v. 27. And he anſwering, ſaid, u ſhalt love the Lord thy God all thy heart, and with all thy , and with all thy ſtrength, and all thy mind; and thy neighas thy ſelf. *Gal.* 3. 10. For any as are of the works of the are under the curſe: for it is ten, Curſed *is* every one that tinueth not in all things which written in the book of the law lo them. 1 *Theſſ.* 5. 23. And the God of peace ſanctify you lly: and *I pray God*, your whole it and ſoul and body be preed blameleſs unto the coming our Lord Jeſus Chriſt.

Luke 1. 75. In holineſs and righuſneſs before him all the days of our life. *Acts* 24. 16. And herein do I exerciſe my ſelf to have always a conſcience void of offence both toward God and toward men.

[r] *Rom.* 10. 5. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things ſhall live by them. *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed *is* every one that continueth not in all things which are written in the book of the law to do them. *v.* 12. And the law is not of faith: but, The man that doth them ſhall live in them.

94. [s] *Rom.* 8. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh. *Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

[t] 1 *Tim.* 1. 8. But we know that the law *is* good, if a man uſe it lawfully.

95. [v] *Lev.*

their Sin and Miſery [y], and thereby help the clearer Sight of the Need they have of Chriſt of the Perfection of his Obedience [z].

95. [v] *Lev.* 11. 44. For I *am* the Lord your God: ye ſhall therefore ſanctify your ſelves, and ye ſhall be holy; for I *am* holy: neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth. *v.* 45. For I *am* the Lord that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy. *Lev.* 20. 7. Sanctify your ſelves therefore, and be ye holy: for I *am* the Lord your God. *v.* 8. And ye ſhall keep my ſtatutes, and do them: I *am* the Lord which ſanctify you. *Rom.* 7. 12. Wherefore the law *is* holy; and the commandment holy, and juſt, and good.

[w] *Micah* 6. 8. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? *Jam.*

ing of them *there is* grea
v. 12. Who can underſta
rors? cleanſe thou me fr
faults. Rom. 3 20. Theref
deeds of the law there ſha
be juſtified in his ſight: for
is the knowledge of ſin.
What ſhall we ſay then?
ſin? God forbid. Nay,
known ſin, but by the la
had not known luſt, exce
had ſaid, Thou ſhalt not

[y] *Rom.* 3. 9. What the
better *than they*? No in
for we have before pro
Jews and Gentiles, that
all under ſin. *v.* 23. For
ſinned, and come ſhort of
of God.

[z] *Gal.* 3. 21. *Is* the law th
the promiſes of God? Go
for if there had been a

96. Queſt. *What particular Uſe is there of the Moral aw to unregenerate Men?*

Anſw. The Moral Law is of Uſe to unregenerate ſen, to awaken their Conſciences to fly from Wrath come [b], and to drive them to Chriſt [c]: Or upon eir Continuance in the Eſtate and Way of Sin, to ive them inexcuſeable [d], and under the Curſe reof [e].

97. Queſt. *What ſpecial Uſe is there of the Moral w to the Regenerate?*

Anſw. Although they that are regenerate and be- ve in Chriſt, be delivered from the Moral Law a Covenant of Works [f], ſo as thereby they are neither

[b] 1 *Tim.* 1. 9. Knowing this, that law is not made for a righteous , but for the lawleſs and diſo- ent, for the ungodly and ſin- , for unholy and prophane, murderers of fathers, and mur- s of mothers, for man-ſlayers, 10. For whoremongers, for them t defile themſelves with man- , for men-ſtealers, for liars, jured Perſons, and if there be other thing that is contrary to doctrine.

[c] *Gal.* 3. 24. Wherefore the law our ſchool-maſter *to bring us* un- Chriſt, that we might be juſtified faith.

[d] *Rom.* 1. 20. For the inviſible gs of him from the creation of world are clearly ſeen, being derſtood by the things that are de, *even* his eternal power and Godhead; ſo that they are without ſe. *Compared with Rom.* 2. 15. ich ſhew the works of the law tten in their hearts, their con- nce alſo bearing witneſs, and r thoughts the mean while ac- cuſing, or elſe excuſing one an- other.

[e] *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed *is* every one that continueth not in all things which are written in the book of the law, to do them.

97. [f] *Rom.* 6. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace. *Rom.* 7. 4. Wherefore my brethren, ye alſo are become dead to the law by the body of Chriſt; that ye ſhould be married to another, *even* to him who is raiſed from the dead, that we ſhould bring forth fruit unto God. *v.* 6. But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not *in* the oldneſs of the letter. *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, *v.* 5. To redeem them that were under the law, that we might receive the adoption of ſons.

[f] Rom.

ſpects, is required or forbidden in ſeve-
mandments [q].

99. [o] *Pſalm* 19. 7. The law of the Lord *is* perfect, converting the ſoul: the teſtimony of the Lord *is* ſure, making wiſe the ſimple. *James* 2. 10. For whoſoever ſhall keep the whole law, and yet offend in one *point*, he is guilty of all. *Mat.* 5. 21. *to the end.* *v.* 21. Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill, and whoſoever ſhall kill, ſhall be in danger of the judgment. *v.* 22. But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the counſel: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire.-- *v.* 27. Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery. *v.* 28. But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with theſe, cometh of evil. have heard, that it ha An eye for an eye, an a tooth. *v.* 39. But I ſa that ye reſiſt not evil.- have heard that it hath Thou ſhalt love thy neig hate thine enemy. *v.* unto you, Love your en them that curſe you, them that hate you, a them which deſpiteful and perſecute you; &c

[p] *Rom.* 7. 14. For w the law is ſpiritual: b nal, ſold under ſin. *Deu* ſhalt love the Lord th all thine heart, and ſoul, and with all thy *pared with Mat.* 22. 37. unto him, Thou ſhalt l thy God with all thy with all thy ſoul, and mind. *v.* 38. This is great commandment.

4. That as where a Duty is commanded, the contrary Sin is forbidden [r]; and where a Sin is forbidden, the contrary Duty is commanded [s]: So where a Promise is annexed, the contrary Threatning is included [t]; and where a Threatning is annexed, the contrary Promise is included [v].

5. That

corn? and the sabbath, that may set forth wheat, making ephah small, and the shekel great, and falsifying the balances by deceit? *Prov.* 1. 19. So *are* the ways of every one that is greedy of gain: *which* taketh away the life of the owners thereof. 1 *Tim.* 6. 10. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Isa. 58. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. *Deut.* 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. *Compared with Mat.* 4. 9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. *v.* 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Mat.* 15. 4. For God commanded, saying, Honour thy father and mother: and, Whoso curseth father or mother, let him die the death. *v.* 5. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift by whatsoever thou mightest be profited by me, *v.* 6. And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

[r] *Mat.* 5. 21, 22. [*See letter* s.] *v.* 23. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; *v.* 24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. *Eph.* 4. 28. Let him that stole, steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

[s] *Exod.* 20. 12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. *Compared with Prov.* 30. 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

[t] *Jer.* 18. 7. *At what* instant I shall speak concerning a nation, and concerning a kingdom to pluck up and to pull down, and to destroy *it*. *v.* 8. If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. *Exod.* 20. 7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guilt-

as being Jehovah, the Eternal, Immutabl
Almighty God [c]; having his Being in and
ſelf [f], and giving Being to all his Words
Works [h]: And that he is a God in Coven
with Iſrael of old, ſo with all his People [i];
he brought them out of their Bondage in *A*
he delivereth us from our ſpiritual Thraldom
that therefore we are bound to take him
God alone, and to keep all his Command

101. [d] *Exod.* 20. 2.

[e] *Iſa.* 44. 6. Thus ſaith the Lord the King of Iſrael, and his redeemer the Lord of hoſts, I *am* the firſt, and I *am* the laſt, and beſides me *there is* no God.

[f] *Exod.* 3. 14. And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

[g] *Exod.* 6. 3. And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name *of* God Almighty,

[i] *Gen.* 17. 7. And I w
my covenant between m
and thy ſeed after thee,
nerations, for an everl
nant; to be a God unto
to thy ſeed after thee.
with Rom. 3. 29. *Is he* the
Jews only? *is he* not alſo
tiles? Yes, of the Gent

[k] *Luke* 1. 74. That he w
unto us, that we being de
of the hands of our enem
ſerve him without fear,
lineſs and righteouſneſs

92. Quest. *What is the Sum of the Four Commands, which contain our Duty to God?*

Answ. The Sum of the Four Commandments containing our Duty to God, is to love the Lord God with all our Heart, and with all our Soul, with all our Strength, and with all our Mind [m].

93. Quest. *Which is the First Commandment?*

Answ. The First Commandment is, **Thou shalt have no other Gods before me** [n].

94. Quest. *What are the Duties required in the Commandment?*

Answ. The Duties required in the First Commandment, are the knowing and acknowledging of God to be the only true God, and our God [o]: and to worship and glorify him accordingly [p], by Think-

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers. *Lev.* 18. 30. Therefore shall ye keep mine ordinance, that *ye* commit not any *one* of these abominable customs, which were committed before you, that ye defile not your selves therein: I *am* the Lord your God. *Lev.* 19. 37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the Lord.

[m] *Luke* 10. 27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy self.

93. [n] *Exod.* 20. 3.

94. [o] 1 *Chr.* 28. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. *Deut.* 26. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. *Isa.* 43. 10. Ye *are* my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he, before me there was no God formed, neither shall there be after me. *Jer.* 14. 22. Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *Art* not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these *things*.

[p] *Psalm* 95. 6. O come, let us worship and bow down: let us kneel

people of his paſture, and the ſheep of his hand. *Mat.* 4. 10. Then ſaid Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. *Pſalm* 29. 2. Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs.

• q *Mal.* 3. 16. Then they that feared the Lord, ſpake often one to another, and the Lord hearkned, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

r *Pſalm* 63. 6. When I remember thee upon my bed, *and* meditate on thee in the *night*-watch.

s *Eccl.* 12. 1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.

t *Pſalm* 71. 19. Thy righteouſneſs alſo, O God, *is* very high, who haſt done great things: O God, who *is* like unto thee?

v *Mal.* 1. 6. A ſon honoureth *his*

x *Joſh.* 24. 15. And unto you to ſerve the you this day whom whether the gods whi ſerved, that *were* on th the flood, or the god rites, in whoſe land as for me and my h ſerve the Lord. *v.* 2 ſaid unto the people, againſt your ſelves, choſen the Lord, to ſ they ſaid, *We are* wit

y *Deut.* 6. 5. And the Lord thy God heart, and with all with all thy might.

z *Pſalm* 73. 25. heaven *but thee*? and on earth *that* I deſire

a *Iſai.* 8. 13. Sanc hoſts himſelf, and fear, and *let* him *be*

b *Exod.* 14. 31. that great work whic upon the Egyptians: ple feared the Lord, the Lord, and his ſe

c *Iſai.* 26. 4. Truſ

icing in him [f]; being Zealous for him [g]; Calling pon him; giving all Praiſe and Thanks [h], and elding all Obedience and Submiſſion to him with e whole Man [i]; being careful in all things to eaſe him [k], and ſorrowful when in any thing he is ended [l]; and walking humbly with him [m].

105. Queſt. *What are the Sins forbidden in the Firſt mandment?*

Anſw. The Sins forbidden in the Firſt Command-nt, are Atheiſm in denying or not having a God [n]; latry in having or worſhipping more Gods than ne, or any with or inſtead of the true God [o]; the not

[f] *Pſalm* 32. 11. Be glad in the d, and rejoice ye righteous: and ut for joy all *ye that are* upright in art.

[g] *Tom.* 12. 11. Not ſlothful in ſineſs; fervent in ſpirit; ſerving e Lord. *Compared with Numb.* 25. 7. Phineas the ſon of Eleazar, the n of Aaron the prieſt, hath turned y wrath away from the children Iſrael (while he was zealous for y ſake among them) that I con-med not the children of Iſrael in y jealouſy.

[h] *Phil.* 4. 6. Be careful for no-hing: but in every thing by prayer d ſupplication with thankſgiving, t your requeſts be made known nto God.

[i] *Jer.* 7. 23. But this thing com-anded I them, ſaying, Obey my oice, and I will be your God, and e ſhall be my people: and walk ye all the ways that I have com-anded you, that it may be well nto you. *James* 4. 7. Submit your ſelves therefore to God; reſiſt the evil, and he will flee from you.

[k] 1 *John* 3. 22. And whatſoever e ask, we receive of him, becauſe e keep his commandments, and do thoſe things that are pleaſing in his ſight.

[l] *Jer.* 31. 18. I have ſurely heard Ephraim bemoaning himſelf *thus*, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed *to the yoke*: turn thou me, and I ſhall be turned; thou *art* the Lord my God. *Pſal.* 119. 136. Rivers of waters run down mine eyes: becauſe they keep not thy law.

[m] *Mic.* 6. 8. He hath ſhewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?

105. [n] *Pſalm* 14. 1. The fool hath ſaid in his heart, *There is* no God: they are corrupt, they have done abominable works, *there is* none that doth good. *Eph.* 2. 12. That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world.

[o] *Jer.* 2. 27. Saying to a ſtock, Thou *art* my father; and to a ſtone, Thou haſt brought me forth: for they

they have turned *their* face: but in the time of their trouble they will ſay, Ariſe, and ſave us. *v.* 28. But where *are* thy gods that thou haſt made thee? let them ariſe if they can ſave thee in the time of thy trouble: for *according* to the number of thy cities, are thy gods, O Judah. *Compared with* 1 *Theſ.* 1. 9. For they themſelves ſhew of us, what manner of entring in we had unto you, and how ye returned to God from idols, to ſerve the living and true God.

[p] *Pſalm* 81. 11. But my people would not hearken to my voice: and Iſrael would none of me.

[q] *Iſa.* 43. 22. But thou haſt not called upon me, O Jacob, but thou haſt been weary of me, O Iſrael. *v.* 23. Thou haſt not brought me the ſmall cattle of thy burnt-offerings, neither haſt thou honoured me with thy ſacrifices. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe: *v.* 24. Thou haſt bought me no ſweet cane with money, neither haſt thou filled me with the fat

have no knowledge. Hear the word of the Lo dren of Iſrael; for the a controverſy with the of the land, becauſe *ther* nor mercy, nor knowle in the land. *v.* 6. My deſtroyed for lack of becauſe thou haſt reje ledge, I alſo will reje thou ſhalt be no prieſt to thou haſt forgotten the God, I will alſo forg dren.

[r] *Jer.* 2. 32. Can a her ornaments, *or* a brid yet my people have fo days without number.

[s] *Acts* 17. 23. For a and beheld your devotio an altar with this inſc THE UNKNOWN G therefore ye ignorant him declare I unto you as much then as we are t of God, we ought nott the Godhead is like un ſilver, or ſtone graven mans device.

[x]; all Profaneneſs [y], Hatred of God [z]; Self-[a], Self-ſeeking [b], and all other inordinate and ɔderate Setting of our Mind, Will, or Affe-s upon other Things, and taking them off from in Whole or in Part [c]; vain Credulity [d], Un-[e], Hereſy [f], Misbelief [g], Diſtruſt [h], Deſpair [i]; rigibleneſs [k] and Inſenſibleneſs under Judg-ments [l],

ut. 29. 29. The ſecret *things* nto the Lord our God: but *things which are* revealed *be-*o us, and to our children for hat we may do all the words law.

s. 1. 16. They profeſs that now God; but in works they *him*, being abominable, and dient, and unto every good reprobate. *Heb.* 12. 16. Left e any fornicator, or profane , as Eſau, who for one mor-meat ſold his birth-right.

m. 1. 30. Backbiters, ha-f God, deſpightful, proud, ts,—

Tim. 3. 2. For men ſhall be of their own ſelves, covetous, ts. proud, blaſphemers, diſ-nt to parents, unthankful, y.

hil. 2. 21. For all ſeek their not the things which are Je-hriſts.

John 2. 15. Love not the world, r the things that are in the . If any man love the world, ve of the Father is not in v. 16. For all that is in the , the luſt of the fleſh, and the f the eyes, and the pride of is not of the Father, but is of orld. 1 *Sam.* 2. 29. Where-kick ye at my ſacrifice, and at offering which I have com-ded in *my* habitation, and ho-ſt thy ſons above me, to make your ſelves fat with the chiefeſt of all the offerings of Iſrael my peo-ple? *Col.* 3. 2. Set your affection on things above, not on things on the earth. *v.* 5. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry.

[d] 1 *John* 4. 1. Beloved, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world.

[e] *Heb.* 3. 12. Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in depart-ing from the living God.

[f] *Gal.* 5. 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies. *Titus* 3. 10. A man that is an heretick, after the firſt and ſecond admonition, reject.

[g] *Acts* 26. 9. I verily thought with my ſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

[h] *Pſalm* 78. 22. Becauſe they be-lieved not in God, and truſted not in his ſalvation.

[i] *Gen.* 4. 13. And Cain ſaid unto the Lord, My puniſhment *is* greater than I can bear.

[k] *Jer.* 5. 3. O Lord, *are* not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, but

but they have refuſed to receive correction; they have made their faces harder than a rock, they have refuſed to return.

[l] *Iſa.* 42. 25. Therefore he hath poured upon him the fury of his anger, and the ſtrength of battle; and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

[m] *Rom.* 2. 5. But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God.

[n] *Jer.* 13. 15. Hear ye, and give ear, be not proud: for the Lord hath ſpoken.

[o] *Pſalm* 19. 13. Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me: then ſhall I be upright, and ſhall be innocent from the great tranſgreſſion.

[p] *Zephan.* 1. 12. And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with candles, and puniſh the men *that are* ſettled on their lees,

evil, that good may
damnation is juſt.

[r] *Jer.* 17. 5. Thus
Curſed *be* the man th
man, and maketh
and whoſe heart de
the Lord.

[s] 2 *Tim.* 3. 4. Tra
high-minded, lover
more than lovers of

[t] *Gal.* 4. 17. The
fect you, *but* not wel
would exclude you,
affect them. *John* 16.
put you out of the ſyna
the time cometh, th
killeth you, will thin
God ſervice. *Rom.* 10
them record, that th
of God, but not accor
ledge. *Luke* 9. 54.
diſciples James and
they ſaid, Lord, wilt
command fire to con
heaven, and conſum
as Elias did? *v.* 55.
and rebuked them,
know not what mann
are of.

itizing from God [y], Praying, or Giving any
ious Worſhip to Saints, Angels, or any other
ures [z], all Compacts, and conſulting with the
[a], and hearkning to his Suggeſtions [b], making
Men

hat thou liveſt, and art

k, *Iſa.* 4. 5. That I may take
ſe of Iſrael in their own
ecauſe they are all eſtranged
e through their idols. *Iſa.*
h ſinful nation, a people
ith iniquity, a ſeed of evil-
children that are corrupters,
ve forſaken the Lord, they
ovoked the holy One of Iſ-
o anger, they are gone away
rd. *v.* 5. Why ſhould ye be
any more? ye will revolt
nd more: the whole head
and the whole heart faint.
v. 10. 13. For whoſoever
all upon the name of the
ſhall be ſaved. *v.* 14. How
ill they call on him in whom
ve not believed? and how
ey believe in him of whom
ve not heard? and how ſhall
ar without a preacher? *Hoſ.*
ſy people ask counſel at their
and their ſtaff declareth unto
for the ſpirit of whoredoms
uſed *them* to err, and they
one a whoring from under
od. *Acts* 10. 25. And as Pe-
coming in, Cornelius met
nd fell down at his feet, and
ped *him*. *v.* 26. But Peter
im up, ſaying, Stand up;
elf alſo am a man. *Rev.* 19.
nd I fell at his feet to worſhip
and he ſaid unto me, See *thou*
ot: I am thy fellow-ſervant,
thy brethren that have the
ony of Jeſus; worſhip God:
e teſtimony of Jeſus is the
f prophecy. *Mat.* 4. 10. Then
ſaith Jeſus unto him, Get thee
hence, Satan: for it is written, Thou
ſhalt worſhip the Lord thy God, and
him only ſhalt thou ſerve. *Col.* 2.
18. Let no man beguile you of your
reward, in a voluntary humility,
and worſhipping of angels, intru-
ding into thoſe things which he
hath not ſeen, vainly puft up by
his fleſhly mind. *Rom.* 1. 25. Who
changed the truth of God into a
lie, and worſhipped, and ſerved the
creature more than the Creator, who
is bleſſed for ever. Amen.

[z] *Lev.* 20. 6. And the ſoul that
turneth after ſuch as have familiar
ſpirits, and after wizards, to go a
whoring after them, I will even ſet
my face againſt that ſoul, and will
cut him off from among his people.
1 *Sam.* 28. 7. Then ſaid Saul unto
his ſervants, Seek me a woman that
hath a familiar ſpirit, that I may
go to her, and enquire of her. And
his ſervants ſaid to him, Behold,
there is a woman that hath a fami-
liar ſpirit at Endor. *v.* 11. Then
ſaid the woman, Whom ſhall I bring
up unto thee? and he ſaid, Bring me
up Samuel. *Compared with* 1 *Chron.*
10. 13. So Saul died for his tranſ-
greſſion which he committed a-
gainſt the Lord, *even* againſt the
word of the Lord which he kept
not, and alſo for asking *counſel* of
one that had a familiar ſpirit, to
enquire *of it*; *v.* 14. And enquired
not of the Lord: therefore he ſlew
him, and turned the kingdom unto
David the ſon of Jeſſe.

[b] *Acts* 5. 3. But Peter ſaid, Ana-
nias,

nias, why hath Satan filled thine heart to lie to the holy Ghoſt, and to keep back part of the price of the land?

[e] 2 *Cor.* 1. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand. *Mat.* 23. 9. And call no man your father upon earth: for one is your Father which is in heaven.

[d] *Deut.* 32.15. But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs*; then he forſook God which made him, and lightly eſteemed the rock of his ſalvation. 2 *Sam.* 12. 9. Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the children of Ammon. *Prov.* 13.13. Whoſo deſpiſeth the word,

[f] *Pſalm* 73. 2. But
feet were almoſt gon
had well-nigh ſlipt.
was envious at the fo
ſaw the proſperity o
v. 13. Verily I have
heart in vain, and wa
in innocency. *v.* 14
day long *have* I been
chaſtned every morn
I ſay, I will ſpeak t
I ſhould offend *again*
tion of thy children
fooliſh *was* I, and ig
as a beaſt before thee
In all this Job ſinn
charged God fooliſhl

[g] 1 *Sam.* 6. 7. N
make a new cart,
milch-kine, on whic
come no yoke, and t
the cart, and bring
home from them: *v.*
the ark of the Lord,
on the cart, and put
gold which ye retu

[h], our ſelves [i], or any other Creature [k].

106. Queſt. *What are we eſpecially taught by theſe Words,* Before me *in the First Commandment?*

Anſw. Theſe Words, **Before me**, or before my Face, in the First Commandment teach us, that God, who ſeeth all Things, takes ſpecial Notice of Sin, and is much diſpleaſed with the Sin of having any other God: that ſo it may be an Argument to diſſuade us from it, and to aggravate it as a moſt impudent Provocation [l]; as alſo to perſwade us to do all Duties as in his Sight, whatever we do in his Service [m].

107. Queſt.

[h] Exod. 5. 23. But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them: and thou haſt praiſed the gods of ſilver and gold, of braſs, of iron, of wood, and ſtone, which ſee not, nor hear nor know: and the God in whoſe hand thy breath is, and whoſe *are* all thy ways, haſt thou not glorified.

[i] Exod. 8. 17. And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth. *Dan.* 4. 30. The king ſpake and ſaid, Is not this great Babylon that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

[k] Hab. 1. 16. Therefore they ſacrifice unto their net, and burn incenſe unto their drag; becauſe by them their portion is fat, and their meat plenteous.

[l] *Ezek.* 8. 5. Then ſaid he unto me, Son of man, lift up thine eyes now the way towards the north: ſo I lift up mine eyes the way towards the north, and behold, north-ward, at the gate of the altar, this image of jealouſy in the entry. *v.* 6. He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? *even* the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, *and* thou ſhalt ſee greater abominations, *&c.* [*to the end of the chapter.*] *Pſalm* 44. 20. If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God: *v.* 21. ſhall not God ſearch this out? for he knoweth the ſecrets of the heart.

[m] 1 *Chron.* 28. 9. And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

107. [a] Exod.

them: For I the Lord thy God am a jea
God, visiting the Iniquity of the Father
on the Children unto the Third and Fo
Generation of them that hate me: And sh
Mercy unto Thousands of them that
me, and keep my Commandments [n].

108. Quest. *What are the Duties required in the Second Commandment?*

Answ. The Duties required in the Second Commandment, are the Receiving, Observing, and keeping pure and entire, all such Religious Worship and Ordinances as God hath instituted in his Word, particularly Prayer and Thanksgiving in the Name of Christ [p]; the Reading, Preaching, and Hearing

107. [n] *Exod.* 20. 4, 5, 6.

108. [o] *Deut.* 32. 46. And he said unto them, Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe to do, all the words of this law. *v.* 47. For it is not a vain thing for you; because it is your life: and through this thing you shall prolong your days in the land, whither ye go over Jordan to possess it. [p] 1 *Tim.* 6. 13. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus who before Pontius Pilate witnessed a good confession; *v.* 14. That thou keep *this* commandment without spot,

ıe Word [q]; the Adminiſtration and Receiving
ıe Sacraments [r]; Church-government and Diſ-
ne [s], the Miniſtry and Maintenance thereof [t]; Reli-

ent. 17. 18. And it ſhall be
he ſitteth upon the throne of
ıgdom, that he ſhall write him
r of this law in a book, out of
hich is before the prieſts the
s. *v.* 19. And it ſhall be with
and he ſhall read therein all
ys of his life: that he may
to fear the Lord his God, to
ll the words of this law and
tatutes to do them. *Acts* 15.
ɔr Moſes of old time hath in
city them that preach him,
read in the ſynagogues every
h-day. 2 *Tim.* 4. 2. Preach
rd, be inſtant in ſeaſon, out
on; reprove, rebuke, exhort
l long-ſuffering and doctrine.
. 21. Wherefore lay apart all
ſs, and ſuperfluity of naugh-
and receive with meekneſs
rafted word, which is able to
ur ſouls. *v.* 22. But be ye do-
the word, and not hearers
deceiving your own ſelves.
o. 33. Immediately therefore
to thee; and thou haſt well
that thou art come. Now
ore are we all here preſent
God, to hear all things that
mmanded thee of God.
at. 28. 19. Go ye therefore,
each all nations, baptizing
in the name of the Father,
f the Son; and of the holy
: 1 *Cor.* 11. *from verſe* 23. *to*
ɔr I have received of the Lord,
hich alſo I delivered unto you,
he Lord Jeſus, the *ſame* night
ich he was betrayed, took
, *&c.*
at. 18. 15. Moreover, if thy
r ſhall treſpaſs againſt thee,
d tell him *his fault* between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. *v.* 16. But if he will not hear thee, *then* take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. *v.* 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. *Mat.* 16. 19. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven. 1 *Cor.* 5. *chapter.* 1 *Cor.* 12. 28. And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues.

[t] *Eph.* 4. 11. And he gave ſome, apoſtles: and ſome, prophets: and ſome, evangeliſts: and ſome, paſtors and teachers; *v.* 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt. 1 *Tim.* 5. 17. Let the elders that rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine. *v.* 18. For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward. 1 *Cor.* 9. 7. *to* 15. Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a

Anſw. The Sins forbidden in the Secon
mandment, are all Deviſing [a], Counſelling

flock, and eateth not of the milk of the flock? *&c.*

[v] *Joel* 2. 12. Therefore alſo now, ſaith the Lord, Turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning. *v.* 13. And rent your heart and not your garments, and turn unto the Lord your God: for he *is* gracious and merciful,--- 1 *Cor.* 7. 5. Defraud you not one the other, except *it be* with conſent for a time, that ye may give your ſelves to faſting and prayer;---

[w] *Deut.* 6. 13. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name.

[x] *Iſa.* 19. 21. And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation, yea, they ſhall vow a vow unto the Lord, and perform *it.* *Pſalm* 76. 11. Vow, and pay unto the Lord with him. *Pſalm* 16. 4. rows ſhall be multiplied, *after* another *god*: their ings of blood will not take up their names in

[z] *Deut.* 7. 5. But thus with them, ye ſhall deſt tars, and break down th and cut down their grov their graven images wit 50. 22. Ye ſhall defile a ring of thy graven imag and the ornament of images of gold: tho them away as a menſtr thou ſhalt ſay unto it, Ge

109. [a] *Num.* 15. 39. be unto you for a fring may look upon it, an all the commandments and do them: and that after your own heart, a eyes, after which ye uſe ring.

nding [c], Uſing [d], and any wiſe Approving any
:ligious Worſhip not inſtituted by God himſelf [e];
ollerating a falſe Religion [f]: the making any Re-
eſentation of God, of all or of any of the Three
:rſons, either inwardly in our Mind, or outwardly
:any Kind of Image or Likeneſs of any Creature
whatſo-

rom thee, from the *one* end of
arth even unto the other end of
arth.) *v.* 8. Thou ſhalt not
ent unto him, nor hearken unto
; neither ſhall thine eye pity
, neither ſhalt thou ſpare, nei-
halt thou conceal him.

Hoſ. 5. 11. Ephraim *is* oppreſſed
roken in judgment: becauſe
illingly walked after the com-
ment. *Mic.* 6. 16. For the ſta-
of Omri are kept, and all the
of the houſe of Ahab, and ye
in their counſels, that I ſhould
thee a deſolation, and the in-
ants thereof an hiſſing: there-
ye ſhall bear the reproach of my
ple.

[c] 1 *Kings* 11. 33. Becauſe that
have forſaken me, and have
ipped Aſhtoreth the goddeſs of
donians, Chemoſh the god of
Moabites, and Milcom the god
the children of Ammon, and have
walked in my ways, to do *that*
ght is right in mine eyes, and *to*
my ſtatutes and my judgments,
did David his father. 1 *Kings* 12.
So he offered upon the altar
ich he had made in Beth-el, the
enth day of the eighth month,
in the month which he had de-
ed of his own heart: and ordain-
a feaſt unto the children of Iſrael,
he offered upon the altar, and
nt incenſe.

[d] *Deut.* 12. 30. Take heed to thy
lf that thou be not ſnared by fol-
wing them, after that they be de-
ſtroyed from before thee, and that
thou enquire not after their gods,
ſaying, How did theſe nations ſerve
their gods? even ſo will I do like-
wiſe. *v.* 31. Thou ſhalt not do ſo
unto the Lord thy God: for every
abomination to the Lord which he
hateth, have they done unto their
gods: for even their ſons and their
daughters they have burnt in the fire
to their gods. *v.* 32. What thing
ſoever I command you, obſerve to
do it: thou ſhalt not add thereto,
nor diminiſh from it.

[e] *Deut.* 13. *from verſe* 6. *to* 12. [*See letter* [b].] *Zech.* 13. 2. And it ſhall come to paſs in that day, ſaith the Lord of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembred: and alſo I will cauſe the prophets, and the unclean ſpirit to paſs out of the land. *v.* 3. And it ſhall come to paſs, *that* when any ſhall yet propheſie, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord: and his father and his mother, that begat him, ſhall thruſt him through when he propheſieth. *Rev.* 2. 2. I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tried them which ſay they are apoſtles, and are not; and haſt found them liars. *v.* 14. But I have a few things againſt thee,

So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate. *v.* 20. Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezabel, which calleth her ſelf a propheteſs, to teach and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols. *Rev.* 17. 12. And the ten horns which thou ſaweſt, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt. *v.* 16. And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire. *v.* 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled.

g *Deut.* 4. 15. Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day *that* the Lord ſpake unto you in Horeb, out of the midſt of

driven to worſhip th
them, which the Lo
divided unto all na
whole heaven. *Al*
aſmuch then as we a
of God, we ought n
the Godhead is like
ſilver, or ſtone grav
mans device. *Rom.*
that when they kn
glorified him not a
were thankful, bu
in their imaginatio
fooliſh heart was da
profeſſing themſelv
they became fools
changed the glory
ruptible God, into
like to corruptible
birds, and fourfoot
creeping things. *v.* 2
ed the truth of God,
worſhipped and ſerv
more than the Creat
ſed for ever. Amen

h *Dan.* 3. 18. Bu
known unto thee,
we will not ſerve
worſhip the golden

gned Deities [k], and all Worſhip of them, or Ser-
e belonging to them [l]; all Superſtitious Devi-
s [m], corrupting the Worſhip of God [n], adding to
or taking from it [o]; whether invented and taken
of our ſelves [p]; or received by Tradition from
iers [q], though under the Title of Antiquity [r],
Cuſtom [s],

Deut. 32. 8. They have turn-
ide quickly out of the way
I commanded them: they
made them a molten calf,
ave worſhipped it, and have
ced thereunto, and ſaid, Theſe
gods, O Iſrael, which have
t thee up out of the land
gypt.

[l] *Kings* 18. 26. And they took
ullock which was given them
they dreſſed *it*, and called on
ame of Baal from morning
until noon, ſaying, O Baal,
us. But *there was* no voice,
ny that anſwered. And they
upon the altar which was
. *v.* 28. And they cried aloud,
themſelves after their man-
ith knives and lancets, till
lood guſhed out upon them.
. 11, But ye *are* they that
e the Lord, that forget my
mountain, that prepare a table
that troop, and that furniſh
rink-offering unto that num-

[m] *Acts* 17. 22. Then Paul ſtood
midſt of Mars-hill, and ſaid,
en of Athens, I perceive that
l things ye are too ſuperſtitious.
2. 21. (Touch not, taſte not,
ile not: *v.* 22, Which all are
eriſh with the uſing) after the
mandments, and doctrines of
v. 23. Which things have
ed a ſhew of wiſdom in will-
hip and humility, and ne-
gleeting of the body, not in any
honour to the ſatisfying of the fleſh.

[n] *Mal.* 1. 7. Ye offer polluted
bread upon mine altar; and ye ſay,
Wherein have we polluted thee? In
that ye ſay, The table of the Lord
is contemptible. *v.* 8. And if ye
offer the blind for ſacrifice, *it is*
not evil? and if ye offer the lame
and ſick, *is it* not evil? offer it now
unto thy governor, will he be plea-
ſed with thee, or accept thy per-
ſon? ſaith the Lord of hoſts. *v.* 14.
But curſed *be* the deceiver, which
hath in his flock a male, and vow-
eth and ſacrificeth unto the Lord a
corrupt thing: for I am a great
king, ſaith the Lord of hoſts, and
my name is dreadful among the
heathen.

[o] *Deut.* 4. 2. Ye ſhall not add un-
to the word which I command you,
neither ſhall ye diminiſh *ought* from
it, that ye may keep the command-
ments of the Lord your God which
I command you.

[p] *Pſalm* 106. 39. Thus were they
defiled with their own works, and
went a whoring with their own in-
ventions.

[q] *Mat.* 15. 9. But in vain they do
worſhip me, teaching *for doctrines*
the commandments of men.

[r] 1 *Pet.* 1. 18. Foraſmuch as ye know
that ye were not redeemed with cor-
ruptible things, as ſilver and gold,
from your vain converſation *received*
by tradition from your fathers.

to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem; for *then* had we plenty of victuals, and were well, and ſaw no evil.

t *Iſa.* 65. 3. A people that provoketh me to anger continually to my face, that ſacrificeth in gardens, and burneth incenſe upon altars of brick: *v.* 4. Which remain among the graves, and lodge in the monuments, which eat ſwines fleſh, and broth of abominable *things is in* their veſſels: *v.* 5. Which ſay, Stand by thy ſelf, come not near to me, for I am holier than thou: theſe *are* a ſmoke in my noſe, a fire that burneth all the day. *Gal.* 1. 13. For ye have heard of my converſation in time paſt, in the Jews religion, *how* that beyond meaſure I perſecuted the church of God, and waſted it: *v.* 14. And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

u 1 *Sam.* 12. 17. And Samuel ſaid

been utterly deſtroyed, t unto the Lord thy God

w *Acts* 8. 18. And wh ſaw that through the lay the apoſtles hands, the was given, he offered the

x *Rom.* 2. 22. Thoutl reſt idols, doſt thou co crilege? *Mal.* 3. 8. Will God? yet ye have robbe ye ſay, Wherein have thee? in tithes and offer

y *Exod.* 4. 24. And i paſs by the way, in the the Lord met him, and kill him. *v.* 25. Then took a ſharp ſtone, and foreskin of her ſon, and feet, and ſaid, Surely a band *art* thou to me. he let him go; then ſ bloody husband *thou art*, the circumciſion.

z *Mat.* 22. 5. But they of it, and went their ways farm, another to his m *Mal.* 1. 7. Ye offer poll upon mine altar; and ye ſ

ıe Worſhip and Ordinances which God hath appointed [b].

110. Queſt. *What are the Reaſons annexed to the Second Commandment, the more to enforce it?*

Anſw. The Reaſons annexed to the Second Commandment, the more to enforce it, contained in theſe Words, **For I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children unto the Third and Fourth** Generation **of them that hate me: And ſhewing Mercy unto Thouſands of them that love me, and keep my Commandments** [c]: as, beſide God's Sovereignty over us and Property in us [d], his fervent Zeal for his own Worſhip [e], and his revengeful Indignation againſt all falſe Worſhip, as being a Spiritual Whoredom [f]; accounting the Break-

tribes and Phariſees, hypocrites; ye ye ſhut up the kingdom of heaven againſt men: for ye neither go in your ſelves, neither ſuffer ye them that are entring to go in.

[b] *Acts* 13. 44. And the next ſabbath-day came almoſt the whole city together to hear the word of God. *v.* 45. But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul contradicting and blaſpheming. 1 *Theſſ.* 2. 15. Who both killed the Lord Jeſus, and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men: *v.* 16. Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway, for the wrath is come upon them to the uttermoſt.

110. [c] *Exod.* 20. 5, 6.

[d] *Pſalm* 45. 11. So ſhall the king greatly deſire thy beauty: for he is thy Lord, and worſhip thou him. *Rev.* 15. 3. And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God almighty; juſt and true *are* thy ways, thou King of ſaints. *v.* 4. Who ſhall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy; for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt.

[e] *Exod.* 34. 13. But ye ſhall deſtroy their altars, break their images, and cut down their groves. *v.* 14. For thou ſhalt worſhip no other god: for the Lord, whoſe name *is* Jealous, *is* a jealous God.

[f] 1 *Cor.* 10. 20. But I ſay, That the things which the Gentiles ſacrifice, they ſacrifice to devils and not to God: and I would not that ye ſhould have fellowſhip with devils. *v.* 21. Ye cannot drink the cup of

the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils, *v.* 22. Do we provoke the Lord to jealousy? are we ſtronger than he? *Jer.* 7. 18. The children gather wood, and the fathers kindle the fire, and the women knead *their* dough to make cakes to the queen of heaven, and to pour out drink-offerings to other gods, that they may provoke me to anger. *v.* 19. Do they provoke me to anger? ſaith the Lord: *do they* not *provoke* themſelves to the confuſion of their own faces? *v.* 20. Therefore thus ſaith the Lord God, Behold, mine anger, and fury ſhall be poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched. *Ezek.* 16. 26. Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh, and haſt increaſed thy whoredoms, to provoke

minations provoked the anger. *v.* 17. They ſacri devils, not to God; to g they knew not, to new *god* newly up, whom your fath not. *v.* 18. Of the Rock thee thou art unmindful, forgotten God that for *v.* 19. And when the Lord abhorred *them*, becauſe of king of his ſons, and of ters. *v.* 20. And he ſaid, my face from them, I wil their end *ſhall be*: for they froward generation, ch whom is no faith.

8 *Hoſ.* 2. 2. Plead with ther, plead: for ſhe *is* no neither *am* I her husband: therefore put away her wh out of her ſight, and her from between her breaſts; I ſtrip her naked, and ſet the day that ſhe was born, a her as a wilderneſs, and ſet a dry land, and ſlay her w

11 For the Lord will not hold him guilt-that taketh his Name in vain [i].

12. Queſt. *What is required in the Third Com-lment?*

ſw. The Third Commandment requires, That the ne of God, his Titles, Attributes [k]; Ordinances [l], Word [m], Sacraments [n], Prayer [o], Oaths [p], Vows [q], Lots [r];

t. [i] *Exod.* 20. 7.

t. [k] *Mat.* 6. 9. After this man-erefore pray ye: Our Father art in heaven, hallowed be me. *Deut.* 28. 58. If thou ot obſerve to do all the words s law *that are* written in this that thou mayeſt fear this us and fearful name, THE THY GOD. *Pſalm* 29. 2. unto the Lord the glory due is name; worſhip the Lord in auty of holineſs. *Pſalm* 68. unto God, ſing praiſes to his extol him that rideth upon avens by his name JAH, and before him. *Rev.* 15. 3, 4. *eve in* [d].]

l. 1. 14. But curſed *be* the de-, which hath in his flock a and voweth and ſacrificeth e Lord a corrupt thing: for I reat king, ſaith the Lord of and my name *is* dreadful a-the heathen. *Eccl.* 5. 1. Keep ot when thou goeſt to the of God, and be more ready to than to give the ſacrifice of for they conſider not that evil.

ſalm 138. 2. I will worſhip to-thy holy temple, and praiſe me, for thy loving kindneſs, thy truth: for thou haſt mag-hy word above all thy name. *Cor.* 11. 24. And when he had hanks, he brake *it*, and ſaid, eat; this is my body, which is broken for you: this do in remem-brance of me. *v.* 25. After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it*, in remem-brance of me. *v.* 28. But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup. *v.* 29. For he that eateth and drink-eth unworthily, eateth and drinketh damnation to himſelf, not diſcern-ing the Lords body.

[o] 1 *Tim.* 2. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

[p] *Jer.* 4. 2. And thou ſhalt ſwear, The Lord liveth, in truth, in judg-ment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.

[q] *Eccl.* 5. 2. Be not raſh with thy mouth, and let not thine heart be haſty to utter *any* thing before God: for God *is* in heaven and thou upon earth: therefore let thy words be few. *v.* 4. When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools; pay that which thou haſt vowed. *v.* 5. Bet-ter *is it* that thou ſhouldſt not vow, than that thou ſhouldſt vow, and not pay. *v.* 6. Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that it *was* an error: wherefore ſhould God be angry

angry at thy voice, and deſtroy the work of thine hand?

[r] *Acts* 1, 24. And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen. *v.* 26. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven apoſtles.

[s] *Job* 36. 24. Remember that thou magnify his work, which men behold.

[t] *Mal.* 3. 16. Then they that feared the Lord, ſpake often one to another, and the Lord hearkned, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

[v] *Pſalm* 8. *throughout.* *v.* 1. O Lord our Lord, how excellent is thy name in all the earth! who haſt ſet thy glory above the heavens. *v.* 3. When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained; *v.* 4. What *is* man, that

works. *v.* 5. Remembe
vellous works that he hat
wonders and the judgm
mouth.

[x] *Pſalm* 102. 18. Th
written for the generatio
and the people which ſha
ed, ſhall praiſe the Lor

[y] 1 *Pet.* 3. 15. But ſa
Lord God in your heart
ready always to *give* an
every man that aſketh y
of the hope that is in
meekneſs and fear. *Mic*
all people will walk every
name of his god, and we
in the name of the Lor
for ever and ever.

[z] *Phil.* 1, 27. Only le
verſation be ſuch as bec
goſpel of Chriſt:—

[a] 1 *Cor.* 10. 31. Whe
fore ye eat or drink, or
ye do, do all to the
God.

[b] *Jer.* 32. 39. And I
them one heart, and one
they may fear me forev

113. Queſt. *What are the Sins forbidden in the Third Commandment?*

Anſw. The Sins forbidden in the Third Commandment are, the not uſing of God's Name as is required [d]; and the Abuſe of it in an ignorant [e], vain [f], irreverent, prophane [g], ſuperſtitious [h], or wicked

[d] *Mal.* 2. 2. If you will not hear, and if you will not lay *it* to heart, to give glory unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe you do not lay *it* to heart.

[e] *Acts* 17. 23. For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you.

[f] *Prov.* 30. 9. Leſt I be full, and deny *thee*, and ſay, Who *is* the Lord? or leſt I be poor, and ſteal, and take the name of my God *in vain*.

[g] *Mal.* 1. 6. A ſon honoureth *his* father, and a ſervant his maſter: if then I *be* a father, where *is* mine honour? and if I *be* a maſter, where is my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name? *v.* 7. Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? in that ye ſay, The table of the Lord *is* contemptible. *v.* 12. But ye have profaned it, in that ye ſay, The table of the Lord *is* polluted, and the fruit thereof, *even* his meat is contemptible. *Mal.* 3. 14. Ye have ſaid, it *is* vain to ſerve God; and what profit *is it*, that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts?

[h] 1 *Sam.* 4. 3. And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the Lord ſmitten us to day before the Philiſtines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemy. *v.* 4. So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hoſts, which dwelleth *between* the cherubims: and the two ſons of Eli, Hophni and Phineas, *were* there, with the ark of the covenant of God. *v.* 5. And when the ark of the covenant of the Lord came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again. *Jer.* 7. 4. Truſt ye not in lying words, ſaying, The temple of the Lord, the temple of the Lord, the temple of the Lord, *are* theſe. *v.* 9. Will ye ſteal, murder, and commit adultery, and ſwear falſly; and burn inceniſe unto Baal, and walk after other gods whom ye know not; *v.* 10. And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations? *v.* 14. Therefore will I do unto *this* houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh. *v.* 21. And they have built

manded *them* not, neither came it into my heart. *Col.* 2. 20. Wherefore if ye be dead with Chriſt from the rudiments of the world; why, as though living in the world, are ye ſubject to ordinances? *v.* 21. (Touch not, taſte not, handle not: *v.* 22. Which all are to periſh with the uſing) after the commandments and doctrines of men.

[i] 2 *Kings* 18. 30. Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria. *v.* 35. Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand? *Exod.* 5. 2. And Pharaoh ſaid, Who *is* the Lord, that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go. *Pſalm* 139. 20. For they ſpeak againſt thee wickedly, *and* thine enemies take thy name in vain.

[k] *Pſal.* 50. 16. But unto the wicked God ſaith, What haſt thou to do to

Lev. 24. 11. And the Iſra
mans ſon blaſphemed th
the Lord, and curſed:
brought him unto Moſe

[n] *Zech.* 5. 4. I will brin
ſaith the Lord of hoſts,
enter into the houſe of th
into the houſe of him tha
falſly by my name: and
main in the midſt of his h
ſhall conſume it, with
thereof, and the ſtones the
8. 17. And let none of
gine evil in your hearts a
neighbour, and love no f
for all theſe *are things* th
ſaith the Lord.

[o] 1 *Sam.* 17. 43. And
ſtine ſaid unto David, *A*
that thou comeſt to me wi
and the Philiſtine curſed
his gods. 2 *Sam.* 16. 5,
king David came to Bahu
hold, thence came out a m
family of the houſe of Sa
name *was* Shimei the ſon
he came forth, and curſed
came.

[p] *Jer.* 5. 7. How ſhall

's [q], and Lots [r]; Violating of our Oaths and Vows ful [t]; and fulfilling them if of Things unlaw-; Murmuring and quarrelling at [v], curious Pry-ing

is evil, and their force *is* not

ust. 23. 18. Thou ſhalt not the hire of a whore, or the f a dog into the houſe of the ay God for any vow: for even ſe *are* abomination unto the ay God. *Acts* 23. 12. And t was day, certain of the Jews t together, and bound them- under, a curſe, ſaying, that ould neither eat nor drink till ad killed Paul. *v.* 14. And me to the chief prieſts and el- and ſaid, We have bound our under a great curſe, that we t nothing until we have ſlain

ſth. 3. 7. In the firſt month *is* the month Niſan) in the h year of king Ahaſuerus, they , that *is*, the lot, before Ha- from day to day, and from h to month, *to* the twelfth that *is* the month Adar. *Eſth.* ecauſe Haman the ſon of Ha- a the Agagite, the enemy of Jews, had deviſed againſt the to deſtroy them, and had caſt (that *is* the lot) to conſume , and to deſtroy them. *Pſalm* 8. They part my garments a- g them, and caſt lots upon my e.

Pſalm 24. 4. He that hath clean s, and a pure heart; who hath ft up his ſoul unto vanity, nor a deceitfully. *Ezek.* 17. 16. *As* , ſaith the Lord God, ſurely in place *where* the king *dwelleth*, made him king, whoſe oath he iſed, and whoſe covenant he e, *even* with him, in the midſt abylon he ſhall die. *v.* 18. See-ing he deſpiſed the oath, by breaking the covenant, (when lo, he had given his hand) and hath done all theſe *things*, he ſhall not eſcape. *v.* 19. Therefore thus ſaith the Lord God, *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

[t] *Mark* 6. 26. And the king was exceeding ſorry, *yet* for his oaths ſake, and for their ſakes which ſat with him, he would not reject her. 1 *Sam.* 25. 22. So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him, by the morning light, any that piſſeth againſt the wall. *v.* 32. And David ſaid to Abigail, Bleſſed *be* the Lord God of Iſrael, which ſent thee this day to meet me: *v.* 33. And bleſſed *be* thy advice, and bleſſed *be* thou, which has kept me this day from coming to *ſhed* blood, and from avenging myſelf with mine own hand. *v.* 34. For in very deed, *as* the Lord God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

[v] *Rom.* 9. 14. What ſhall we ſay then? *Is there* unrighteouſneſs with God? God forbid. *v.* 19. Thou wilt ſay then unto me, Why doth he yet find fault? for who hath reſiſted his will? *v.* 20. Nay, but O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed *it*, Why haſt thou made me thus?

[w] *Deut.*

belong unto the Lord our God: but thoſe *things which are* revealed *belong* unto us and to our children for ever, that we may do all the words of this law.

[x] *Rom.* 3. 5. But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? *is* God unrighteous who taketh vengeance? I ſpeak as a man. *v.* 7. For if the truth of God hath more abounded through my lie unto his glory; why yet am I alſo judged *as* a ſinner? *Rom.* 6. 1. What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid.

[y] *Eccl.* 8. 11. Becauſe ſentence *againſt* an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil. *Eccl.* 9. 3. This *is* an evil among all *things* that are done under the ſun, that *there is* one event unto all: Yea, alſo the heart of the ſons of men is full of evil, and madneſs *is* in their heart while they live, and after that, *they go* to the dead. *Pſalm* 39. *throughout.* I ſaid, I will take heed to my ways, that I

things: in which ar
hard to be underſtoo
that are unlearned
wreſt, as they *do* alſo
ptures, unto their ov
Mat. 22. 24. *to the* 31.
fter, Moſes ſaid, If
ving no children, hi
marry his wife, and
unto his brother. *v.*
were with us ſeven
the firſt,— *v.* 28. T
reſurrection, whoſe
of the ſeven? for th
v. 29. Jeſus anſwere
them, Ye do err, n
ſcriptures, nor the
v. 30. For in the re

[z] *Iſa.* 22. 13. A
and gladneſs, ſlayi
killing ſheep, eating f
ing wine; let us eat
to morrow we ſhall d
And *as for* the pro
prieſt, and the peopl
The burden of the L
puniſh that man a
v. 36. And the bur
ſhall ye mention

octrines[d]; Abuſing it, the Creatures, or any Thing ntained under the Name of God, to Charms [e], or ful Luſts and Practices [f]; the Maligning [g], Scorning [h],

[d] 1 *Tim.* 1. 4. Neither give heed ables, and endleſs genealogies, ich miniſter queſtions, rather godly edifying, which is in *ſo do.* v. 6. From which (*faith*) having ſwerved, have turned unto vain jangling; v. 7. Deto be teachers of the law, unding neither what they ſay, whereof they affirm. 1 *Tim.* 6. is proud, knowing nothing, ting about queſtions and of words, whereof cometh ſtrife, railings, evil ſurmiv. 5. Perverſe diſputings of of corrupt minds, and deſtiof the truth, ſuppoſing that godlineſs: from ſuch withthy ſelf. v. 20. O Timothy, that which is committed to thy avoiding profane *and* vain s and oppoſitions of ſcience ſo called. 2 *Tim.* 2. 14. Of things put *them* in remem, charging *them* before the that they ſtrive not about to no profit, *but* to the ſubg of the hearers. *Tit.* 3. 9. void fooliſh queſtions, and alogies, and contentions and ings about the law; for they are profitable, and vain.

[e] *Deut.* 18. 10, 11, 12, 13, 14. e ſhall not be found among *any one* that maketh his ſon or daughter to paſs through the *or* that uſeth divination, *or* an erver of times, or an inchanter, witch. v. 11. Or a charmer, or conſulter with familiar ſpirits, or wizard, or a necromancer. v. 12. all that do theſe things *are* an omination unto the Lord, &c. v. 13. Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth.

[f] 2 *Tim.* 4. 3. For the time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears; v. 4. And they ſhall turn away *their* ears from the truth, and ſhall be turned unto fables. *Rom.* 13. 13. Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying. v. 14. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to *fulfil* the luſts *thereof.* 1 *Kings* 21. 9. And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people: v. 10. And ſet two men ſons of Belial, before him to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king: and *then* carry him out, and ſtone him that he may die. *Jude* v. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

[g] *Acts* 13. 45. But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. [t] *John* 3. 12. Not as Cain, who was of that wicked one, and ſlew his bro-

that walketh not in the counsel of the ungodly; nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. 2 *Pet.* 3. 3. Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts.

[i] 1 *Pet.* 4. 4. Wherein they think it ſtrange that you run not with them to the ſame exceſs of riot, ſpeaking evil of *you*.

[k] *Acts* 13. 45. But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. *v.* 46. Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles. *v.* 50. But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts. *Acts* 4. 18. And they

poſe ye, ſhall he be thoug
who hath troden under
Son of God, and hath
blood of the covenant
he was ſanctified, an unh
and hath done deſpight
ſpirit of grace?

[l] 2 *Tim.* 3. 5. Having
godlineſs, but denying
thereof; from ſuch t
Mat. 23. 14. Wo unto y
and Phariſees, hypocrite
devour widows houſes,
pretence make long pray
fore ye ſhall receive th
damnation. *Mat.* 6. 1.
that you do not your al
men, to be ſeen of them
wiſe ye have no reward
Father which is in heav
Therefore, when thou
alms, do not ſound a tr
fore thee, as the hypocri
the ſynagogues, and in
that they may have glo
Verily I ſay unto you,
their reward. *v.* 5. And
prayeſt, thou ſhalt not be
pocrites *are*: for they lo

hamed of it [m], or a Shame to it, by uncomfortable, unwiſe [n], unfruitful [p], and offenſive Walking [q], Backſliding from it [r].

114. Queſt. *What Reaſons are annexed to the Third Commandment?*

Anſw. The Reaſons annexed to the Third Commandment in theſe Words, **The Lord thy God, For the Lord will not hold him guiltleſs that taketh his Name in vain** [s], are, becauſe he is the Lord and our God, therefore his Name is not to be profaned, or any way abuſed by us [t]; eſpe-

[m] Mark 8. 38. Whoſoever ſhall be aſhamed of me, and my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, and of the holy angels. Pſalm 73. 14. For all the day long have I been plagued, and chaſtened every morning. v. 15. If I ſay, I will ſpeak thus: behold, I ſhould offend *againſt* the generation of thy children.

[n] 1 Cor. 6. 5. I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man among you? no not one that ſhall be able to judge between his brethren? v. 6. But brother goeth to law with brother, and that before the unbelievers. Eph. 5. 15. See then that ye walk circumſpectly, not as fools, but as wiſe, v. 16. Redeeming the time, becauſe the days are evil. v. 17. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord *is*.

[o] Iſa. 5. 4. What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes? 2 Pet. 1. 8. For if theſe things be in you, and abound, they make *you that ye ſhall* neither *be* barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt. v. 9. But he that lacketh theſe things, is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins.

[q] Rom. 2. 23. Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God? v. 24. For the name of God is blaſphemed among the Gentiles, through you, as it is written.

[r] Gal. 3. 1. O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you? v. 3. Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh? Heb. 6. 6. If they ſhall fall away, to renew them again unto repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put *him* to an open ſhame.

114. [s] Exod. 20. 7.

[t] Lev. 19. 12. And ye ſhall not ſwear by my name falſly, neither

her the Sabbath-day to keep it
Days ſhalt thou labour, and do all
But the Seventh Day is the S

ſhalt thou profane the name of thy God: I *am* the Lord.

v *Ezek.* 36. 21. But I had pity for mine holy name, which the houſe of Iſrael had profaned among the heathen whither they went. *v.* 22. Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I do not *this* for your ſakes, O houſe of Iſrael, but for mine holy name's ſake, which ye have profaned among the heathen, whither ye went. *v.* 23. And I will ſanctify my great name *which was* profaned among the heathen, which ye have profaned in the midſt of them; and the heathen ſhall know that I *am* the Lord, ſaith the Lord God, when I ſhall be ſanctified in you, before their eyes, *Deut.* 28. 58. If thou wilt not obſerve to do all the words of this law *that are* written in this book, that

and the breadth t
v. 3. Then ſaid h
a the curſe that
the face of the
every one that
cut off *as* on this
it: and every
ſhall be cut off *a*
cording to it.
it forth, ſaith the
it ſhall enter into
thief, and into
that ſweareth falſ

w 1 *Sam.* 2. 12. Eli *were* ſons of
not the Lord.
the ſin of the you
great before the L
horred the offeri
v. 22, Now Eli
heard all that his
Iſrael, and how

Lord thy God: In it thou ſhalt not do any
ork, thou, nor thy Son, nor thy Daugh-
thy Man-ſervant, nor thy Maid-ſervant,
thy Cattle, nor thy Stranger that is with-
hy Gates. For in Six Days the Lord
de Heaven and Earth, the Sea, and all
t in them is, and reſted the Seventh Day;
herefore the Lord bleſſed the Sabbath-day,
hallowed it *.

16. Queſt. *What is required in the Fourth Commandment?*

Anſw. The Fourth Commandment requireth of Men, the ſanctifying or keeping holy to God ſuch Time as he hath appointed in his Word, expreſſ-One whole Day in Seven; which was the Seth from the Beginning of the World to the ſurrection of Chriſt, and the Firſt Day of the ek ever ſince, and ſo to continue to the End the World; which is the Chriſtian Sabbath y, and

* *Exod.* 20. 8, 9, 10, 11.

y *Deut.* 5. 12. Keep the ſab-day to ſanctify it, as the Lord God hath commanded thee. Six days ſhalt thou labour, do all thy work: *v.* 14. But ſeventh day is the ſabbath of Lord thy God: *in it* thou ſhalt do any work, thou, nor thy nor thy daughter, nor thy man-ant, nor thy maid-ſervant, nor e ox, nor thine aſs, nor any hy cattle, nor thy ſtranger that thin thy gates; that thy man-ant and thy maid-ſervant may as well as thou. *Gen.* 2. 2. And the ſeventh day God ended his k which he had made; and he ed on the ſeventh day from all work which he had made. *v.* 3. d God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work which God created and made. 1 *Cor.* 16. 1. Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. *v.* 2. Upon the firſt *day* of the week, let every one of you lay by him in ſtore, as *God* hath proſpered him, that there be no gatherings when I come. *Acts* 20. 7. And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his ſpeech until midnight. *Mat.* 5. 17. Think not that I come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil. *v.* 18. For verily I ſay

labour and do all thy Work: Pro
challenging a ſpecial Propriety in that D
Seventh Day is the Sabbath of the L
God [m]: From the Example of God, wh
Days made Heaven and Earth, the S
all that in them is, and reſted the
Day; And from that Bleſſing which Go
on that Day, not only in ſanctifying it to
for his Service, but in ordaining it to be
of Bleſſing to us in our ſanctifying it; W
the Lord bleſſed the Sabbath-day
lowed it [n].

121. Queſt. *Why is the Word* Remem
the Beginning of the Fourth Commandment?

Anſw. The Word Remember is ſet i
ginning of the Fourth Commandment [o],
cauſe of the great Benefit of Remembring
ing thereby helped in our Preparation to

hallow the ſabbath-day, to do no day, and call the ſabb
work therein. v. 27. But if ye will the holy of the Lord

119. Queſt. *What are the Sins forbidden in the Fourth Commandment?*

Anſw. The Sins forbidden in the Fourth Commandment, are all Omiſſions of the Duties required [g], all careleſs, negligent, and unprofitable performing of them, and being weary of them [h]; all Profaning the Day by Idleneſs, and doing that which is in it ſelf ſinful [i]; and by all needleſs Works, Words, and Thoughts about our wordly Employments and Recreations [k].

120. Queſt.

[g] *Ezek.* 22. 26. Her prieſts have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

Acts 20. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. *v.* 9. And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. *Ezek.* 33. 30. Alſo thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the Lord. *v.* 31. And they come unto thee as the people cometh, and they ſit before thee as my people, and hear thy words, but they will not do them: for with their mouth they ſhew much love, *but* their heart goeth after their covetouſneſs. *v.* 32. And lo, thou *art* unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not. *Amos* 8. 5. Saying, When will the new moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit? *Mal.* 1. 13. Ye ſaid alſo, Behold, what wearineſs *is it!* and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought *that which was* torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands? ſaith the Lord.

[i] *Ezek.* 23. 38. Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

[k] *Jer.* 17. 24. And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this city on the ſabbath-day, but

bour to blot out the Glory, and even th
mory of it, to bring in all Irreligion an
piety *.

122. Queſt. *What is the Sum of the Six Co*
ments which contain our Duty to Man?

holy things: they have put no differ-
rence between the holy and profane,
neither have they ſhewed *difference* be-
tween the unclean and the clean, and
have hid their eyes from my ſabbaths
and I am profaned among them.

[a] *Neh.* 9. 14. And madeſt known
unto them thy holy ſabbath, and
commandedſt them precepts, ſta-
tutes, and laws, by the hand of
Moſes thy ſervant.

[†] *Exod.* 34. 21. Six days thou ſhalt
work, but on the ſeventh day thou
ſhalt reſt: in earing-time and in
harveſt thou ſhalt reſt.

[v] *Deut.* 5. 14. But the ſeventh
day *is* the ſabbath of the Lord thy
God: *in it* thou ſhalt not do any
work, thou, nor thy ſon, nor thy

fore the Lord thy God co
thee to keep the ſabbath-d
8. 5. Saying, When will
moon be gone, that we
corn? and the ſabbath,
may ſet forth wheat, m
ephah ſmall, and the ſh
and falſifying the balan
ceit?

[z] *Lam.* 1. 7. Jeruſalem
bred in the days of her
and of her miſeries, all
ſhut things that ſhe had i
of old, when her peopl
the hand of the enemy,
did help her, the adver
her, *and* did mock at he
Jer. 17. 21. Thus ſaith
Take heed to your ſelves,

Answ. The Sum of the Six Commandments which contain our Duty to Man, is to love our Neighbour as our ſelves [y], and to do to others what we would have them do to us [z].

129. Queſt. *Which is the Fifth Commandment?*

Anſw. The Fifth Commandment is, **Honour thy Father and thy Mother: that thy Days may be long upon the Land which the Lord thy God giveth thee** [a].

124. Queſt. *Who are meant by* **Father**, *and* **Mother**, *in the Fifth Commandment?*

Anſw. By **Father** and **Mother** in the Fifth Commandment, are meant not only Natural Parents [b], but all Superiors in Age [c] and Gifts [d]; and eſpecially ſuch as by God's Ordinance are over us in Place of Authority, whether in

receive inſtruction. *Nehem.* [illegible] *verſe* 15. *to* 23. In thoſe days I in Judah, ſome treading wine-preſſes on the ſabbath-day---

latter [b].]

[illegible] *Matt.* 22. 39. And the ſecond [illegible] unto it, Thou ſhalt love thy neighbour as thy ſelf.

[illegible] *Matt.* 7. 12. Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets.

23. [a] *Exod.* 20. 12.

24. [b] *Prov.* 23. 22, Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old. *v.* 25. Thy father and thy mother ſhall be glad; and ſhe that bare thee ſhall rejoice. *Eph.* 6. 1. Children, obey your parents in the Lord: for this is right. *v.* 2. Honour thy father and mother, (which is the firſt commandment with promiſe.)

[c] 1 *Tim.* 5. 1. Rebuke not an elder, but entreat *him* as a father, and the younger men as brethren; *v.* 2. The elder women as mothers, the younger as ſiſters, with all purity.

[d] *Gen.* 4. 20. And Adah bare Jabal: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattle. *v.* 21. And his brother's name *was* Jubal: he was the father of all ſuch as handle the harp and organ. *v.* 22. And Zillah, ſhe alſo bare Tubal-Cain, an inſtructer of every artificer in braſs and iron: --- *Gen.* 45. 8. So now *it was* not you *that* ſent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

[illegible] 2 Kings

lations [h]; and to work Inferiors, to a grea
lingneſs and Chearfulneſs in performing th
ties to their Superiors, as to their Parents

[h] 2 *Kings* 5. 13. And his ſervant came near, and ſpake unto him, and ſaid, My father, *if* the prophet had bid thee *do ſome* great thing, wouldſt thou not have done *it*? how much rather then, when he ſaith to thee, Waſh and be clean?

[i] 2 *Kings* 2. 12. And Eliſha ſaw *it*, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof.--- 2 *Kings* 13. 14. Now Eliſha was fallen ſick, of his ſickneſs whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof. *Gal.* 4. 19. My little children, of whom I travail in birth again until Chriſt be formed in you.

[k] *Iſa.* 49. 23. And kings ſhall be thy nurſing-fathers, and their queens thy nurſing-mothers: they

parents for the childr
2. 7. But we were gentle
even as a nurſe cheriſh
dren: *v.* 8. So, being
ly deſireous of you, we
to have imparted unto
goſpel of God only,
own ſouls, becauſe ye w
to us. *v.* 11. As ye kn
exhorted and comforte
ged every one of you,
doth his children. *Numb.*
Moſes ſaid unto the L
fore haſt thou afflicted
and wherefore have I
vour in thy ſight, that
the burden of all this
me? *v.* 12. Have I conc
people? Have I begotte
thou ſhouldſt ſay unto
them in thy boſom, (
father beareth the ſuc
unto the land which

. Queſt. *What is the general Scope of the Fifth mandment?*

ſw. The general Scope of the Fifth Command- is the performance of thoſe Duties which utually owe in our ſeveral Relations, as In- s, Superiors, or Equals [k].

. Queſt. *What is the Honour that Inferiors owe r Superiors?*

ſw. The Honour which Inferiors owe to their ors, is all due Reverence in Heart [l], Word [m], behaviour [n]; Prayer and Thankſgiving for [o]; Imitation of their Virtues and Gra- willing Obedience to their Lawful Com- mands

[k] *Eph.* 5. 21. Submitting ves one to another in the God. 1 *Pet.* 2. 17. Honour . Love the brotherhood. od. Honour the king. *Rom.* Be kindly affectioned one to with brotherly love, in preferring one another.

[l] *Mal.* 1. 6. A ſon honoureth r, and a ſervant his maſter: If *be* a father, where *is* mine ? and if I *be* a maſter, where ar? ſaith the Lord of hoſts , O prieſts, that deſpiſe my and ye ſay, Wherein have iſed thy name? *Lev.* 19. 3. fear every man his mother father, and keep my ſab- I *am* the Lord your God. *v.* 31. 28. Her children ariſe call her bleſſed; her huſ- , and he praiſeth her. 1 *Pet.* en as Sarah obeyed Abra- ling him lord: whoſe daugh- re as long as ye do well, and afraid with any amaze- . 19. 32. Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord. 1 *Kings* 2. 19. Bathſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah; and the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the kings mother; and ſhe ſat on his right hand.

[m] 1 *Tim.* 2. 1. I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men: *v.* 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

[n] *Heb.* 13. 7. Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation. *Phil.* 3. 17. Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an example.

[o] *Eph.*

be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: v. 6. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; v. 7. With good will doing service, as to the Lord, and not to men. 1 *Pet.* 2. 13. Submit your selves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; v. 14. Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. *Tit.* 3. 1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. v. 2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. v. 5. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise

Prov. 4. 3. For I was a
tender and only *belo*
of my mother. v. 4.
also, and said unto
heart retain my wor
commandments and
23, 24. Hearken u
that begat thee, and
mother when she is o
19. Hearken now un
will give thee counsel
be with thee. v. 24. S
ned to the voice of thi
and did all that he
2 *Heb.* 12. 9. Fur
have had fathers of
corrected us, and w
verenced: shall we n
be in subjection unto
spirits, and live? 1
tues; *be* subject
with all fear, not o
and gentle, but also
v. 19. For this *is* tha
a man for conscienc
endure grief, sufferin
v. 20. For what glo
ye be buffeted for y
shall take it patiently

ſinance of their Perſons and Authority, accord-
ng to their ſeveral Ranks and the Nature of their
laces [v]: bearing with their Infirmities, and cover-
g them in Love [w], that ſo they may be an Ho-
our to them and to their Government [x].

128. Queſti.

Abner, Art not thou a valiant
n? and who *is* like to thee in Iſ-
l? wherefore then haſt thou not
pt thy lord the king? for there
me one of the people in to deſtroy
king thy lord. *v.* 16. This
ng *is* not good that thou haſt
ne: as the Lord liveth, ye *are*
thy to die, becauſe ye have not
pt your maſter the Lords anoint-
. 2 *Sam.* 28. 3. But the people
ſwered, Thou ſhalt not go forth:
if we flee away, they will not
re for us; neither if half of us
, will they care for us: but now
u *art* worth ten thouſand of us:
refore now *it is* better that thou
ſuccour us out of the city. *Eſth.*
. And it was found written, that
lecai had told of Bigthana and
reſh, two of the kings chamber-
, the keepers of the door, who
re to lay hand on the king Aha-
us.

[v] *Matt.* 22. 21. They ſay unto
m, Cæſars. Then ſaith he unto
m, Render unto Cæſar the things
ich are Cæſars: and unto God,
e things that are Gods. *Rom.*
. 6. For, for this cauſe pay you
bute alſo: for they are Gods mi-
ers, attending continually upon
ry very thing. *v.* 7. Render there-
re to all their dues: tribute to
m tribute *is due*, cuſtom to whom
ſtom, fear to whom fear, ho-
ur to whom honour. 1 *Tim.* 5.
. Let the elders that rule well, be
unted worthy of double honour,
pecially they who labour in the
ord and doctrine. *v.* 18. For the
ſcripture ſaith, Thou ſhalt not
muzzle the ox that treadeth out
the corn: and, The labourer is
worthy of his reward. *Gal.* 6. 6. Let
him that is taught in the word, com-
municate unto him that teacheth in
all good things. *Gen.* 45. 11. And
there will I nouriſh thee (for yet
there are five years of famine); leſt
thou, and thy houſhold, and all that
thou haſt, come to poverty. *Gen.*
47. 12. And Joſeph nouriſhed his
father and his brethren, and all his
fathers houſhold with bread accord-
ing to *their* families.

[w] 1 *Pet.* 2. 18. Servants, *be* ſub-
ject to *your* maſters with all fear;
not only to the good and gentle,
but alſo to the froward. *Prov.* 23.
22. Hearken unto thy father that
begat thee, and deſpiſe not thy mo-
ther when ſhe is old. *Gen.* 9. 23.
And Shem and Japheth took a gar-
ment and laid *it* upon both their
ſhoulders, and went backward, and
covered the nakedneſs of their fa-
ther; and their faces *were* backward,
and they ſaw not their fathers na-
kedneſs.

[x] *Pſalm* 127. 3. Lo, children *are*
an heritage of the Lord: *and* the
fruit of the womb *is his* reward. *v.* 4.
As arrows *are* in the hand of a mighty
man: ſo *are* children of the youth.
v. 5. Happy *is* the man that hath his
quiver full of them: they ſhall not
be aſhamed, but they ſhall ſpeak
with the enemies in the gate. *Prov.*
31. 23. Her huſband is known in the
gates, when he ſitteth among the
elders of the land.

128. Queſti-

126. [y] *Mat.* 15. 4. For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death. *v.* 5. But ye ſay, Whoſoever ſhall ſay to *his* father or his mother, *It is a* gift by whatſoever thou mighteſt be profited by me, *v.* 6. And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none effect by your tradition.

[z] *Numb.* 11. 28. And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men anſwered and ſaid, My lord, Moſes, forbid them. *v.* 29. And Moſes ſaid unto him, Envieſt thou for my ſake? Would God that all the Lords people were prophets, and that the Lord would put his Spirit upon the

[a] 1 *Sam.* 8. 7. A unto Samuel, voice of the

Abſalom prepa horſes, *&c.*

[c] *Exod.* 21. 1 eth his father surely be put t

[d] 1 *Sam.* 10. of Belial ſaid, ſave us? And th brought him held his peace.

[e] 1 *Sam.* 2. 2 ing they (*viz.* ned not unto t ther, becauſe them.

[f] *Deut.* 21. 1 ſtubborn and r will not obey th or the voice of when they hav not hearken ſhall hi hol

Joy

ndalous Carriage, as proves a Shame and Dif-
nour to them and their Government [h].

129. Queſt. *What is required of Superiors toward ir Inferiors?*

Anſw. It is required of Superiors, according to it Power they receive from God, and that Rela-n wherein they ſtand, to Love [i], Pray for [k], Bleſs their Inferiors [l]: to Inſtruct [m], Counſel, Admoniſh them [n]; Countenancing [o], Commend-

curſeth their father, and doth bleſs their mother. *v.* 17. The *that* mocketh at *his* father, and iſeth to obey *his* mother, the ns of the valley ſhall pick it out, the young eagles ſhall eat it. *Prov.* 19. 26. He that waſteth ther, and chaſeth away *his* mo- *is* a ſon that cauſeth ſhame, bringeth reproach.

9. [i] *Coloſ.* 3. 19. Husbands, love ives, and be not bitter againſt *Tit.* 2. 4. That they may the young women to be ſober, e their huſbands, to love their en.

Sam. 12. 23. Moreover, as for God forbid that I ſhould ſin the Lord, in ceaſing to pray ut I will teach you the

Job 1. 5. ys of *their* that Job and roſe and of- *rding* to for Job my ſons God in Job con- ſood, and ion of Iſ-

rael, with a loud voice, ſaying, *v.* 56. Bleſſed *be* the Lord, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed--- *Heb.* 7. 7. And without all contradiction, the leſs is bleſſed of the better. *Gen.* 49. 28. All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

[m] *Deut.* 6. 6. And theſe words which I command thee this day, ſhall be in thine heart. *v.* 7. And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up.

[n] *Eph.* 6. And ye fathers, provoke children to wrath: b up in the nurture on of the Lord.

[o] wiſe ye huſ- band em according to g honour unto the weaker ve g heirs toge- of life; that ſ not hindered.

P 1 *Pet.*

[p] 1 *Pet.* 2. 14. Or unto governors, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well. *Rom.* 13. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame.

[q] *Eſth.* 6. 3. And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the kings ſervants that miniſtred unto him, There is nothing done for him.

[r] *Rom.* 13. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: *v.* 4. For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to *execute* wrath upon him that doth evil.

[s] *Prov.* 29. 15. The rod and reproof give wiſdom: but a child left

robe and a diadem.
to the blind, and fe
lame. *v.* 16. I *was*
poor: and the cauſe u
I ſearched out. *v.* 1
the jaws of the wick
the ſpoil out of his t
Hear the word of the
of Sodom; give ear
our God, ye people
v. 17. Learn to do
ment, relieve the o
the fatherleſs, plea

[t] *Eph.* 6. 4. And
voke not your chi
but bring them up in
admonition of the

[w] 1 *Tim.* 5. 8. But if
for his own, and ſp
of his own houſe, he
faith, and is worſe

[x] 1 *Tim.* 4. 12. Le
thy youth, but be t
of the believers, i
verſation, in chari
faith, in purity. *Ti*
women likewiſe, t
haviour as become
falſe accuſers, not

to preſerve that Authority which God hath put on them [z].

130. Queſt. *What are the Sins of Superiors?*

Anſw. The Sins of Superiors are, beſide the Neglect of the Duties required of them [a], an inordinate ſeeking of themſelves [b], their own Glory [c], Eaſe, Profit, or Pleaſure [d]; Commanding Things unlawful [e], or not in the Power of Inferiors to perform [f];

the judgment which the king had ...ed, and they feared the king: ...hey ſaw that the wiſdom of God ... in him, to do judgment.

[z] *Tit.* 2. 15. Theſe things ſpeak ... exhort, and rebuke with all ...ority. Let no man deſpiſe thee.

130. [a] *Ezek.* 34. 2. Son of man, ...heſy againſt the ſhepherds of ...el, propheſy, and ſay unto them, ... ſaith the Lord God unto the ...herds, Wo *be* to the ſhepherds ...rael that do feed themſelves: ...uld not the ſhepherds feed the ...ck? *v.* 3. Ye eat the fat, and ye ...he you with the wooll, ye kill ... that are fed: *but ye* feed not ...lock. *v.* 4. The diſeaſed have ...not ſtrengthned, neither have ye ...led *that which was* ſick, neither ...ve ye bound up *that which was* ...ken, neither have ye brought ...ain *that which was* driven away, ...ther have ye ſought that which ...s loſt; but with force and with ...elty have ye ruled them.

[b] *Phil.* 2. 21. For all ſeek their ...n, not the things which are Je...s Chriſts.

[c] *John* 5. 44. How can ye believe, ...hich receive honour one of an...her, and ſeek not the honour that ...meth from God only? *John* 7. 18. ...e that ſpeaketh of himſelf, ſeeketh ...s own glory: but he that ſeeketh his ...lory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

[d] *Iſa.* 56. 10. His watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber. *v.* 11. Yea, they *are* greedy dogs, *which* can never have enough, and they *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his gain from his quarter. *Deut.* 17. 17. Neither ſhall he multiply wives to himſelf, that his heart turn not away: neither ſhall he greatly multiply to himſelf ſilver and gold.

[e] *Dan.* 3. 4. Then an herauld cried aloud, To you it is commanded, O people, nations, and languages, *v.* 5. *That* at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick, ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up. *v.* 6. And whoſo falleth not down, and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace. *Acts* 4. 17. But that it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name. *v.* 18. And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus.

[g] *Exod.* 5. *from verse* 10. *to the* 18. And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw, *&c. Mat.* 23. 2. Saying, The scribes and Pharisees sit in Moses seat. *v.* 4. For they bind heavy burdens, and grievous to be born,--

[h] *Mat.* 14. 8. And she, being before instructed by her mother, said, Give me here John Baptists head in a charger. *Compared with Mark* 6. 24. And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist.

[i] 2 *Sam.* 13. 28. Now Absalom had commanded his servants, saying, Mark ye now when Amnons heart is merry with wine, and when I say unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be courageous and be valiant.

[k] 1 *Sam.* 3. 13. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not.

[l] 1 *Pet.* 2. 18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 19. For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. 20. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently; this *is* acceptable with God.

[m] *Heb.* 12. 10. For they verily for a few days chastned us after their own pleasure; but he for our profit, that we might be partakers of his holiness. *Deut.* 25. 3. Forty stripes he may give him, and not exceed, lest *if* he should exceed, and beat him above these with many stripes, then thy brother seem vile unto thee.

[n] *Gen.* 38. 11. Then said Judah to Tamar his daughter in law, Remain

rath [n]; or any way Diſhonouring themſelves, Leſſening their Authority, by an unjuſt, indiſcreet, rigorous or remiſs Behaviour [o].

131. Queſt. *What are the Duties of Equals?*

Anſw. The Duties of Equals are, To Regard the ignity and Worth of each other [p], in giving Hour to go one before another [q]; and to Rejoice in th others Gifts and Advancement, as their own [r].

132. Queſt.

knew her again no more. *Acts* 17. Then all the Greeks took henes, the chief ruler of the ſyogue, and beat him before the gment-ſeat: and Gallio cared none of thoſe things.

[l] *Eph.* 6. 4. And ye fathers, proke not your children to wrath: bring them up in the nurture and nonition of the Lord.

[m] *Gen.* 9. 21. And he drank of the e, and was drunken, and he was overed within his tent. 1 *Kings* 12. 13. And the king (*Rehoboam*) wered the people roughly, and ſook the old mens counſel that y gave him; *v.* 14. And ſpake them after the counſel of the ng men, ſaying, My father made r yoke heavy, and I will add to r yoke; my father *alſo* chaſtiſed u with whips, but I will chaſtiſe u with ſcorpions. *v.* 15. Where-e the king hearkned not unto the ople; for the cauſe was from the d,--- *v.* 16. So when all Iſrael w that the king hearkned not unthem, the people anſwered the ng, ſaying, What portion have we in David? neither *have we* inheritance in the ſon of Jeſſe: to your nts, O Iſrael: now ſee to thine n houſe, David. So Iſrael departed unto their tents. 1 *Kings* 1. 6. nd his father had not diſpleaſed m (viz. *Adonijah*) at any time, in ſaying, Why haſt thou done ſo?-- 1 *Sam.* 2. 29. Wherefore kick ye at my ſacrifices, and at mine offering which I have commanded *in my* habitation, and honoureſt thy ſons above me, to make your ſelves fat, with the chiefeſt of all the offerings of Iſrael my people? *v.* 30. Wherefore the Lord God of Iſrael ſaith, I ſaid indeed, *that* thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the Lord ſaith, Be it far from me; for them that honour me I will honour, and they that deſpiſe me, ſhall be lightly eſteemed. *v.* 31. Behold, the days come that I will cut off thine arm, and the arm of thy fathers houſe, that there ſhall not be an old man in thine houſe.

131. [p] 1 *Pet.* 2. 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

[q] *Rom.* 12. 10. *Be* kindly affectioned one to another; with brotherly love, in honour preferring one another.

[r] *Rom.* 12. 15. Rejoice with them that rejoice, and weep with them that weep. *v.* 16. *Be* of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceits. *Phil.* 2. 3. *Let* nothing *be done* through ſtrife or vain glory, but in lowlineſs of mind,

Commanament, the more to enjorce it?

Anſw. The Reaſon annexed to the Fi
mandment, in theſe Words, **That th
may be long upon the Land which
thy God giveth thee** [y], is an expreſs
long Life and Proſperity, as far as it ſha
God's Glory and their own Good, to
keep this Commandment [z].

I

let each eſteem other better than themſelves. *v.* 4. Look not every man on his own things, but every man alſo on the things of others.

132. [f] *Rom.* 13. 8. Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

[t] 2 *Tim.* 3. 3. Without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good.

[v] *Acts* 7. 9. And the patriarchs moved with envy, ſold Joſeph into Egypt: but God was with him. *Gal.*

man ſold Zereſh his
friends, every *thing*
len him. Then ſaid
and Zereſh his wife
Mordecai *be* of the ſe
before whom thou
fall, thou ſhalt not
him, but ſhalt ſurely f

[x] 3 *John* 9. I w
church: but Diotreph
to have preeminence
receiveth us not. *Lu*
there was alſo a ſtrife
which of them ſhoul
the greateſt.

132. [y] *Exod.* 20.

134. Queſt. *Which is the Sixth Commandment?*

Anſw. The Sixth Commandment is, **Thou ſhalt not kill** [a].

135. Queſt. *What are the Duties required in the Sixth Commandment?*

Anſw. The Duties required in the Sixth Commandment, are all careful Studies, and lawful Endeavours to preſerve the Life of our ſelves [b] and others [c], by reſiſting all Thoughts and Purpoſes [d], ſubduing all Paſſions [e], and avoiding all Occaſions [f],

thou promiſedſt him, ſaying, ſhall not fail thee a man in ſight to ſit on the throne of Iſ-; ſo that thy children take heed their way, that they walk before as thou haſt walked before me. 6. 2. Honour thy father and thy other, (which is the firſt commandment with promiſe) *v.* 3. That may be well with thee, and thou mayeſt live long on the earth.

134. [a] *Exod.* 20. 13.

135. [b] *Eph.* 5. 28. So ought men to love their own wives as their own bodies: he that loveth his wife, loveth himſelf. *v.* 29. For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church.

[c] 1 *Kings* 18. 4. For it was ſo, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

[d] *Jer.* 26. 15. But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath ſent me unto you, to ſpeak all theſe words in your ears. *v.* 16. Then ſaid the princes, and all the people unto the prieſts, and to the prophets, This man is not worthy to die; for he hath ſpoken to us in the name of the Lord our God. *Acts* 23. 12. And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, That they would neither eat nor drink till they had killed Paul. *v.* 16. And when Pauls ſiſters ſon heard of their lying in wait, he went and entred into the caſtle, and told Paul. *v.* 17. Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him. *v.* 21. But do not thou yield unto them: for there lie in wait for him more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready looking for a promiſe from thee. *v.* 27. This man was taken of the Jews, and ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman.

[e] *Eph.* 4. 26. Be ye angry, and ſin not: let not the ſun go down

again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground?--*Deut.* 22. 8. When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thy houſe, if any man fall from thence.

[g] *Mat.* 4. 6. And ſaith unto him, If thou be the Son of God, caſt thy ſelf down: ---*v.* 7. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. *Prov.* 1. 10, My ſon, if ſinners entice thee, conſent thou not. *v.* 11. If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe. *v.* 15. My ſon, walk not thou in the way with them: refrain thy foot from their path. *v.* 16. For their feet run to evil, and make haſte to ſhed blood.

[h] 1 *Sam.* 24. 12. The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand ſhall not be upon thee. 1 *Sam.* 26. 9. And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the Lords a-

blood, *but* caſt him in *is* in the wilderneſs, a upon him; that he out of their hands, to his father again.

[i] *Pſalm* 82. 4. D and needy, rid *them* of the wicked. *Prov.* forbear to deliver *them* unto death, and *thoſ* to be ſlain: *v.* 12. If t hold, we knew it no that pondereth the *it*? and he that kee doth *not* he know *it* he render to *every* ma his works? 1 *Sam.* 14 people ſaid unto Sau than die, who hath great ſalvation in Iſr bid: *As* the Lord liv not one hair of his h ground; for he hath God this day. So the Jonathan, that he d

[k] *James* 5. 7. Be pat brethren, unto the Lord. Behold, the waiteth for the preci

Mind [l], Chearfulneſs of Spirit [m], a ſober Uſe of eat [n], Drink [o], Phyſick [p], Sleep [q], Labour [r], d Recreations [s]; by charitable Thoughts [t], Love [v],

thren, the prophets, who have ken in the name of the Lord, for example of ſuffering affliction, of patience. *v.* 11. Behold, count them happy which endure. have heard of the patience of and have ſeen the end of the : that the Lord is very pitiful of tender mercy. *Heb.* 12. 9. rthermore, we have had fathers our fleſh, which corrected us, we gave *them* reverence: ſhall much rather be in ſubjection, the Father of ſpirits, and live?

[t] *Theſ.* 4. 11. And that ye ſtudy quiet, and to do your own neſs, and to work with your own ds, as we commanded you. . 3. 3. Whoſe adorning, let it be that outward *adorning*--- *v.* 4. *let it be* the hidden man of heart, in that which is not uptible, *even the ornament* of a k and quiet ſpirit, which is in ſight of God of great price. 37. 8. Ceaſe from anger, and ake wrath: fret not thy ſelf in ways to do evil. *v.* 9. For evil-rs ſhall be cut off: but they that upon the Lord they ſhall in-it the earth. *v.* 10. For yet a le while and the wicked *ſhall* not yea, thou ſhalt diligently con-his place, and it *ſhall* not *be*. 11. But the meek ſhall inherit the th: and ſhall delight themſelves the abundance of peace.

[u] *Prov.* 17. 22. A merry heart th good *like* a medicine: but a oken ſpirit dryeth the bones.

[w] *Prov.* 25. 16. Haſt thou found ey? eat ſo much as is ſufficient r thee, leſt thou be filled there-with, and vomit it. *v.* 27. *It is* not good to eat much hony:---

[o] 1 *Tim.* 5. 23. Drink no longer water, but uſe a little wine for thy ſtomacks ſake, and thine often infirmities.

[p] *Iſai.* 38. 21. For Iſaiah had ſaid, Let them take a lump of figs, and lay *it* for a plaiſter upon the boil, and he ſhall recover.

[q] *Pſalm* 127. 2. *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep.

[r] *Eccl.* 5. 12. The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep. 2 *Theſ.* 3. 10. For even when we were with you, this we commanded you, That if any would not work, neither ſhould he eat. *v.* 12. Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread. *Prov.* 16. 26. He that laboureth, laboureth for himſelf; for his mouth craveth it of him.

[s] *Eccl.* 3. 4. A time to weep, and a time to laugh, a time to mourn, and a time to dance. *v.* 11. He hath made every *thing* beautiful in his time; alſo he hath ſet the world in their heart,---

[t] 1 *Sam.* 19. 4. And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant,--- *v.* 5. For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt *it*, and

didſt

to ſlay David without a cauſe? 1 *Sam.* 22. 13. And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword,— *v.* 14. And Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants, as David, which is the kings ſon in law, and goeth at thy bidding, and is honourable in thine houſe?

[v] *Rom.* 13. 10. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

[w] *Luke* 10. 33. But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he had compaſſion *on him*, *v.* 34. And went to him, and bound up his wounds, pouring in oyl and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him.

[x] *Col.* 3. 12. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering: *v.* 13. Forbearing one

of another, love a
tiful, *be* courteous
dring evil for evi
railing: but contr
knowing that ye a
led, that ye ſhoul
ſing. *v.* 10. For
life, and ſee good
ſtrain his tongue f
lips that they ſpea
Let him eſchew evi
let him ſeek peac
Prov. 15. 1. A ſof
away wrath: bu
ſtir up anger. *Ju*
men of Ephraim ſa
haſt thou ſerved us
calledſt us not wh
fight with the Midi
did chide with hi
And he ſaid unto
I done now in co
is not the gleaning
Ephraim better th
Abiezer? *v.* 3. G
into your hands t
dian, Oreb and
was I able to do i
now? then their

ing the Diſtreſſed, and protecting and defen-
the Innocent [b].

6. Queſt. *What are the Sins forbidden in the Sixth nandment?*

nſw. The Sins forbidden in the Sixth Command-
t, are all taking away the Life of our ſelves [c] or
thers [d], except in caſe of publick Juſtice [e], Law-
War [f], or neceſſary Defence [g]; the neglecting
or

y hearted, forgiving one an-
, even as God for Chriſts ſake
forgiven you. *Rom.* 12. 17.
mpenſe to no man evil for
v. 20. Therefore if thine
y hunger, feed him; if he
, give him drink: for in ſo
thou ſhalt heap coals of fire
his head. *v.* 21. Be not over-
of evil, but overcome evil
good.

Theſ. 5. 14. Now we exhort
brethren, warn them that are
y, comfort the feeble minded,
rt the weak, be patient toward
en. *Job* 31. 19. If I have ſeen
riſh for want of clothing, or
oor without covering: *v.* 20.
loins have not bleſſed me, and
were *not* warmed with the fleece
ſheep. *Mat.* 25. 35. For I was
ngred, and ye gave me meat:
thirſty, and ye gave me drink:
a ſtranger, and ye took me in:
. Naked, and ye clothed me:
ſick, and ye viſited me: I was
iſon, and ye came unto me.
31. 8. Open thy mouth for the
b in the cauſe of all ſuch as
ppointed to deſtruction. *v.* 9.
thy mouth, judge righteou-
and plead the cauſe of the
and needy.

6. [c] *Acts* 16. 28. But Paul cried
a loud voice, ſaying, Do thy
ſelf no harm; for we are all here.

[d] *Gen.* 9. 6. Whoſo ſheddeth mans
blood, by man ſhall his blood be
ſhed: for in the image of God
made he man.

[e] *Numb.* 35. 31. Moreover, ye ſhall
take no ſatisfaction for the life of a
murderer, which *is* guilty of death:
but he ſhall be ſurely put to death.
v. 33. So ye ſhall not pollute the
land wherein ye *are*: for blood it
defileth the land, and the land can-
not be cleanſed of the blood that
is ſhed therein, but by the blood
of him that ſhed it.

[f] *Jer.* 48. 10. Curſed *be* he that
doth the work of the Lord deceit-
fully, and curſed *be* he that keep-
eth back his ſword from blood.
Deut. chapter 20. *throughout.* *v.* 1.
When thou goeſt out to battle a-
gainſt thine enemies, and ſeeſt hor-
ſes and chariots, *and* a people more
than thou, be not afraid of them:
for the Lord thy God *is* with thee,
which brought thee up out of the
land of Egypt, *&c.*

[g] *Exod.* 22. 2. If a thief be found
breaking up, and be ſmitten that
he die, *there ſhall* no blood *be ſhed*
for him. *v.* 3. If the ſun be riſen
upon him, *there ſhall be* blood *ſhed*
for him: *for* he ſhould make full
reſtitution; if he have nothing, then
he ſhall be ſold for his theft.

gieu, and ye gave me no meat: I was
thirſty, and ye gave me no drink:
v. 43. I was a ſtranger, and ye took
me not in: naked, and ye clothed
me not: ſick, and in priſon, and
ye viſited me not. *James* 2. 15. If
a brother or ſiſter be naked, and de-
ſtitute of daily food; *v.* 16. And
one of you ſay unto them, De-
part in peace, be you warmed, and
filled: notwithſtanding ye give them
not thoſe things which are needful
to the body; what *doth it* profit?
Eccl. 6. 1. There is an evil which I
have ſeen under the ſun, and it *is*
common among men: *v.* 2, A man
to whom God hath given riches,
wealth, and honour, ſo that he want-
eth nothing for his ſoul of all that
he deſireth, yet God giveth him not
power to eat thereof, but a ſtranger
eateth it: this *is* vanity, and it *is*
an evil diſeaſe.

[f] *Mat.* 5. 22. But I ſay unto you,
That whoſoever is angry with his
brother without a cauſe, ſhall be in
danger of the judgment: and who-
ſoever ſhall ſay to his brother Ra-
ca, ſhall be in danger of the coun-

[m] *Rom.* 12. 19.
avenge not your ſe
give place unto wra
ten, Vengeance *is*
pay, ſaith the Lor

[n] *Eph.* 4. 31. L
and wrath, and ang
and evil ſpeaking b
you, with all mal

[o] *Mat.* 6. 31. Th
thought, ſaying, W
or what ſhall we dri
al ſhall we be cloth
therefore no thou
row: for the mo
thought for the t
ſufficient unto the
thereof.

[p] *Luke* 21. 34. A
your ſelves, leſt a
hearts be overchar
ing and drunkenne
of this life, and ſo
upon you unawares.
us walk honeſtly as
in rioting and drun
chambering and w
in ſtrife and envyi

tions [r]; provoking Words [s], Oppreſſion [t], Quarng [v], Stricking, Wounding [w], and whatſoever tends to the Deſtruction of the Life of any [x].

137. Queſt. *Which is the Seventh Commandment?*

Anſw. The Seventh Commandment is, **Thou ſhalt not commit Adultery** [y].

138. Queſt. *What are the Duties required in the Seventh Commandment?*

Anſw. The Duties required in the Seventh Commandment, are Chaſtity in Body, Mind, Affections [z], Words [a],

n the night. This is alſo va-

Iſa. 5. 12. And the harp and viol, the tabret and the pipe, wine are in their feaſts: but regard not the work of the neither conſider the opera- of his hands.

Prov. 15. 1. A ſoft anſwer turn- way wrath; but grievous words p anger. *Prov.* 12. 18. There t ſpeaketh like the piercings ſword: but the tongue of the health.

Ezek. 18. 18. *As for* his father, he cruelly oppreſſed, ſpoil- brother by violence, and did hich is not good among his le, lo, even he ſhall die in his ity. *Exod.* 1. 14. And they their lives bitter with hard age, in mortar, and in brick, in all manner of ſervice in the all their ſervice wherein they them ſerve, *was* with rigour. *Gal.* 5. 15. But if ye bite and ur one another, take heed that not conſumed one of another. 23. 29. Who hath wo? who ſorrow? who hath contenſ? who hath babbling? who hath nds without cauſe?

Numb. 35. 16. And if he ſmite with an inſtrument of iron (ſo that he die) he *is* a murderer: the murderer ſhall ſurely be put to death. *v.* 17. And if he ſmite him with throwing a ſtone (wherewith he may die) and he die, he is a murderer: the murderer ſhall ſurely be put to death. *v.* 18. Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he is a murderer: the murderer ſhall ſurely be put to death. *v.* 21. Or in enmity ſmite him with his hand, that he die: he that ſmote *him* ſhall ſurely be put to death: *for* he *is* a murderer. The revenger of blood ſhall ſlay the murderer, when he meeteth him.

[x] *Exod.* 21. *from verſe* 18. *to the end.* [*Containing laws for ſmiters, for an hurt by chance, for an ox that goreth, and for him that is an occaſion of harm.*]

137. [y] *Exod.* 20. 14.

138. [z] 1 *Theſ.* 4. 4. That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour. *Job* 31. 1. I made a covenant with mine eyes; why then ſhould I think upon a maid? 1 *Cor.* 7. 34. There is difference alſo between a wife and a virgin: the unmarried woman careth for the things of the Lord, that ſhe may be holy, both

ginations, Thoughts, Purpoſes and Affections all corrupt or filthy Communications, or liſteni thereunto [r]; wanton Looks [t], impudent or light haviour, immodeſt Apparel [v]; Prohibiting of la ful [w], and Diſpenſing with unlawful Marriages Allowing, Tollerating, Keeping of Stews, Reſorting to them [y]; intangling Vows of fin

Lit

ſurely be put to death; their blood *ſhall be* upon them.

[s] *Mat.* 5. 28. But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart. *Mat.* 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, theefts, falſe witneſs, blaſphemies. *Col.* 3. 5. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry.

[r] *Eph.* 5. 3. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints: *v.* 4. Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks. *Prov.* 7. 5. That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words. *v.* 21. With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him. *v.* 22. He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks.

[t] *Iſa.* 3. 16. Moreover, the Lord ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. 2 *Pet.* 2. 14. Ha eyes full of adultery, and that not ceaſe from ſin; beguiling ſtable ſouls;---

[v] *Prov.* 7. 10. And behold, t met him a woman *with* the attir an harlot, and ſubtile of heart. 13. So ſhe caught him and ki him, *and* with an impudent face unto him.

[w] 1 *Tim.* 4. 3. Forbidding to m ry, *and commanding* to abſtain m meats, which God hath create be received with thankſgiving them which believe and know truth.

[x] *Lev.* 18. *from verſe* 1 *Mark* 6. 18. For John ſaid unto rod, It is not lawful for thee to thy brothers wife. *Mal.* 2. 11. hath dealt treacherouſly, and bomination is committed in and in Jeruſalem: for Judah profaned the holineſs of the which he loved, and hath m the daughter of a ſtrange god. 12. The Lord will cut of man that doth this: the m and the ſcholar out of the t nacles of Jacob, and him offereth an offering unto the L of hoſts.

[y] 1 *Kings* 15. 12. And he to away the ſodomites out of the l and removed all the idols that fathers had made. 2 *Kings* 23. And he brake down the houſe

ᶻ, undue Delay of Marriage ᵃ; having more
es or Husbands than one at the ſame time ᵇ;
ſt Divorce ᶜ, or Deſertion ᵈ; Idleneſs, Glut-
tony,

domites that were by the hou-
he Lord, where the women
angings for the grove. *Deut.*
'. There ſhall be no whore of
ughters of Iſrael, nor a ſo-
: of the ſons of Iſrael. *v.* 18.
halt not bring the hire of a
or the price of a dog into the
of the Lord thy God for any
for even both theſe *are* abo-
on unto the Lord thy God.
. 29. Do not proſtitute thy
:er, to cauſe her to be a
; leſt the land fall to whore-
and the land become full of
lneſs. *Jer.* 5. 7. How ſhall I
a thee for this? thy children
forſaken me, and ſworn by
ot are no gods: when I had
ım to the full; they then com-
l adultery, and aſſembled
lves by troops in the harlots
. *Prov.* 7. 24. Hearken unto
ow therefore, O ye children,
ttend to the words of my
h. *v.* 25. Let not thine heart
ne to her ways, go not aſtray in
ths. *v.* 26. For he hath caſt
many wounded: yea, many
g *men* have been ſlain by her.
. Her houſe *is* the way to hell,
; down to the chambers of
.
Mat. 19. 10. His diſciples ſay
him, If the caſe of the man be
h *his* wife, it is not good to mar-
. 11. But he ſaid unto them, all
:annot receive this ſaying, ſave
o whom it is given.
: *Cor.* 7. 7. For I would that all
were even as I my ſelf: but
man hath his proper gift of
one after this manner, and
er after that. *v.* 8. I ſay there-
fore to the unmarried and widows,
It is good for them if they can abide
even as I. *v.* 9. But if they cannot
contain, let them marry: for it is
better to marry, than to burn. *Gen.*
38. 26. And Judah acknowledged
them, and ſaid, She hath been more
righteous than I; becauſe that I
gave her not to Shelah my ſon: and
he knew her again no more.

ᵇ *Mal.* 2. 14. Yet ye ſay, Where-
fore? becauſe the Lord hath been
witneſs between thee and the wife
of thy youth, againſt whom thou
haſt dealt treacherouſly; yet *u* ſhe
thy companion, and the wife of thy
covenant. *v.* 15. And did not he
make one? yet had he the reſidue
of the Spirit; and wherefore one?
that he might ſeek a godly ſeed:
therefore take heed to your ſpirit,
and let none deal treacherouſly a-
gainſt the wife of his youth. *Mat.*
19. 5. And ſaid, for this cauſe ſhall
a man leave father and mother, and
ſhall cleave to his wife: and they
twain ſhall be one fleſh.

ᶜ *Mal.* 2. 16. For the Lord the
God of Iſrael ſaith, that he hateth
putting away; for *one* covereth vio-
lence with his garment, ſaith the
Lord of hoſts; therefore take heed
to your ſpirit, that ye deal not
treacherouſly. *Mat.* 5. 32. But I ſay
unto you, that whoſoever ſhall put
away his wife, ſaving for the cauſe
of fornication, cauſeth her to com-
mit adultery: and whoſoever ſhall
marry her that is divorced, com-
mitteth adultery.

ᵈ 1 *Cor.* 7. 12. But to the reſt ſpeak
I, not the Lord, If any brother hath
a wife that believeth not, and ſhe

leave him.

[e] *Ezek.* 16. 49. Behold, this was the iniquity of thy ſiſter Sodom, Pride, fulneſs of bread, and abundance of idleneſs was in her, and in her daughters, neither did ſhe ſtrengthen the hands of the poor and needy. *Prov.* 23. 30. They that tarry long at the wine, they that go to ſeek mixt wine. *v.* 31. Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth it ſelf aright. *v.* 32. At the laſt it biteth like a ſerpent, and ſtingeth like an adder. *v.* 33. Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

[f] *Gen.* 39. 10. And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkned not unto her, to ly by her, *or* to be with her. *Prov.* 5. 8. Remove thy way far from her, and come not nigh the door of her houſe.

[g] *Eph.* 5. 4. Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks. *Ezek.* 23. 14. And

in that day, that Ty
gotten ſeventy years,
the days of one king:
of ſeventy years ſhall
an harlot. *v.* 16. Tak
about the city, thou h
been forgotten, mak
dy, ſing many ſongs, t
eſt be remembred.
ſhall come to paſs af
ſeventy years, that th
fit Tyre, and ſhe ſha
hire, and ſhall comm
with all the kingdom
upon the face of the e
Moreover, the Lord
the daughters of Sio
and walk with ſtretche
and wanton eyes,
mincing as they go,
tinkling with their fee
And when the daugh
Herodias came in, an
pleaſed Herod, and
with him, the king
damſel, Ask of me wh
wilt, and I will give
13. 13. Let us walk
the day: not in rioting

ther Provocations to, or Acts of Uncleanneſs
r in our ſelves or others [h].

.o. Queſt. *Which is the Eighth Commandment?*

nſw. The Eighth Commandment is, **Thou**
: not Steal [i].

.1. Queſt. *What are the Duties required in the*
h Commandment?

ſw. The Duties required in the Eighth Com-
ment, are Truth, Faithfulneſs, and Juſtice in
racts and Commerce between Man and Man [k];
ering to every one his Due [l]; Reſtitution of
ds unlawfully detained from the right Own-
hereof [m]; giving and lending freely, according
to

ings 9. 30. And when Jehu was
o Jezreel, Jezabel heard *of it*,
e painted her face, and tired
r, and looked out at a window.
id with Jer. 4. 30. And *when*
t ſpoiled, what wilt thou do?
a thou cloatheſt thy ſelf with
n, though thou deckeſt thee
naments of gold, though thou
thy face with painting, in
alt thou make thy ſelf fair, *thy*
will deſpiſe thee, they will
ıy life. *And with Ezek.* 23. 40.
ırthermore, that ye have ſent
en to come from far, unto
a meſſenger *was* ſent; and lo,
ame, for whom thou didſt
ıy ſelf, paintedſt thy eyes, and
dſt thy ſelf with ornaments.

. i *Exod.* 20. 15.

. k *Pſalm* 15. 2. He that walk-
ɔrightly, and worketh righte-
ſs, and ſpeaketh the truth in
art. *v.* 4. ---*He that* ſweareth
own hurt, and changeth not.
7. 4. Then came the word of
ord of hoſts unto me, ſaying.
And oppreſs not the widow,
ıe fatherleſs, the ſtranger, nor
the poor, and let none of you imagine evil againſt his brother in your heart. *Zech.* 8. 16. Theſe *are* the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates. *v.* 17. And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe *are things* that I hate, ſaith the Lord.

l *Rom.* 13. 7. Render therefore to all their dues; tribute to whom tribute *is due*, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

m *Lev.* 6. 2. If a ſoul ſin, and commit a treſpaſs againſt the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour; *v.* 3. Or have found that which was loſt, and lieth concerning it, and ſweareth falſly; in any of all theſe that a man doth, ſinning therein: *v.* 4 Then it ſhall be, becauſe he hath ſinned and is guilty,

that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found, *v.* 5. Or all that about which he hath ſworn falſly; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his treſpaſs-offering. *Compared with Luke* 19. 8. And Zaccheus ſtood and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore *him* four-fold.

[a] *Luke* 6. 30. Give to every man that asketh of thee; and of him that taketh away thy goods, ask *them* not again. *v.* 38. Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that you mete withal, it ſhall be meaſured to you again. 1 *John* 3. 17.

us do good unto all me unto them who are of of faith.

[o] 1 *Tim.* 6. 6. But g contentment is great For we brought noth world, *and it is* certai ry nothing out. *v.* 8. food and raiment, le with content. *v.* 9. will be rich, fall into and a ſnare, and *into* and hurtful luſts, whic in deſtruction and perd 14. But God forbid glory ſave in the croſ Jeſus Chriſt, by who is crucified unto me, world.

[p] 1 *Tim.* 5. 8. But if not for his own, and thoſe of his own houſe, nied the faith, and is an infidel.

[q] *Prov.* 27. *from verſe* Be thou diligent to kn of thy flocks, *and* lool herds. For riches are n

calling [r], and Diligence in it [s]; Frugality [t]; a-ing unneceſſary Law-ſuits [v], and Suretiſhip, or r like Engagements [w]; and an Endeavour by ıſt and lawful Means to procure, preſerve, and er the Wealth and outward Eſtate of others as as our own [x].

142. Queſt.

od of all his labour, *it is* the God. 1 *Tim.* 6. 17. Charge that are rich in this world, ıey be not high minded, nor a uncertain riches, but in the God, who giveth us richly all ı to enjoy: *v.* 18. That they od, that they be rich in good , ready to diſtribute, willing mmunicate. *Iſa.* 38. 1. In days was Hezekiah ſick unto : and Iſaiah the prophet the Amos came unto him, and ıto him, Thus ſaith the Lord, ine houſe in order: for thou lie, and not live. *Mat.* 11. 8. old, they that wear ſoft clo- are in kings houſes.

Cor. 7. 20. Let every man in the ſame calling wherein he illed. *Gen.* 2. 15. And the God took the man, and put nto the garden of Eden, to it, and to keep it. *Gen.* 3. 19. : ſweat of thy face ſhalt thou ead, till thou return unto the id;---

ph. 4. 28. Let him that ſtole, no more: but rather let him r, working with *his* hands the which is good, that he may to give to him that needeth. 10. 4. He becometh poor that th *with* a ſlack hand: but the of the diligent maketh rich. *John* 6. 12. When they were fil- he ſaid unto his diſciples, Ga- up the fragments that remain, nothing be loſt. *Prov.* 21. 20. *There is* a treaſure to be deſired, and oil in the dwellings of the wiſe; but a fooliſh man ſpendeth it up.

[v] 1 *Cor.* 6. *from verſe* 1. *to* 9. Dare any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints? *&c.*

[w] *Prov.* 6. *from verſe* 1. *to* 6. My ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger, thou art ſnared with the words of thy mouth, -- *Prov.* 11. 15. He that is ſurety for a ſtranger, ſhall ſmart *for it*: and he that hateth ſuretiſhip is ſure.

[x] *Lev.* 25. 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him; *yea, though he be* a ſtranger, or a *ſojourner*; that he may live with thee. *Deut.* 22. 1. Thou ſhalt not ſee thy brothers ox, or his ſheep go aſtray, and hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother. *v.* 2. And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it into thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again. *v.* 3. In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt things of thy brothers which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf. *v.* 4. Thou ſhalt not ſee thy

brothers aſs or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift *them* up again. *Exod.* 23. 4. If thou meet thine enemys ox or aſs going aſtray, thou ſhalt ſurely bring it back to him again. *v.* 5. If thou ſee the aſs of him that hateth thee, lying under his burden, and wouldſt forbear to help him; thou ſhalt ſurely help with him. *Gen.* 47. 14. And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn wh ch they bought: and Joſeph brought the money into Pharaohs houſe. *v.* 20. And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs. *Phil.* 2. 4. Look not every man on his own things, but every man alſo on the things of others. *Mat.* 22. 39. And

good, and ſeeth his
need, and ſhutteth
of compaſſion from hin
leth the love of God

[e] *Eph.* 4. 28. Let
ſteal no more, but ra

[a] *Pſalm* 62. 10. T
preſſion, and becon
robbery:—

[b] 1 *Tim.* 1. 10.
made) for whoremon
that defile themſelv
kind, for men-ſteal
for perjured perſons,
be any other thing t
to ſound doctrine.

[c] *Prov.* 29. 24. Wh
with a thief, hateth
he heareth curſing,
it not. *Pſalm* 50. 1
ſaweſt a thief, then th
with him,—

[d] 1 *Theſ.* 4. 6. That
yond and defraud his
matter; becauſe th

ts between Man and Man [g], or in Matters of ſt [h]; Oppreſſion [i], Extortion [k], Uſury [l], Bribe- [m], vexatious Law-ſuits [n], unjuſt Incloſures and opulations [o]; ingroſſing Commodities to inhance Price [p], unlawful Callings [q], and all other unjuſt

i they of old time have ſet in inheritance,--- *Prov.* 23. 10. ove not the old land-mark; nter not into the fields of the elſs.

Amos 8. 5. Saying, When will ew-moon be gone, that we may orn? and the ſabbath, that we ſet forth wheat; making the h ſmall, and the ſhekel great, falſifying the balances by de-

Pſalm 37. 21. The wicked bor- ſ, and payeth not again.---

Luke 16. 10. He that is faithful it which is leaſt, is faithful alſo nch; and he that is unjuſt in eaſt, is unjuſt alſo in much. . If therefore ye have not been ful in the unrighteous mam- , who will commit to your truſt, ue *riches*? *v.* 12. And if ye have been faithful in that which is her mans, who ſhall give you which is your own?

Ezek. 22. 29. The people of the have uſed oppreſſion, and exer- robbery, and have vexed the and needy: yea, they have op- ed the ſtranger wrongfully. *Lev.* 17. Ye ſhall not therefore op- one another; but thou ſhalt thy God: for I *am* the Lord God.

Mat. 23. 25. Wo unto you, es and Phariſees, hypocrites; ye make clean the out-ſide of up and of the platter, but within are full of extortion and ex-

Ezek. 22. 12. In thee have they a gifts to ſhed blood: thou haſt n uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord God.

[l] *Pſalm* 15. 5. *He that* putteth not out his money to uſury, nor taketh reward againſt the innocent.---

[m] *Job* 15. 34. For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery.

[n] 1 *Cor.* 6. 6. But brother goeth to law with brother, and that before the unbelievers. *v.* 7. Now therefore there is utterly a fault among you, becauſe ye go to law one with another: why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded? *v.* 8. Yea, you do wrong and defraud, and that your brethren, *Prov.* 3. 29. Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee. *v.* 30. Strive not with a man without cauſe, if he have done thee no harm.

[o] *Iſa.* 5. 8. Wo unto them that join houſe to houſe, *that* lay field to field, till *there be* no place, that they may be placed alone in the midſt of the earth. *Micah* 2. 2. And they covet fields, and take *them* by violence; and houſes, and take *them* away: ſo they oppreſs a man and his houſe, even a man and his heritage.

[p] *Prov.* 11. 26, He that withholdeth corn, the people ſhall curſe him; but bleſſing *ſhall be* upon the head of him that ſelleth *it*.

[q] *Acts* 19. 19. Many alſo of them

which uſed curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thouſand *pieces* of ſilver. *v.* 24. For a certain man named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen. *v.* 25. Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth.

[r] *Job* 20. 19. Becauſe he hath oppreſſed, *and* forſaken the poor; *becauſe* he hath violently taken away an houſe which he builded not. *Jam.* 5. 4. Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, cryeth; and the cries of them which have reaped, are entred into the ears of the Lord of ſabaoth. *Prov.* 21. 6. The getting of treaſures by a lying tongue, *is* a vanity toſſed to and fro of them that ſeek death.

[s] *Luke* 12. 15. And he ſaid unto them, Take heed, and beware of

Wilt thou ſet thine ey
which is not? for *ric*
make themſelves win
away as an eagle tow
Pſalm 62. 10. —If ric
ſet not your heart *upon*

[t] *Mat.* 6. 25. There
to you, Take no thou
life, what ye ſhall eat
ſhall drink: nor yet f
what ye ſhall put on: i
more than meat, and t
raiment? *v.* 31. Ther
thought, ſaying, What ſ
v. 34. Take therefore
for the morrow: for the
take thought for the thi
ſufficient unto the day
thereof. *Eccl.* 5. 12.
a labouring man *is* ſwe
he eat little or much: b
dance of the rich will n
to ſleep.

[u] *Pſalm* 73. 3. For I
at the fooliſh, *when* I ſ
perity of the wicked.
Fret not thy ſelf becauſ
ers, neither be thou env

; and all other Ways, whereby we do unduly idice our own outward Eſtate [y]: and defrauding elves of the due Uſe and Comfort of that Eſtate h God hath given us [z].

143. Queſt. *Which is the Ninth Commandment?*

nſw. The Ninth Commandment is, **Thou ſhalt bear falſe Witneſs againſt thy Neighbour** [a].

144. Queſt. *What are the Duties required in the h Commandment?*

nſw. The Duties required in the Ninth Commandment, are the preſerving and promoting of h between Man and Man [b], and the good ne of our Neighbour as well as our own [c]: aping and ſtanding for the Truth [d]; and from the Heart [e],

ſy-bodies. *Prov.* 18, 9. He alſo ſlothful in his work, is bro- o him that is a great waſter. *rov.* 21. 17. He that loveth re *ſhall be* a poor man, he that wine and oil ſhall not be rich. 23. 20. Be not among wine- ; among riotous eaters of *v.* 21. For the drunkard and n ſhall come to poverty: and ineſs ſhall clothe *a man* with *Prov.* 28. 19. He that tilleth nd, ſhall have plenty of bread: that followeth after vain *per*ſhall have poverty enough. *Eccl.* 4. 8. There is one *alone*, *here is* not a ſecond; yea, he neither child nor brother: yet re no end of all his labour, neis his eye ſatisfied with riches, er *ſaith he*, For whom do I laand bereave my ſoul of good? *is* alſo vanity: yea it is a ſore l. *Eccl.* 6. 2. A man to whom hath given riches, wealth, and ur, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it; this *is* vanity, and it *is* an evil diſeaſe. 1 *Tim.* 5. 8. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

143. [a] *Exod.* 20. 16.

144. [b] *Zech.* 8. 16. Theſe *are* the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

[c] 3 *John* 12. Demetrius hath good report of all men, and of the truth it ſelf: yea, and we *alſo* bear record, and ye know that our record is true.

[d] *Prov.* 31. 8. Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction. *v.* 9. Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

[e] *Pſalm*

uprightly, and worketh righteouſneſs, and ſpeaketh the truth from his heart.

[f] 2 *Chron.* 19. 9. And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart.

[g] 1 *Sam.* 19. 4. And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his works have been to thee-ward very good. *v.* 5. For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt *it*, and didſt rejoice: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

[h] *Joſhua* 7. 19. And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done, hide *it* not from me.

[i] 2 *Sam.* 14. 18. Then the king

from ought that my l
hath ſpoken: for thy
he bad me, and he p
words in the mouth o
maid. *v.* 20. To fet
form of ſpeech hath
Joab done this thing:
a wiſe,--

[k] *Lev.* 19. 15. Ye ſha
righteouſneſs in judg
ſhalt not reſpect the p
poor, nor honour the
mighty, *but* in righte
thou judge thy neighbo
5. A faithful witneſs
but a falſe witneſs wi
v. 25. A true witneſ
ſouls, but a deceitful w
eth lies.

[l] 2 *Cor.* 1. 17. Whe
was thus minded, did
neſs? or the things th
do I purpoſe according
that with me there ſho
yea, and nay, nay? *v*
God *is* true, our word
was not yea and nay.
Wherefore putting away

ir good Name [n]; ſorrowing for [o], and covering their Infirmities [p]; freely acknowledging of their ts and Graces [q], defending their Innocency [r]; a dy receiving of a good Report [s], and Unwilling- to admit of an evil Report concerning them [t]; ouraging Tale-bearers [v], Flatterers [w], and Slanderers [x];

[n] *Rom.* 1. 8. Firſt I thank my God gh Jeſus Chriſt for you all, that faith is ſpoken of throughout hole world. 2 *John* 4. I re- ll greatly that I found of thy ldren walking in the truth, as ave received a commandment the Father. 3 *John* 3. For I ced greatly when the brethren e and teſtified of the truth that thee, even as thou walkeſt in truth. *v.* 4. I have no greater than to hear that my children in the truth.

[o] 2 *Cor.* 2. 4. For out of much af- ion and anguiſh of heart, I wrote you with many tears; not that ſhould be grieved, but that ye ht know the love which I have abundantly unto you. 2 *Cor.* 21. *And* left when I come again, God will humble me among you, that I ſhall bewail many who e ſinned already, and have not nted of the uncleanneſs, and dication, and laſciviouſneſs which have committed.

[p] *Prov.* 17. 9. He that covereth a ſgreſſion, ſeeketh love; but he ſ ſeparateth a matter, ſeparateth friends. 1 *Pet.* 4. 8. And above things have fervent charity a- g your ſelves: for charity ſhall r the multitude of ſins.

[q] 1 *Cor.* 1. 4. I thank my God al- s in your behalf, for the grace God which is given you by Jeſus riſt; *v.* 5. That in every thing re enriched by him, in all utterance, and in all knowledge. *v.* 7. So that ye come behind in no gift; waiting for the coming of the Lord Jeſus Chriſt. 2 *Tim.* 1. 4. Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy: *v.* 5. When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſwaded that in thee alſo.

[r] 1 *Sam.* 22. 14. Then Abimelech anſwered the king and ſaid, And who *is ſo* faithful among all thy ſervants, as David, which is the kings ſon in law, and goeth at thy bidding, and is honourable in thine houſe?

[s] 1 *Cor.* 13. 6. (*Charity*) rejoiceth not in iniquity, but rejoiceth in the truth: *v.* 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

[t] *Pſalm* 15. 3. *He that* backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

[v] *Proverbs* 25. 23. The north-wind driveth away rain: ſo *doth* an angry countenance a backbiting tongue.

[w] *Prov.* 26. 24. He that hateth, diſſembleth with his lips, and layeth up deceit within him. *v.* 25. When he ſpeaketh fair, believe him not: for *there are* ſeven abominations in his heart.

[x] *Pſalm*

Anſw. The Sins forbidden in the Ninth Commandment, are all prejudicing the Truth and good Name of our Neighbours as well as our eſpecially in publick Judicature [c]; giving

[x] *Pſalm* 101. 5. Whoſo privily ſlandereth his neighbour, him will I cut off:---

[y] *Prov.* 22. 1. A *good* name *is* rather to be choſen than great riches, and loving favour, rather than ſilver and gold. *John* 8. 49. Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me.

[z] *Pſalm* 15. 4. *He that* ſweareth to *his own* hurt, and changeth not.

[a] *Phil.* 4. 8. Finally, brethren, whatſoever things are true, whatſoever things *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report; if *there be* any virtue, and if *there be* any praiſe, think on theſe things.

145. [b] 1 *Sam.* 17. 28. And Eliab

the king ſaid, And wh
ſters ſon? And Ziba
king, Behold, he abi
ſalem: for he ſaid,
the houſe of Iſrael re
kingdom of my fathe
9. He ſaid unto me a
I pray thee, upon me,
for anguiſh is come u
cauſe my life *is* yet
v. 10. So I ſtood up
ſlew him, becauſe I w
could not live after th
len: And I took the c
on his head, and the
was on his arm, and
them hither unto my
And David called one
men, and ſaid, Go r
upon him. And he ſm
he died. *v.* 16. And D
to him, Thy blood *be* up

: [d], ſuborning falſe Witneſſes [e], wittingly ap-
ng and pleading for an evil Cauſe, out-facing
ver-bearing the Truth [f]; paſſing unjuſt Sen-
[g], calling Evil Good, and Good Evil, re-
ing the Wicked according to the Work of the
teous, and the Righteous according to the
: of the Wicked [h], Forgery [i], concealing the
Truth,

ore the law is ſlacked, and
nt doth never go forth: for
ked doth compaſs about the
us: therefore wrong judg-
roceedeth.
v. 19. 5. A falſe witneſs ſhall
mpuniſhed, and *he that* ſpeak-
ſhall not eſcape. *Prov.* 6.
eſe ſix things doth the Lord
yea, ſeven *are* an abomina-
to him. *v.* 19. A falſe wit-
ſpeaketh lies, and him that
diſcord among brethren.
s 6. 13. And ſet up falſe wit-
which ſaid, This man cea-
ot to ſpeak blaſphemous
gainſt this holy place, and
.
. 9. 3. And they bend their
like their bow *for* lies: but
re not valiant for the truth
ne earth; for they proceed
vil to evil, and they know
, ſaith the Lord. *v.* 5. And
ill deceive every one his
our, and will not ſpeak the
they have taught their tongue
k lies, and weary themſelves
mit iniquity. *Acts* 24. 2.
hen he was called forth, Ter-
egan to accuſe *him*,--- *v.* 5.
: have found this man a peſti-
low, and a mover of ſedition
all the Jews throughout the
and a ringleader of the ſect
Nazarenes. *Pſalm* 12. 3. The
all cut off all flattering lips,
tongue that ſpeaketh proud
things. *v.* 4. Who have ſaid, With
our tongue will we prevail, our lips
are our own: who *is* Lord over us?
Pſalm 52. 1. Why boaſteſt thou thy
ſelf in miſchief, O mighty man? the
goodneſs of God *endureth* continual-
ly. *v.* 2. Thy tongue deviſeth miſ-
chiefs: like a ſharp razor, working
deceitfully. *v.* 3. Thou loveſt evil
more than good: *and* lying rather
than to ſpeak righteouſneſs. Selah.
v. 4. Thou loveſt all devouring
words, O *thou* deceitful tongue.

[g] *Prov.* 17. 15. He that juſtifieth
the wicked, and he that condem-
neth the juſt, even they both *are*
abomination to the Lord. 1 *Kings*
21. *from verſe* 9. *to* 14. And ſhe (*Je-
zebel*) wrote in the letters, ſaying,
Proclaim a faſt, and ſet Naboth on
high among the people: *v.* 10. And
ſet two men, ſons of Belial, before
him, to bear witneſs againſt him,
ſaying, Thou didſt blaſpheme God
and the king: and *then* carry him out,
and ſtone him that he may die. *v.* 11.
And the men of this city, *even* the
elders and the nobles who were the
inhabitants in his city, did as Je-
zebel had ſent unto them, *v.* 13. And
they ſtoned him with ſtones that he
died.

[h] *Iſai.* 5. 23. Which juſtify the
wicked for a reward, and take away
the righteouſneſs of the righteous
from him.

[i] *Pſalm* 119. 69. The proud have
forged

forged a lie againſt me: *but* I will keep thy preceepts with my whole heart. *Luke* 19. 8. And Zaccheus ſtood and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore *him* four fold. *Luke* 16. 5. So he called every one of his lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my Lord? *v.* 6. And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill and ſit down quickly, and write fifty. *v.* 7. Then ſaid he to another, And how much oweſt thou?

[k] *Lev.* 5. 1. And if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it*, if he do not utter *it*, then he ſhall bear his iniquity. *Deut.* 13. 8. Thou ſhalt not conſent unto him, nor hearken unto him: neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal

me, but all men fo
pray God that it may
their charge.

[l] 1 *Kings* 1. 6. And
not diſpleaſed him a
ſaying, Why haſt th
Lev. 19. 17. Thou ſha
brother in thine hea
in any wiſe rebuke t
and not ſuffer ſin up

[m] *Iſa.* 59. 4. None
ſtice, nor *any* plead
they truſt in vanity,

[n] *Prov.* 29. 11. A fo
his mind: but a wiſ
it in till afterwards.

[o] 1 *Sam.* 22. 9. T
Doeg the Edomite,
over the ſervants of Sa
I ſaw the ſon of Je
Nob, to Ahimelech t
tub. *v.* 10. And he e
Lord for him: and
ſtuals, and gave him
Goliath the Philiſtin
with Pſalm 52.] A P
when Doeg the Edo

e Prejudice of Truth or Juſtice [q]; ſpeaking Un-
uth [r], Lying [s], Slandering [t], Backbiting [v], De-
acting [w], Tale-bearing [x], Whiſpering [y], Scoffing [z],
eviling [a], raſh [b], harſh [c], and partial Cenſuring [d]; mif-

low ſaid, I am able to deſtroy the
mple of God, and to build it in
ee days.

[r] *Gen.* 3. 5. For God doth know,
in the day ye eat thereof, then
eyes ſhall be opened: and ye
be as Gods knowing good and
. *Gen.* 26. 7. And the men of
lace asked him of his wife: and
aid, She *is* my ſiſter: for he fear-
to ſay, She *is* my wife: *v.* 9. And
imelech called Iſaac, and ſaid,
old, of a ſurety ſhe *is* thy wife:
how ſaidſt thou, ſhe *is* my
r?--

Iſai. 59. 13. In tranſgreſſing
lying againſt the Lord, and de-
ing away from our God, ſpeak-
oppreſſion and revolt, conce-
and uttering from the heart,
s of falſhood.

[s] *Lev.* 19. 11. Ye ſhall not ſteal,
ther deal falſly, neither lie one
nother. *Col.* 3. 9. Lie not one
nother, ſeeing that ye have put
the old man with his deeds.

[t] *Pſalm* 50. 20. Thou ſitteſt *and*
keſt againſt thy brother, thou
idereſt thine own mothers ſon.

[v] *Pſalm* 15. 3. He *that* backbiteth
with his tongue,--

[w] *James* 4. 11. Speak not evil one
another, brethren. He that ſpeak-
evil of *his* brother, and judgeth
brother, ſpeaketh evil of the law,
judgeth the law: but if thou
ge the law, thou art not a doer
the law, but a judge. *Jer.* 38. 4.
erefore the princes ſaid unto the
g, We beſeech thee, let this man
put to death: for thus he weak-
neth the hands of the men of war
that remain in the city, and the
hands of all the people, in ſpeaking
ſuch words unto them: for this man
ſeeketh not the welfare of this peo-
ple, but the hurt.

[x] *Lev.* 19. 16. Thou ſhalt not go
up and down as a tale-bearer a-
mong thy people; neither ſhalt thou
ſtand againſt the blood of thy
neighbour. I *am* the Lord.

[y] *Rom.* 1. 29. Being filled with all
unrighteouſneſs, fornication, wick-
edneſs, covetouſneſs, maliciouſneſs;
full of envy, murder, debate, de-
ceit, malignity; whiſperers, *v.* 30.
Back-biters, haters of God,--

[z] *Gen.* 21. 9. And Sarah ſaw the
ſon of Hagar the Egyptian, which
ſhe had born unto Abraham, mock-
ing. *Compared with Gal.* 4. 29. But
as then he that was born after the
fleſh, perſecuted him *that was born*
after the Spirit, even ſo it *is* now.

[a] 1 *Cor.* 6. 10. Nor thieves, nor
covetous, nor drunkards, nor revi-
lers, nor extortioners, ſhall inherit
the kingdom of God.

[b] *Mat.* 7. 1. Judge not, that ye
be not judged.

[c] *Acts* 28. 4. And when the bar-
barians ſaw the venemous beaſt
hang on his hand, they ſaid among
themſelves, No doubt this man is a
murderer, whom, though he hath
eſcaped the ſea, yet vengeance ſuf-
fereth not to live.

[d] *Gen.* 38. 24. And it came to
paſs about three months after, that
it was told Judah, ſaying, Tamar
thy daughter in law hath played the
har-

cuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt, doſt the ſame things.

[e] *Nehem.* 6. 6. Wherein *was* written: It is reported among the heathen, and Gaſhmu ſaith *it*, *that* thou and the Jews think to rebel: For which cauſe thou buildeſt the wall, that thou mayeſt be their king, according to theſe words. *v.* 7. And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king, according to theſe words, Come now therefore, and let us take counſel together. *v* 8. Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart. *Rom.* 3. 8. And not *rather* as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil, that good may come, whoſe damnation is juſt. *Pſalm* 69. 10. When I wept, *and chaſtned* my ſoul with faſting, that was to my

lord, Thinkeſt thou doth honour thy fathe ſent comforters unto t David *rather* ſent his thee to ſearch the city, out, and to overthro

[f] *Pſalm* 12. 2. They every man with his nei flattering lips, *and* w heart do they ſpeak Lord ſhall cut off all and the tongue that ſ things.

[g] 2 *Tim.* 3. 2. For lovers of their own ſelv boaſters,--

[h] *Luke* 18. 9. And parable unto certain in themſelves that th teous, and deſpiſed oth the Phariſee ſtood an with himſelf, God, I th I am not as other men ners, unjuſt, adulterer this publican. *Rom.* 12 not high things, but c men of low eſtate. B your own conceit. 1 C

theſe things, brethren

ring the Gifts and Graces of God [i]: aggra-
ig ſmaller Faults [k]; hiding, excuſing, or ex-
nuating of Sins when called to a free Confeſ-
[l]: unneceſſary diſcovering of Infirmities [m],
ig falſe Rumours [n], receiving and countenan-
evil Reports [o], and ſtopping our Ears againſt juſt

neither heretofore nor ſince
aſt ſpoken unto thy ſervant:
im. ſlow of ſpeech, and of a
ngue. *v.* 11. And the Lord
nto him, Who hath made
nouth? or who maketh the
or deaf, or the ſeeing, or
nd? Have not I the Lord?
Now therefore go, and I will
thy mouth, and teach thee
hou ſhalt ſay. *v.* 13. And he
my Lord, ſend, I pray thee,
hand *of him whom* thou wilt
v. 14. And the anger of the
as kindled againſt Moſes, *&c.*
27. 5. God forbid that I
juſtify you: till I die I will
nove my integrity from me.
ly righteouſneſs I hold faſt,
I not let it go: my heart ſhall
reach *me* ſo long as I live.
Is not *this* thy fear, thy con-
, thy hope, and the upright-
thy ways?
st. 7. 3. And why beholdeſt
e mote that is in thy brothers
ut conſidereſt not the beam
in thine own eye? *v.* 4. Or
ilt thou ſay to thy brother,
e pull out the mote out of
ye; and behold, a beam *is*
e own eye? *v.* 5. Thou hy-
, firſt caſt out the beam out
e own eye; and then thou
e clearly to caſt out the mote
thy brothers eye.
v. 28. 13. He that covereth
, ſhall not proſper: but whoſo confeſſeth and forſaketh *them* ſhall have mercy. *Prov.* 30. 20. Such *is* the way of an adulterous woman; ſhe eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs. *Gen.* 3. 12. And the man ſaid, The woman, whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat. *v.* 13. ---And the woman ſaid, the ſerpent beguiled me and I did eat. *Jer.* 2. 35. Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me: behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned. 2 *Kings* 5. 25. --And Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither. *Gen.* 4. 9 And the Lord ſaid unto Cain, Where *is* Abel thy brother? And he ſaid, I know not; *Am* I my brothers keeper?

[m] *Gen.* 9. 22. And Cham the Father of Canaan ſaw the nakedneſs of his father, and told his two brethren without. *Prov.* 25. 9. Debate thy cauſe with thy neighbour *himſelf*; and diſcover not a ſecret to another: *v.* 10. Leſt he that heareth *it*, put thee to ſhame, and thine infamy turn not away.

[n] *Exod.* 23. 1. Thou ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

[o] *Prov.* 29. 12. If a ruler hearken to lies, all his ſervants *are* wicked.

Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. *v.* 57. Then they cried out with a loud voice, and ſtopped their ears,-- *Job* 31. 13. If I did deſpiſe the cauſe of my man-ſervant or of my maid-ſervant, when they contended with me: *v.* 14. What then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him?

[q] 1 *Cor.* 13. 5. (*Charity*) doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil. 1 *Tim.* 6. 4. He is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings.

[r] *Numb.* 11. 29. And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the Lords people were prophets, *and* that the Lord would put his Spirit upon them. *Mat.* 21. 15. And when the chief prieſts and ſcribes, ſaw the wonderful things that he did, and the children crying in the temple, and

then will they not pay t
and cuſtom, and *ſo* th
damage the revenue of

[t] *Jer.* 48. 27. For w
a deriſion unto thee? w
among thieves? for ſinc
eſt of him, thou skipp

[v] *Pſalm* 35. 15. But
verſity they rejoiced, a
themſelves together:
jects gathered themſel
againſt me-- *v.* 16.
critical mockers in f
gnaſhed upon me with
v. 21. Yea, they opened
wide againſt me, *and* ſai
our eye hath ſeen *it*.
And they ſtripped him
him a ſcarlet robe.
when they had platted
thorns, they put *it* on h
a reed in his right han
bowed the knee befo
mocked him, ſaying,
the Jews.

[w] *Jude* 16. Theſe are
complainers, walking
own luſts; and their m

Things as are of good Report [y]; and practi-
r not avoiding our ſelves, or not hindering
we can in others, ſuch Things as procure an
me [z].

5. Queſt. *Which is the Tenth Commandment?*

ſw. The Tenth Commandment is, **Thou
not covet thy Neighbour's Houſe, thou
not covet thy Neighbour's Wife, nor
Man-ſervant, nor his Maid-ſervant, nor
Ox, nor his Aſs, nor any Thing that is
Neighbour's** [a].

7. Queſt. *What are the Duties required in the
Commandment?*

ſw. The Duties required in the Tenth Com-
ment, are ſuch a full Contentment with our
ition [b]; and ſuch a charitable Frame of the
Soul toward our Neighbour, as that all our
d Motions and Affections touching him, tend
and further all that Good which is his [c].

148. Queſt.

m. 2. 24. Nay, my ſons:
o good report that I hear;
the Lords people to tranſ-

m. 13. 12. And ſhe anſwer-
Nay, my brother, do not
: for no ſuch thing ought
me in Iſrael: do not thou
y. *v.* 13. And I, whither
auſe my ſhame to go? And
ee, thou ſhalt be as one of
s in Iſrael: now therefore,—
. Remove thy way far from
d come not nigh the door of
ſe: *v.* 9. Leſt thou give
nour unto others, and thy
to the cruel. *Prov* 6. 33. A
and diſhonour ſhall he get,
reproach ſhall not be wiped

146. [a] *Exod.* 20. 17.

147. [b] *Heb.* 13. 5. *Let your* converſation *be* without covetouſneſs; *and be* content with ſuch things as ye have: for he hath ſaid, I will never leave thee, nor forſake thee. 1 *Tim.* 6. 6. But godlineſs with content is great gain.

[c] *Job* 31. 29. If I rejoyced at the deſtruction of him that hated me, or lift up my ſelf when evil found him. *Rom.* 12. 15. Rejoice with them that do rejoice, and weep with them that weep. *Pſalm* 122. 7. Peace be within thy walls, *and* proſperity within thy palaces. *v.* 8. For my brethren and companions ſake, I will now ſay, peace *be* within thee. *v.* 9. Becauſe of the houſe of the Lord our God, I will ſeek thy good. 1 *Tim.* 1. 5.

Now the end of the commandment is charity, out of a pure heart, and *of* a good conſcience, and *of* faith unfeigned. *Eſther* 10. 3. For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed. 1 *Cor.* 13. 4. Charity ſuffereth long, and is kind; charity envyeth not; charity vaunteth not it ſelf, is not puffed up, *v.* 5. Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, *v.* 6. Rejoiceth not in iniquity, but rejoiceth in the truth: *v.* 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

148. [d] 1 *Kings* 21. 4. And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance

3. 14. But if you have b
and ſtrife in your heart
and lie not againſt the
For where envying and
is confuſion, and eve

[f] *Pſalm* 112. 9. He h
he hath given to the po
teouſneſs endureth fo
horn ſhall be exalted
v. 10. The wicked ſha
be grieved; he ſhall g
teeth, and melt away:
the wicked ſhall periſh.
When Sanballat the H
Tobiah the ſervant
nite, heard *of it*, it
exceedingly that ther
man to ſeek the welfa
dren of Iſrael.

[g] *Rom.* 7. 7. Wha
then? *Is* the law ſin?
Nay, I had not know
the law: for I had n
except the law had ſai
not covet. *v.* 8. B
occaſion by the co

149. Queſt. *Is any Man able perfectly to keep the Commandments of God?*

Anſw. No Man is able either of himſelf [h], or by any Grace received in this Life, perfectly to keep the Commandments of God [i]; but doth daily break them in Thought [k], Word, and Deed [l].

150. Queſt.

mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry. Col. 3. 5. 21. Neither ſhalt thou desire thy neighbours wife, neither ſhalt thou covet thy neighbours wife, his field, or his man-ſervant, his maid-ſervant, his ox, or his aſs, or any thing *that is* thy neighbours.

149. [h] *James* 3. 2. For in many things we offend all. If any man offend not in word, the ſame *is* a perfect man, *and* able alſo to bridle the whole body. *John* 15. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. Rom. 8. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.

[i] *Eccl.* 7. 20. For *there is* not a juſt man upon earth, that doth good, and ſinneth not. 1 *John* 1. 8. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. 10. If we ſay that we have not ſinned, we make him a liar, and his word is not in us. *Gal.* 5. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. *Rom.* 7. 18. For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me; but *how* to perform that which is good, I find not. *v.* 19. For the good that I would, I do not: but the evil which I would not, that do I.

[k] *Gen.* 6. 5. And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. *Gen.* 8. 21. --And the Lord ſaid in his heart, I will curſe the ground no more for mans ſake; for the imagination of mans heart *is* evil from his youth:--

[l] *Rom.* 3. 9. --We have before proved both Jews and Gentiles, that they are all under ſin; *v.* 10. As it is written, There is none righteous, no not one: *v.* 11. There is none that underſtandeth, there is none that ſeeketh after God. *v.* 12. They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one, *v.* 13. Their throat is an open ſepulchre: with their tongues they have uſed deceit; the poiſon of aſps is under their lips: *v.* 14. Whoſe mouth is full of curſing and bitterneſs. *v.* 15. Their feet *are* ſwift to ſhed blood. *v.* 16. Deſtruction and miſery *are* in their ways. *v.* 17. And the way of peace have they not known. *v.* 18. There is no fear of God before their eyes. *v.* 19. Now we know that what

151. Quest. *What are those Aggravations*
ſome Sins more hainous than others?

Anſw. Sins receive their Aggravations,
1. From the Perſons offending [n]; i
of riper Age [o], greater Experience or

things ſoever the law ſaith, it ſaith not for his wondrous v
to them who are under the law: Yet they tempted and
That every mouth may be ſtopped, moſt high God, and k
and all the world may become guil- ſtimonies.
ty before God. *James* 3. *from verſe* 151. [n] *Jer.* 2. 8. T
2. *to* 13. For in many things we not, Where is the L
offend all,--- that handle the law, k

150. [m] *John* 19. 11. Jeſus an- the paſtors alſo tranſg
ſwered, Thou couldſt have no pow- me, and the prophets
er at all againſt me, except it were Baal, and walked afte
given thee from above: therefore not profit.
he that delivered me unto thee hath [o] *Job* 32. 7, I ſaid
the greater ſin. *Ezek.* 8. 6. --But ſpeak, and multitude
turn thee yet again, *and* thou ſhalt teach wiſdom. *v.* 9
ſee greater abominations. *v.* 13. *are* not *always* wiſe;
--Turn thee yet again, *and* thou aged underſtand judg
ſhalt ſee greater abominations that 13. Better is a poor an
they do. *v.* 15. --Turn thee yet than an old and fooli
again, and thou ſhalt ſee greater a- will no more be admo
bominations than theſe. 1 *John* 5. [p] 1 *Kings* 11. 4. F
16. If any man ſee his brother ſin a paſs when Solomon

ninent for Profeſſion [q], Gifts [r], Place [s], Office [t]; uides to others [v], and whoſe Example is likely to : followed by others [w].

2. From

2 *Sam.* 12. 14. Howbeit, be- ſe by this deed thou haſt given at occaſion to the enemies of the d to blaſpheme, the child that *is* unto thee, ſhall ſurely die. v. 5. 1. It is reported commonly *there is* fornication among you, ſuch fornication, as is not ſo as named among the Gen- , that one ſhould have his fa- wife.

James 4. 17. Therefore to him knoweth to do good, and doth , to him it is ſin. *Luke* 12. 47. that ſervant which knew his s will, and prepared not *him-* neither did according to his ſhall be beaten with many . v. 48. But he that knew not, did commit things worthy of s, ſhall be beaten with few . For unto whomſoever much ven, of him ſhall be much re- d: and to whom men have mitted much, of him they will the more.

Jer. 5. 4. Therefore I ſaid, Sure- theſe *are* poor, they are fooliſh: they know not the way of the d, *nor* the judgment of their God. 5. I will get me unto the great n, and will ſpeak unto them; for y have known the way of the d, and the judgment of their d: but theſe have altogether bro- the yoke, and burſt the bonds.

2 *Sam.* 12. 7. And Nathan ſaid David, Thou *art* the man. Thus ith the Lord God of Iſrael, I a- inted thee king over Iſrael,-- v. 8. d I gave thee thy maſters houſe, d thy maſters wives into thy bo- m, and gave thee the houſe of Iſ- rael and of Judah; and if *that had been* too little, I would moreover have given unto thee ſuch and ſuch things. v. 9. Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? --*Ezek.* 8. 11. And there ſtood before them ſeventy men of the ancients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſon of Shaphan, with every man his cenſer in his hand, and a thick cloud of incenſe went up. v. 12. Then ſaid he unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chamber of his imagery? for they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth.

Rom. 2. 17. Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God; v. 18. And knoweſt *his* will, --v. 19. And art confident that thou thy ſelf art a guide of the blind, a light of them which are in darkneſs, v. 20. An inſtructer of the fooliſh, a teacher of babes,-- v. 21. Thou therefore which teacheſt another, teacheſt thou not thy ſelf? Thou that preacheſt a man ſhould not ſteal, doeſt thou ſteal? v. 22. Thou that ſayſt a man ſhould not commit adultery, doeſt thou commit adultery? thou that abhorreſt idols, doeſt thou commit ſacrilege? v. 23. Thou that makeſt thy boaſt of the law, through breaking the law, diſhonoureſt thou God? v. 24. For the name of God is blaſphemed among the Gentiles, through you.

Gal. 2. 11. But when Peter was

with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion. *v.* 13. And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation. *v.* 14. But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter before *them* all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

[x] *Mat.* 21. 38. But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come let us kill him, and let us ſeize on his inheritance. *v.* 39 And they caught *him*, and caſt him out of the vineyard, and ſlew *him*.

[y] 1 *Sam.* 2. 25. If one man ſin againſt another, the judge ſhall judge him; but if a man ſin againſt the Lord, who ſhall intreat for him?—*Acts* 5. 4. —Thou haſt not lied unto men, but unto God. *Pſalm* 51. 4. Againſt thee, thee only have I ſin-

cept thy perſon? ſaith hoſts. *v.* 14. But cur ceiver, which hath i male, and voweth a unto the Lord a corru I *am* a great King, ſa of hoſts, and my na ful among the heathe

[b] *Heb.* 2. 2. For if the by angels was ſtedfa tranſgreſſion and diſc ceived a juſt recompen *v.* 3. How ſhall we eſca glect ſo great ſalvatio 25. See that ye refuſe ſpeaketh: For if they who refuſed him that ſp much more *ſhall not* w turn away from him from heaven.

[c] *Heb.* 10. 29. Of ho puniſhment, ſuppoſe y thought worthy, who under foot the Son of 12. 31. Wherefore I ſ All manner of ſin an ſhall be forgiven unt the blaſphemy *againſt* t ſhall not be forgiven un

nd Workings [c]: againſt Superiours, Men of Emiency [f], and ſuch as we ſtand eſpecially related and ngaged unto [g]; againſt any of the Saints [h], parcularly weak Brethren [i], the Souls of them or any

[c] *Heb.* 6. 4. For *it is* impoſſible thoſe who were once enlightned, have taſted of the heavenly , and were made partakers of holy Ghoſt, *v.* 5. And have the good word of God, and powers of the world to come; 6. If they ſhall fall away to re- them again unto repentance,-- *Jude v.* 8. Likewiſe alſo theſe dreamers defile the fleſh, deſe dominion, and ſpeak evil of ities. *Numb.* 12. 8. --Where- then were ye not afraid to ak againſt my ſervant Moſes? . And the anger of the Lord was kindled againſt them, and he deted. *Iſa.* 3. 5. --The child ſhall have himſelf proudly againſt the cient, and the baſe againſt the nourable.

[f] *Prov.* 30. 17. The eye that ocketh at *his* father, and deſpiſeth obey *his* mother, the ravens of valleys ſhall pick it out, and young eagles ſhall eat it. 2 *Cor.* 15. And I will very gladly ſpend d be ſpent for you, though the re abundantly I love you, the l be loved. *Pſalm* 55. 12. For was not an enemy *that* reproach- me, then I could have born *it*; ther *was it* he that hated me, did magnify *himſelf* againſt me, en I would have hid my ſelf from m. *v.* 13. But *it was* thou, a man, ine equal, my guide, and my acintance, *v.* 14. We took ſweet nſel together, *and* walked unto houſe of God in company. *v.* 15. death ſeize upon them, *and* let m go down quick into hell :--

[g] *Zeph.* 2. 8. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people,-- *v.* 10. This ſhall they have for their pride, becauſe they have reproached and magnified *themſelves* againſt the people of the Lord of hoſts. *v.* 11. The Lord *will be* terrible unto them :-- *Mat.* 18. 6. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and *that* he were drowned in the depth of the ſea. 1 *Cor.* 6. 8. Nay, you do wrong and defraud, and that *your* brethren. *Rev.* 17. 6. And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus :--

[i] 1 *Cor.* 8. 11. And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died? *v.* 12. But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt. *Rom.* 14. 13. Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in *his* brothers way. *v.* 15. But if thy brother be grieved with *thy* meat, now walkeſt thou not charitably. Deſtroy not him with thy meat, for whom Chriſt died. *v.* 21. *It is* good neither to eat fleſh, nor to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is offended, or is made weak.

[k] Ezek.

[k] *Ezek.* 13. 19. And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lies? 1 *Cor.* 8. 12. But when ye ſin ſo againſt the brethren, and wound their weak conſciences, ye ſin againſt Chriſt. *Rev.* 18. 13. (*The merchandiſe of gold,*) and cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men. *Mat.* 23. 15. Wo unto you, ſcribes and Phariſees, hypocrites; for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him two-fold more the child of hell than your ſelves.

[l] 1 *Theſ.* 2. 15. Who both killed the Lord Jeſus, and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men: *v.* 16. Forbidding us to ſpeak to the Gentiles, that

ven-fold,-- *v.* 32. *But* w
mitteth adultery with
lacketh underſtanding: h
it deſtroyeth his own ſoul
wound and diſhonour ſh
and his reproach ſhall n
away. *and ſo on to the end o*

[n] *Ezra* 9. 10. And n
God, what ſhall we ſay
for we have forſaken thy
ments, *v.* 11. Which
commanded by thy ſe
prophets, ſaying, The
which ye go to poſſeſs i
clean land with the filthi
people,-- *v.* 12. Now the
not your daughters unto
nor-- 1 *Kings* 11. 9. An
was angry with Solomo
his heart was turned fro
God of Iſrael, which ha
unto him twice, *v.* 10.
commanded him conc
thing, that he ſhould n
other gods: but he ke
which the Lord comma

[o] *Col.* 3. 5. Mortify the
members which are upo
fornication uncleanneſs

Words and Actions [p], ſcandalize others [q], it of no Reparation [r]: if againſt Means [s], Mer-

her houſe: *v.* 9. Leſt ine honour unto others, irs unto the cruel. *v.* 10. ers be filled with thy *v.* 11. And thou mourn when thy fleſh and thy nſumed. *v.* 12. And ſay, I hated Inſtruction, and eſpiſed reproof! *Prov.* whoſo committeth a- th a woman, lacketh ng: he *that* doth it, de- s own ſoul. *v.* 33. A diſhonour ſhall he get,-- When I ſaw among the dly Babyloniſh garment, ndred ſhekels of ſilver, ge of gold of fifty ſhe- ; then I coveted them, iem,---

1. 14. But every man is ien he is drawn away of ts, and enticed. *v.* 15. luſt hath conceived, it rth ſin: and ſin when it bringeth forth death. But I ſay unto you, that is angry with his brother cauſe, ſhall be in danger ment: and whoſoever his brother, Raca, ſhall r of the council: but who- ſay, Thou fool, ſhall be in ell-fire. *Mic.* 2. 1. Wo unto leviſe iniquity, and work ieir beds: when the morn- , they practiſe it, becauſe power of their hand.

8. 7. Wo to the world be- ences: for it muſt needs ences come; but wo to by whom the offence *Rom.* 2. 23. Thou that boaſt of the law, through ie law diſhonourеſt thou God? *v.* 24. For the name of God is blaſphemed among the Gentiles through you, as it is written.

[r] *Deut.* 22. 22. If a man be found lying with a woman married to an husband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael. *Compared with verſe* 28. If a man find a damſel *that is* a virgin which is not betrothed, and lay hold on her, and ly with her, and they be found: *v.* 29. Then the man that lay with her, ſhall give to the damſels father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her; he may not put her away all his days. *Prov.* 6. 32. *But* whoſo committeth adultery with a woman, lacketh underſtanding: he *that* doth it, deſtroyeth his own ſoul. *v.* 33. A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away. *v.* 34. For jealouſy is the rage of a man; therefore he will not ſpare in the day of vengeance. *v.* 35. He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

[s] *Mat.* 11. 21. Wo unto thee Corazin, wo unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes. *v.* 22. But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment than for you. *v.* 23. And thou Capernaum, which art exalted unto heaven, ſhall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom,

it

them, they had not had ſin: but now they have no cloak for their ſin.

[t] *Iſai.* 1. 3. The ox knoweth his owner, and the aſs his maſters crib: *but* Iſrael doth not know, my people doth not conſider. *Deut.* 32. 6. Do ye thus requite the Lord, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee?

[u] *Amos* 4. 8. So two or three cities wandred unto one city, to drink water; but they were not ſatisfied; yet have ye not returned unto me, ſaith the Lord. *v.* 9. I have ſmitten you with blaſting, and mil-dew: when your gardens and vineyards, and your fig-trees, and your olive-trees increaſed, the palmer-worm devoured *them*: Yet have ye not returned unto me, ſaith the Lord. *v.* 10. I have ſent among you the peſtilence after the manner of Egypt: your young men have I ſlain with the ſword, and have taken away your horſes, and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not

For even their women the natural uſe into t againſt nature: *v.* 27. alſo the men, leaving uſe of the woman, bu luſt one toward anothe men working that whic ly, and receiving in the recompence of their was meet.

[x] *Rom.* 1. 32. Who judgment of God, (tha commit ſuch things a death) not only do th have pleaſure in them t *Dan.* 5. 22. And thou his ſhazzar, haſt not hu heart, though thou kne *Titus* 3. 10. A man tha tick, after the firſt anc monition, reject: *v.* 1 that he that is ſuch, i and ſinneth, being co himſelf.

[y] *Prov.* 29. 1. He that reproved, hardneth his ſuddenly be deſtroyed without remedy.

d our Prayers, Purpoſes, Promiſes [b]; Vows [c], ovenants [d], and Engagements to God or Men [e]: done deliberately [f], wilfully [g], preſumptuouſly [h],

ong wheat with a Peſtil, *yet* will his fooliſhneſs depart from him. v. 23. 35. They have ſtriken me, thou ſay, *and* I was not ſick; they e beaten me, *and* I felt *it* not: n ſhall I awake? I will ſeek it yet in.

[a] *Pſalm* 78. 34. When he ſlew m, then they ſought him: and y returned and enquired early er God. v. 35. And they remembred that God *was* their rock, the high God their redeemer. 36. Nevertheleſs, they did flatim with their mouth, and they ed unto him with their tongues. 37. For their heart was not right h him, neither were they ſtedfaſt his covenant. *Jer.* 2. 20. For of time I have broken thy yoke, burſt thy bands, and thou ſaidſt, will not tranſgreſs: when upon y high hill, and under every en tree thou wandreſt, playing harlot. *Jer.* 42. 5. Then they id to Jeremiah, The Lord be a e and faithful witneſs between , if we do not even according to l things for which the Lord thy od ſhall ſend thee to us. v. 6. Whether *it be* good, or whether *it* evil, we will obey the voice of e Lord our God, to whom we nd thee:--- v. 20. For ye diſſemled in your hearts, when ye ſent e unto the Lord your God, ſayg, Pray for us unto the Lord our od, and according unto all that e Lord our God will ſay, ſo deare unto us, and we will do *it*. 21. And *now* I have this day deared *it* to you, but ye have not eyed the voice of the Lord your God, nor any thing for the which he hath ſent me unto you.

[b] *Eccl.* 5. 4. When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools; pay that which thou haſt vowed. v. 5. Better *is it* that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay. v. 6. Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that it *was* an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands? *Prov.* 20. 25. *It is* a ſnare to the man *who* devoureth *that which is* holy: and after vows to make enquiry.

[c] *Lev.* 26. 25. And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant:---

[d] *Prov.* 2. 17. Which forſaketh the guide of her youth, and forgetteth the covenant of her God. *Ezek.* 17. 18. Seeing he deſpiſed the oath by breaking the covenant (when lo, he had given his hand) and hath done all theſe *things*, he ſhall not eſcape. v. 19. Therefore thus ſaith the Lord God, *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

[e] *Pſalm* 36. 4. He deviſeth miſchief upon his bed, he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.

[f] *Jer.* 6. 16. Thus ſaith the Lord, Stand ye in the ways and ſee, and ask for the old paths, where *is* the good way, and walk therein, and ye ſhall find reſt for your ſouls: but they ſaid, We will not walk *therein*.

[h] Numb.

ly [h], impudently [i], boaſtingly [k], malicioufly [l], quently [m], Obſtinately [n]; with Delight [o], Co nuance [p], or relapſing after Repentance [q].

4. F

[h] *Numb.* 15. 30. But the ſoul that doth *ought* preſumptuouſly, (*whether he be* born in the land, or a ſtranger) the ſame reproacheth the Lord; and that ſoul ſhall be cut off from among his people. *Exod.* 21. 14. But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die.

[i] *Jer.* 3. 3. Therefore the ſhowers have been withholden, and there hath been no latter rain, and thou hadſt a whores forehead, thou refuſedſt to be aſhamed. *Prov.* 7. 13. So ſhe caught him and kiſſed him, *and* with an impudent face ſaid unto him.

[k] *Pſalm* 52. 1. Why boaſteſt thou thy ſelf in miſchief, O mighty man?

[l] 3 *John* 10. Wherefore if I come, I will remember his deeds which he doth, prating againſt us with malicious words:--

[m] *Numb.* 14. 22. Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkned to my voice.

[n] *Zech.* 7. 11. But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear. *v.* 12. Yea, they made their hearts *as* an adamant-ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hoſts.

[o] *Prov.* 2. 14. Who rejoyce to do evil, *and* delight in the frowardneſs of the wicked.

[p] *Iſai.* 57. 17. For the iniqu his covetouſneſs was I wroth, ſmote him: I hid me, an wroth, and he went on frow in the way of his heart.

[q] *Jer.* 34. 8. *This is* the wor came unto Jeremiah from the after that the king Zedekia made a covenant with all the ple which *were* at Jeruſalem proclaim liberty unto them. That every man ſhould let his ſervant, and every man his m ſervant, *being* an Hebrew, or a breweſs, go free, that none ſh ſerve himſelf of them, *to wit* a Jew his brother. *v.* 10. when all the princes, and all people which had entred into covenant, heard that every ſhould let his man-ſervant, and ry one his maid-ſervant go f that none ſhould ſerve themſel of them any more, then they ob ed, and let *them* go. *v.* 11. afterwards they turned and ca the ſervants and the hand-ma whom they had let go free, to turn, and brought them into ſ jection for ſervants and for ha maids. 2 *Pet.* 2. 20. For if a they have eſcaped the polluti of the world through the knowle of the Lord and Saviour JeſusChr they are again intangled there and overcome; the latter end worſe with them than the beg ning. *v.* 21. For it had been be for them not to have known t way of righteouſneſs, than af they have known *it*, to turn fro the holy commandment deliver unto them. *v.* 22. But it is happen

rom Circumſtances of Time [r] and Place [s]; ıe Lord's Day [t], or other Times of Divine p [v]; or immediately before [w] or after theſe [x], or

n according to the true The dog *is* turned to his it again; and, The ſow waſhed, to her wallowing re.

g. 5. 26. And he ſaid unto *nazi*) Went not mine heart when the man turned a- his chariot to meet thee? ne to receive money, and e garments, and olive- d vineyards, and ſheep, , and men-ſervants, and ants?

. 10. And come and ſtand e in this houſe which is my name, and ſay, We ered to do all theſe abo- s. *Iſai.* 26. 10. Let fa- hewed to the wicked, *yet* ot learn righteouſneſs: in of uprightneſs will he deal and will not behold the of the Lord.

23. 37. That they have ed adultery, and blood *is* ands, and with their idols committed adultery,-- *v.* eover, this they have done they have defiled my ſan- the ſame day, and have my ſabbaths. *v.* 39. For y had ſlain their children idols, then they came the y into my ſanctuary to pro- and lo, thus have they the midſt of my houſe.

. 58. 3. Wherefore have we *ay they*, and thou ſeeſt not? e have we afflicted our ſoul, takeſt no knowledge? Be- the day of your faſt you aſure, and exact all your *v.* 4. Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſts of wickedneſs; ye ſhall not faſt as *ye do this* day, to make your voice to be heard on high. *v.* 5. Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? *Is it* to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under *him*? Wilt thou call this a faſt, and an acceptable day to the Lord? *Numb.* 25. 6. And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation. *v.* 7. And when Phineas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand.

[w] 1 *Cor.* 11. 20. When ye come together therefore into one place, *this* is not to eat the Lords ſupper. *v.* 21. For in eating every one taketh before *other*, his own ſupper: and one is hungry, and another is drunken.

[x] *Jer.* 7. 8. Behold, ye truſt in lying words, that cannot profit. *v.* 9. Will ye ſteal, murder, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other gods whom ye know not; *v.* 10. And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations? *Prov.* 7. 14. *I have* peace-offerings with me; this day have

have I paid my vows. *v.* 15. Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee. *John* 13. 27. And after the ſop, Satan entred into him. Then ſaid Jeſus unto him, That thou doſt, do quickly. *v.* 30. He then having received the ſop, went immediately out,---

[y] *Ezra* 9. 13. And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities *deſerve*, and haſt given us *ſuch* deliverance as this: *v.* 14. Should we again break thy commandments, and joyn in affinity with the people of thoſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed *us*,--

[z] 2 *Sam.* 16. 22. So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in unto his fathers concubines, in the ſight of all Iſrael. 1 *Sam.* 2. 22.

ye make the Lords peo
greſs.

152. [a] *James* 2. 10.
ſoever ſhall keep the
and yet offend in one
guilty of all. *v.* 11.
ſaid, Do not commit ad
alſo, Do not kill.--

[b] *Exod.* 20. 1. God ſp
words, ſaying, *v.* 2. I
thy God, which have b
out of the land of Eg
the houſe of bondage.

[c] *Hab.* 1. 13. *Thou*
eyes than to behold evil
not look on iniquity:
lookeſt thou upon the
treacherouſly, and h
tongue when the wicke
the man that is more rig
he? *Lev.* 10. 3. Then
unto Aaron, This *is*
Lord ſpake, ſaying, I
&tified in them that con
and before all the pe
be glorified.-- *Lev.* 11

l againſt his righteous Law [d], deſerveth his Wrath
d Curſe [e], both in this Life [f], and that which is to
me [g]; and cannot be expiated, but by the Blood
Chriſt [h].

153. Queſt. *What doth God require of us that we
y eſcape his Wrath and Curſe due to us by Reaſon of
Tranſgreſſion of the Law?*

Anſw. That we may eſcape the Wrath and Curſe
God due to us by Reaſon of the Tranſgreſſion of
Law, he requireth of us Repentance toward
d, and Faith toward our Lord Jeſus Chriſt [i], and
the

[d] *1 John* 3. 4. Whoſoever com-
eth ſin, tranſgreſſeth alſo the
for ſin is the tranſgreſſion of
aw. *Rom.* 7. 12. Wherefore
w is holy; and the command-
holy, and juſt, and good.
Eph. 5. 6. Let no man deceive
with vain words: for becauſe
eſe things cometh the wrath of
pon the children of diſobe-
ce. *Gal.* 3. 10. For as many
e of the works of the law, are
r the curſe: for it is written,
ſed *is* every one that continueth
in all things which are written
he book of the law to do them.
Lam. 3. 39. Wherefore doth a
g man complain, a man for
puniſhment of his ſins. *Deut.*
from verſe 15. *to the end.* But it
l come to paſs, if thou wilt not
ken unto the voice of the Lord
God to obſerve to do all his
mandments and his ſtatutes
ch I command thee this day;
t all theſe curſes ſhall come upon
e, and overtake thee. *v.* 16.
rſed *ſhalt* thou *be* in the city, and
ſed *ſhalt* thou *be* in the field. *v.* 17.
rſed *ſhall be* thy basket and thy
re, *&c.*

[e] *Matth.* 25. 41. ---Depart from
me, ye curſed, into everlaſting fire,
prepared for the devil and his
angels.

[f] *Heb.* 9. 22. And almoſt all
things are by the law purged with
blood; and without ſhedding of
blood is no remiſſion. 1 *Pet.* 1. 18.
For as much as ye know that ye
were not redeemed with corruptible
things, *as* ſilver and gold, from your
vain converſation *received* by tradi-
tion from your fathers; *v.* 19. But
with the precious blood of Chriſt,
as of a Lamb without blemiſh and
without ſpot.

153. [i] *Acts* 20. 21. Teſtifying
both to the Jews, and alſo to the
Greeks, repentance toward God, and
faith toward our Lord Jeſus Chriſt.
Mat. 3. 7. But when he ſaw many of
the Phariſees and Sadducees come
to his baptiſm, he ſaid unto them,
O generation of vipers, who hath
warned you to flee from the wrath
to come? *v.* 8. Bring forth there-
fore fruits meet for repentance.
Luke 13. 3, 5. I tell you, Nay: ex-
cept ye repent, ye ſhall all likewiſe
periſh. *Acts* 16. 30. And (*the Jay-*

by Christ communicated to his Church
fits of his Mediation, are all his Or
especially the Word, Sacraments, and Pr
which are made effectual to the Elect for
vation [1].

lor) brought them out, and said, Sirs, what must I do to be saved? v. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house. *John* 3. 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. v. 18. He that believeth on him, is not condemned: but he that believeth not, is condemned already,—

[k] *Prov.* 2. 1. My son, if thou wilt receive my words, and hide my commandments with thee; v. 2. So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding: v. 3. Yea, if thou criest after knowledge, *and* liftest

daily at my gates, w
posts of my doors. v.
findeth me, findeth l
obtain favour of the
But he that sinneth
wrongeth his own so
that hate me, love d
154. [l] *Mat.* 28. 19. G
and teach all natio
them in the name
and of the Son, an
Ghost; v. 20. Teac
observe all things
have commanded yo
am with you alway,
end of the world. *A*
they continued sted
apostles doctrine a
and in breaking o
in prayers. v. 46. *A*

Queſt. *How is the Word made effectual to Sal-*

. The Spirit of God maketh the Reading, cially the Preaching of the Word, an effe- eans of enlightning [m], convincing and hum- ıners [n]; of driving them out of themſelves, ıwing them unto Chriſt [o]; of conforming them

Neh. 8. 8. So they read
ε, in the law of God di-
ıd gave the ſenſe, and
to underſtand the read-
26. 18. To open their
o turn *them* from dark-
ıt, and *from* the power
ıto God, that they may
giveneſs of ſins, and in-
ımong them which are
ıy faith that is in me.
. --The commandment
d *is* pure, enlightning

4. 24. But if all prophe-
ere come in one that be-
or *one* unlearned, he is
ɔf all, he is judged of
And thus are the ſecrets
ı made manifeſt: and
own on *his* face, he will
d, and report that God
ſ a truth. 2 *Chron.* 34.
ıhaphan the ſcribe told
aying, Hilkiah the prieſt
me a book. And Sha-
it before the king. *v.* 19.
ıe to paſs when the king
the words of the law,
nt his clothes. *v.* 26.
the king of Judah, who
ɔ enquire of the Lord,
ay unto him, Thus ſaith
God of Iſrael *concerning*
which thou haſt heard;
ıuſe thine heart was ten-
ıou didſt humble thy ſelf
d, when thou heardſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the Lord. *v.* 28. Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace,---

[o] *Acts* 2. 37. Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men *and* brethren, what ſhall we do? *v.* 41. Then they that gladly received his word, were baptized: and the ſame day there were added *unto them* about three thouſand ſouls. *Acts* 8. *from verſe* 27. *to* 39. ---And behold, a man of Ethiopia, an eunuch of great authority,-- *v.* 28. Was returning, and ſitting in his chariot read Eſaias the prophet. *v.* 29. Then the Spirit ſaid unto Philip, Go near, and join thy ſelf to this chariot. *v.* 30. And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?-- *v.* 35. Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus. *v.* 36. ---And the eunuch ſaid, See, *here is* water; what doth hinder me to be baptized? *v.* 37. And Philip ſaid, If thou believeſt with all thine heart, thou

of God. *v.* 38. ---And they went down both into the water, both Philip and the eunuch, and he baptized him.

P 2 *Cor.* 3. 18. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.

q 2 *Cor.* 10. 4. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds. *v.* 5. Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt: *v.* 6. And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled. *Rom.* 6. 17. But God be thanked that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you.

r *Matth.* 4. 4. But he anſwered and ſaid, It is written, Man ſhall

the helmet of ſalv
ſword of the Spir
word of God. *Pſa*
over, by them is t
ed: *and* in keepin
great reward. 1
all theſe things hap
for enſamples: ar
ten for our admoni
the ends of the w

s *Acts* 20. 32. A
I commend you to
word of his grace,
build you up, and
inheritance amon
are ſanctified. 2
that from a child
the holy ſcriptures
to make thee wiſe
through faith whic
ſus. *v.* 16. All
by inſpiration of
fitable for doctri
for correction, fo
righteouſneſs: *v.*
of God may be pe
furniſhed unto all

t *Rom.* 16. 25.

156. Queſt. *Is the Word of God to be read by all?*
Anſw. Although all are not to be permitted to
d the Word publickly to the Congregation [v], yet
Sorts of People are bound to read it apart by
them-

; *v.* 10. Night and day pray-
xceedingly that we might ſee
face, and might perfect that
h is lacking in your faith.
h. Now God himſelf and our
r, and our Lord Jeſus Chriſt
our way unto you. *v.* 13.
the end he may ſtabliſh your
s unblameable in holineſs be-
God, even our Father, at the
ng of our Lord Jeſus Chriſt
all his ſaints. *Rom.* 15. 4.
whatſoever things were written
erime, were written for our
ning; that we through patience
comfort of the ſcriptures might
hope. *Rom.* 10. 13. For who-
er ſhall call upon the name of
Lord, ſhall be ſaved. *v.* 14.
then ſhall they call on him in
m they have not believed? and
ſhall they believe in him of
m they have not heard? and
ſhall they hear without a
cher? *v.* 15. And how ſhall
preach, except they be ſent?
it is written, How beautiful are
feet of them that preach the
pel of peace, and bring glad ti-
gs of good things! *v.* 16. But
have not all obeyed the goſpel.
Eſaias ſaith, Lord, who hath
eved our report? *v.* 17. So then,
th *cometh* by hearing, and hear-
by the word of God. *Rom.* 1. 16.
I am not aſhamed of the goſpel
Chriſt: for it is the power of
d unto ſalvation, to every one
believeth, to the Jew firſt, and
lſo to the Greek.

156. [v] *Deut.* 31. 9. And Moſes
rote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael, *v.* 11. When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael, in their hearing. *v.* 12. Gather the people together, men, and women, and children, and thy ſtranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law. *v.* 13. And that their children which have not known *any thing*, may hear and learn to fear the Lord your God, as long as ye live in the land, whither ye go over to poſſeſs it. *Neh.* 8. 2. And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month. *v.* 3. And he read therein before the ſtreet that *was* before the water-gate, from the morning until midday, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law. *Neh.* 9. 3. And they ſtood up in their place, and read in the book of the law of the Lord their God, *one* fourth part of the day, and *another* fourth part they confeſſed, and worſhipped the Lord their God. *v.* 4. Then ſtood up upon the ſtairs of the Levites, Jeſhua, and Bani, *&c.* and cried with a

and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

w *Deut.* 17. 19. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this Law, and these statutes, to do them. *Rev.* 1. 3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. *John* 5. 39. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me. *Isa.* 34. 16. Seek ye out of the book of the Lord, and read: no one of these shall fail,---

x *Deut.* 6. 6. And these words which I command thee this day, shall be in thine heart: *v.* 7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. *v.* 8. And thou

ed our fathers, that
make them known to th
v. 6. That the generatio
might know *them*, even
which should be born:
arise and declare *them* t
dren: *v.* 7. That the
their hope in God, and
the works of God, but k
mandments.

y 1 *Cor.* 14. 6. Now
If I come unto you, sp
tongues, what shall I pr
cept I shall speak to you
velation, or by knowl
prophesying, or by do
So likewise you, except
the tongue words easy
stood, how shall it be k
spoken? for ye shall sp
air. *v.* 11. Therefo
not the meaning of the
be unto him that speake
rian, and he that spea
a Barbarian unto me.
so ye, for as much as y
of spiritual *gifts*, seek t
excel to the edifying of
v. 15. What is it then?

157. Queſt. *How is the Word of God to be read?*
Anſw. The holy Scriptures are to be read with an
h and reverent Eſteem of them [z]; with a firm
ſwaſion that they are the very Word of God [a],
that he only can enable us to underſtand them [b];
a Deſire to know, believe and obey the Will of
God

. But if all propheſie, and come in one that believeth or *one* unlearned, he is con- d of all, he is judged of all. r. If any man ſpeak in an *un-* s tongue, *let it be* by two, or at moſt *by* three, and that by courſe: et one interpret. *v.* 28. But ere be no interpreter, let him ſilence in the church; and let peak to himſelf, and to God. 7. [z] *Pſalm* 19. 10. More to be ed *are they* than gold, yea, than h fine gold: ſweeter alſo than hony, and the hony-comb. 8. 3. And he read therein be- the ſtreet that *was* before the r-gate, from the morning un- id-day before the men and the en, and thoſe that could under- d; and the ears of the people *attentive* unto the book of the . *v.* 4. And Ezra the ſcribe ſtood a pulpit of wood, which they made for the purpoſe, --- *v.* 5. Ezra opened the book in the ſof all the people, (for he was re all the people) and when he ed it, all the people ſtood up. And Ezra bleſſed the Lord the t God: and all the people an- ed, Amen, Amen, with lifting heir hands: and they bowed r heads, and worſhipped the d with *their* faces to the ground, *to verſe* 10. *Exod.* 24. 7. And *Moſes*) took the book of the co- ant, and read in the audience of people: and they ſaid, All that the Lord hath ſaid, will we do, and be obedient. 2 *Chron.* 34. 27. Becauſe thine heart was tender, and thou didſt humble thy ſelf before God, when thou heardſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and wept before me; I have even heard *thee* alſo, ſaith the Lord. *Iſa.* 66. 2. --But to this *man* will I look, *even* to *him that is* poor and of a contrite ſpirit, and trembleth at my word.

[a] 2 *Pet.* 1. 19. We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts: *v.* 20. Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation. *v.* 21. For the prophecy came not in old time by the will of man: but holy men of God ſpake *as they were* moved by the holy Ghoſt.

[b] *Luke* 24. 45. Then opened he their underſtanding, that they might underſtand the ſcriptures. 2 *Cor.* 3. 13. And not as Moſes, which put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed. *v.* 14 But their minds were blinded; for until this day remaineth the ſame vail untaken away, in the reading of the old teſtament:

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veil is upon their
nevertheleſs when it
the Lord, the vail ſhall

19. And it ſhall be
and he ſhall read there-
all the days of his life; that he
to fear the Lord his God,
keep all the words of this law,
and theſe ſtatutes, to do them:
That his heart be not lifted
above his brethren, and that he
not aſide from the command-
ment, to the right-hand or to the
left: to the end that he may pro-
long *his* days,---

[d] *Acts* 17. 11. Theſe (*Bereans*) were more noble than thoſe in Theſſalonica; in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily whether theſe things were ſo.

[e] *Acts* 8. 30. And Philip ran thither to him, and heard him read the prophet Eſaias; and ſaid, Underſtandeſt thou what thou readeſt? *v.* 34. And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this,

[f] *Pſalm* 1. 2. B
in the law of the
law doth he me
night. *Pſalm* 119.
I thy law! it is m
the day.

[g] 2 *Chron.* 34. 21
the Lord for me, a
are left in Iſrael,
concerning the wo
that is found: for
of the Lord that i
on us, becauſe ou
kept the word of
after all *that u* writ

[h] *Prov.* 3. 5. T
with all thine hea
unto thine own und
33. 3. Yea, he lo
all his ſaints *are* i
they ſat down at t
ſhall receive of th

[i] *Prov.* 2. 1. M
receive my words, a
mandments with
that thou incline
dom, *and* apply t
derſtanding: *v.*
cryeſt after knowl

58. Queſt. *By whom is the Word of God to be ched?*

Anſw. The Word of God is to be preached only uch as are ſufficiently gifted [k], and alſo duly ap-ved and called to that Office [l].

59. Queſt. *How is the Word of God to be preached boſe that are called thereunto?*

Anſw. They that are called to labour in the Mi-niſtry

rous things out of thy law. .6. And Ezra bleſſed the Lord reat God; and all the people red, Amen, amen, with lift-ip their hands: And they bow-ir heads, and worſhipped the with *their* faces to the ground. So they read in the book, in w of God diſtinctly,---

k. [k] 1 *Tim.* 3. 2. A biſhop then be blameleſs, the husband of ife, vigilant, ſober, of good iour, given to hoſpitality, apt ch; *v.* 6. Not a novice, leſt lifted up with pride, he fall he condemnation of the de-*Eph.* 4. 8. Wherefore he ſaith, he aſcended up on high, he led rity captive, and gave gifts un-n. *v.* 9. (Now that he aſcend-hat is it but that he alſo de-ed firſt into the lower parts earth? *v.* 10. He that de-ed, is the ſame alſo that a-ed up far above all heavens, e might fill all things.) *v.* 11. he gave ſome, apoſtles: and , prophets: and ſome, evan-s: and ſome, paſtors and teach-*Hoſ.* 4. 6. My people are de-ed for lack of knowledge: ſe thou haſt rejected know-, I will alſo reject thee, that ſhalt be no prieſt to me: ſee-hou haſt forgotten the law of *God, I will alſo forget thy* chil-dren. *Mal.* 2. 7. For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the meſſenger of the Lord of hoſts. 2 *Cor.* 3. 6. Who alſo hath made us able miniſters of the new teſtament, not of the letter but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

[l] *Jer.* 14. 15. Therefore thus ſaith the Lord concerning the prophets that propheſie in my name, and I ſent them not,--- *Rom.* 10. 15. And how ſhall they preach, except they be ſent?--- *Heb.* 5. 4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron. 1 *Cor.* 12. 28. And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues. *v.* 29. *Are* all apoſtles? *are* all prophets? *are* all teachers? *are* all workers of miracles? 1 *Tim.* 3. 10. And let theſe alſo firſt be proved; then let them uſe the office of a deacon, being *found* blameleſs. 1 *Tim.* 4. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 1 *Tim.* 5. 22. Lay hands ſuddenly on no man; neither be partaker of other mens ſins, keep thy ſelf pure.

159. [m] *Titus* 2. 1. But ſpeak thou the things which become ſound doctrine. *v.* 8. Sound ſpeech that cannot be condemned; that he that is of the contrary part, may be aſhamed, having no evil thing to ſay of you.

[n] *Acts* 18. 25. This man was inſtructed in the way of the Lord; and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord,---

[o] 2 *Tim.* 4. 2. Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering and doctrine.

[p] 1 *Cor.* 14. 19. Yet in the church I had rather ſpeak five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſand words in an *unknown* tongue.

[q] 1 *Cor.* 2. 4. And my ſpeech, and my preaching *was* not with enticing words of mans wiſdom, but in demonſtration of the ſpirit, and of

is required in ſtewards, be found faithful.

[f] *Acts* 20. 27. For I ſhunned to declare unto counſel of God.

[t] *Col.* 1. 28. Whom warning every man, an every man in all wiſdon may preſent every man Chriſt Jeſus. 2 *Tim.* 2. to ſhew thy ſelf approved a workman that needeth aſhamed, rightly dividin of truth.

[v] 1 *Cor.* 3. 2. I have fe milk, and not with meat: to ye were not able *to be* ther yet now are ye able. For when for the time y be teachers, ye have ne teach you again which principles of the oracle and are become ſuch as of milk, and not of ſtr *v.* 13. For every one that u *is* unskilful in the word of

r, with fervent Love to God [x] and the Souls People [y]; ſincerely [z], aiming at his Glory [a], eir Converſion [b], Edification [c], and Salva-

160. Queſt.

18. 25. This man was . in the way of the Lord; ; fervent in the ſpirit, he d taught diligently the the Lord,---

. 5. 13. For whether we be ır ſelves, *it is* to God: or re be ſober, *it is* for your 14. For the love of Chriſt :th us, becauſe we thus at if one died for all, then lead. *Phil.* 1. 15. Some each Chriſt even of envy ; and ſome alſo of good 16. The one preach Chriſt tion, not ſincerely, ſuppo- ld affliction to my bonds: the other of love, know- am ſet for the defence of l.

, 12. Epaphras who is one ſervant of Chriſt, ſaluteth ıys labouring fervently for ayers, that ye may ſtand and compleat in all the od. 2 *Cor.* 12. 15. And gladly ſpend and be ſpent though the more abun- ove you, the leſs I be loved. 2. 17. For we are not as ma- h corrupt the word of God, ſincerity, but as of God, in of God ſpeak we in Chriſt. 2. But have renounced the hings of diſhoneſty, not n craftineſs, nor handling of God deceitfully, but by ation of the truth, com- our ſelves to every mans ce in the ſight of God. *eſſ.* 2. 4. But as we were al- God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts. *v.* 5. For neither at any time uſed we flattering words, as ye know, nor a cloak of covetouſneſs; God *is* witneſs. *v.* 6. Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſom, as the apoſtles of Chriſt. *John* 7. 18. He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

[b] 1 *Cor.* 9. 19. For though I be free from all men, yet have I made my ſelf ſervant unto all, that I might gain the more. *v.* 20. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; *v.* 21. To them that are without law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without law. *v.* 22. To the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

[c] 2 *Cor.* 12. 19. Again, think you that we excuſe our ſelves unto you? we ſpeak before God in Chriſt: but *we do* all things, dearly beloved, for your edifying. *Eph.* 4. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.

[d] 1 *Tim.* 4. 16. Take heed unto

thy

thy ſelf, and unto thy doctrine; continue in them: for in doing this thou ſhalt both ſave thy ſelf, and them that hear thee. *Acts* 26. 16. But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter, and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee; *v.* 17. Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee, *v.* 18. To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

160. [e] *Prov.* 8, 34. Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

[f] 1 *Pet.* 2. 1. Wherefore laying aſide all malice and all guile, and hypocriſies, and envies and all evil-

things out of thy law.
Praying always with all
ſupplication in the ſpirit,
ing thereunto with all pe
and ſupplication for all
19. And for me, that
may be given unto me,
open my mouth boldly
known the myſtery of

[h] *Acts* 17. 11. Theſe
noble than thoſe in Th
in that they received th
all readineſs of mind,
ched the ſcriptures dail
thoſe things were ſo.

[i] *Heb.* 4. 2. For unto
goſpel preached, as w
them: but the word p
not profit them, not b
with faith in them that

[k] 2 *Theſſ.* 2. 10. And
ceivableneſs of unrighte
them that periſh; beca
ceived not the love o
that they might be ſav

[l] *James* 1. 21. Where
put all filthineſs and

Word of God [n]; meditate [o], and confer of it [p]; e it in their Hearts [q], and bring forth the Fruit it in their Lives [r].

161. Queſt. *How do the Sacraments become effectual ans of Salvation?*

Anſw. The Sacraments become effectual Means Salvation, not by any Power in themſelves, or y Virtue derived from the Piety or Intention of n by whom they are adminiſtred; but only by e Working of the Holy Ghoſt, and the Bleſſing Chriſt by whom they are inſtituted [s].

162. Queſt.

[n] 1 *Theſſ.* 2. 13. For this cauſe o thank we God without ceaſing, auſe when ye received the word God which ye heard of us, ye eived *it* not *as* the word of men, (as it is in truth) the word of d, which effectually worketh al- in you that believe.

[o] *Luke* 9. 44. Let theſe ſayings k down into your ears: for the n of man ſhall be delivered into hands of men. * *Heb.* 2. 1. erefore we ought to give the re earneſt heed to the things we e heard, leſt at any time we uld let *them* ſlip.

[p] *Luke* 24. 14. And they talked gether of all theſe things which d happened. *Deut.* 6. 6. And ſe words which I command thee s day, ſhall be in thine heart. 7. And thou ſhalt teach them di- ently unto thy children, and lt talk of them when thou ſitteſt thy houſe, and when thou walk- by the way, and when thou lyeſt wn, and when thou riſeſt up.

[q] *Prov.* 2. 1. My ſon, if thou wilt eive my words, and hide my mmandments with thee. *Pſalm* 9, 11. Thy word have I hid in mine heart, that I might not ſin againſt thee.

[r] *Luke* 8. 15. But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience. *Jam.* 1. 25. But whoſo looketh into the perfect law of li- berty, and continueth *therein*, being not a forgetful hearer, but a doer of the word, this man ſhall be bleſ- ſed in his deed.

161. [s] 1 *Pet.* 3. 21. The like fi- gure whereunto *even* baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience toward God) by the reſurrection of Jeſus Chriſt. *Acts* 8. 13. Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done. *Compared with v.* 23. For I perceive (*ſaid Peter to Simon*) that thou art in the gall of bitterneſs, and *in* the bond of iniquity. 1 *Cor.* 3. 6. I have planted, Apollos wa- tered: but God gave the increaſe. *v.* 7. So then, neither is he that plan- teth any thing, neither he that wa- tereth;

tereth: but God that giveth the increaſe. 1 *Cor.* 12. 13. For by one ſpirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether we be bond or free; and have been all made to drink into one ſpirit.

162. [t] *Gen.* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. *v.* 10. This *is* my covenant, which ye ſhall keep between me and you, and thy ſeed after thee; Every man-child among you ſhall be circumciſed. *Exod. chapter* 12. *containing the inſtitution of the paſſover.* *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: * *Matth.* 26. 26. And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, Take, eat, This is my body. *v.* 27. And he took the cup, and

he might be the father
that believe, though t
circumciſed: that ri
might be imputed unto
1 *Cor.* 11. 24. And whe
ven thanks, he brake *i*
Take, eat; this is my b
is broken for you: thi
membrance of me. *v.*
the ſame manner alſo
cup, when he had ſupp
This cup is the new teſta
blood: this do ye, as oft
it, in remembrance of
[w] *Rom.* 15. 8. Now
Jeſus Chriſt was a miniſte
cumciſion, for the truth
confirm the promiſes *ma*
fathers. *Exod.* 12. 48.
a ſtranger ſhall ſojourn
and will keep the paſſ
Lord, let all his males b
ſed, and then let him com
keep it; and he ſhall be
is born in the land: fo
cumciſed perſon ſhall eat
[x] *Acts* 2. 38. Then
unto them, Repent, an

:es [y]; to oblige them to Obedience [z]; to testi-
id cherish their Love and Communion one with
her [a], and to distinguish them from those that
without [b].

53. Quest. *What are the Parts of a Sacrament?*
nsw. The Parts of a Sacrament are Two; the
:, an outward and sensible Sign used according
hrist's own Appointment; the other, an inward
Spiritual Grace thereby signified [c].

164. Quest.

Rom. 4. 11. *See in* [y] *above. Gal.*
. For as many of you as have
baptized into Christ, have put
hrist.

Rom. 6. 3. Know ye not, that
ny of us as were baptized into
Christ, were baptized into his
? v. 4. Therefore we are bu-
rith him by baptism into death:
ike as Christ was raised up from
ead by the glory of the Father,
o we also should walk in new-
f life. 1 *Cor.* 10. 21. Ye can-
rink the cup of the Lord, and
up of devils: ye cannot be par-
s of the Lords table, and the
of devils.

Eph. 4. 2. With all lowliness
meekness, with long-suffering,
aring one another in love;
Endeavouring to keep the
of the spirit in the bond of
. v. 4. *There is* one body, and
spirit, even as ye are called in
ope of your calling; v. 5. One
, one faith, one baptism. 1 *Cor.*
3. For by one spirit are we all
ized into one body, whether
Jews or Gentiles, whether *we*
nd or free; and have been all
e to drink into one spirit.

Eph. 2. 11. Wherefore remem-
that ye *being* in times passed
tiles in the flesh, who are cal-
led uncircumcision by that which
is called the circumcision in the
flesh made by hands; v. 12. That
at that time ye were without Christ,
being aliens from the common-
wealth of Israel, and strangers from
the covenants of promise, having
no hope, and without God in the
world. *Gen.* 34. 14. And they said
unto them, We cannot do this thing,
to give our sister to one that is
uncircumcised; for that were a re-
proach to us.

163. [c] *Mat.* 3. 11. I indeed bap-
tize you with water unto repentance;
but he that cometh after me, is
mightier than I, whose shoes I am
not worthy to bear: he shall baptize
you with the holy Ghost, and *with*
fire. 1 *Pet.* 3. 21. The like figure
whereunto, *even* baptism, doth also
now save us, (not the putting away
of the filth of the flesh, but the an-
swer of a good conscience towards
God) by the resurrection of Jesus
Christ. *Rom.* 2. 28. For he is not
a Jew, that is one outwardly; nei-
ther *is that* circumcision, which is
outward in the flesh: v. 29. But he
is a Jew, who is one inwardly; and
circumcision *is that* of the heart, in
the spirit, *and* not in the letter,
whose praise *is* not of men, but
of God.

with Water in the Name of the Father, a
Son, and of the Holy Ghoſt [e]; to be a Sign
of ingrafting into himſelf [f], of Remiſſion
by his Blood [g], and Regeneration by his
of Adoption [i], and Reſurrection unto e
Life [k]: And whereby the Parties baptize
lemnly admitted into the Viſible Church [l],

164. [d] *Matth.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. 1 *Cor.* 11. 20. When ye come together therefore into one place, *this* is not to eat the Lords ſupper. *v.* 23. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus the *ſame* night in which he was betrayed, took bread. *Matth.* 26. 26, 27, 28. *See above in* [e].

165. [e] *Matth.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and

[h] *Titus* 3. 5. Not
righteouſneſs, which w
but according to his m
us by the waſhing of r
and renewing of the
Eph. 5. 26. That he mi
and cleanſe it with th
water by the word.

[i] *Gal.* 3. 26. For y
children of God by fa
Jeſus. *v.* 27. For as
as have been baptized
have put on Chriſt.

[k] 1 *Cor.* 15. 29. El
they do, which are bap
dead, if the dead riſe no

r into an open and profeſſed Engagement to be holly and only the Lord's [m].

166. Queſt. *Unto whom is Baptiſm to be adminiſtred?* *Anſw.* Baptiſm is not to be adminiſtred to any that e out of the Viſible Church, and ſo Strangers from e Covenant of Promiſe, till they profeſs their ith in Chriſt, and Obedience to him [n]; but Infants ſcending from Parents, either both or but one them, profeſſing Faith in Chriſt and Obedience him, are in that Reſpect within the Covenant d to be baptized [o].

167. Queſt.

e been all made to drink into e Spirit.

. *Rom.* 6. 4. Therefore we are ed with him by baptiſm into th: that like as Chriſt was raiſed from the dead by the glory of Father, even ſo we alſo ſhould in newneſs of life.

66. [n] *Acts* 8. 36. And as they on *their* way, they came unto tain water: and the eunuch See, *here is* water; what doth der me to be baptized? *v.* 37. Philip ſaid, If thou believeſt all thine heart, thou mayeſt. he anſwered and ſaid, I believe Jeſus Chriſt is the Son of God. 2. 38. Then Peter ſaid unto m, Repent, and be baptized ry one of you in the name of Je- Chriſt, for the remiſſion of ſins, ye ſhall receive the gift of the Ghoſt.

Gen. 17. 7. And I will eſtabliſh covenant between me and thee, thy ſeed after thee, in their ge- ations, for an everlaſting cove- nt; to be a God unto thee, and thy ſeed after thee. *v.* 9. And d ſaid unto Abraham, Thou lt keep my covenant therefore, ou and thy ſeed after thee, in their generations. *Compared with Gal.* 3. 9. So then they which be of faith, are bleſſed with faithful Abraham. *v.* 14. That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith. *And with Col.* 2. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt: *v.* 12. Buried with him in baptiſm, wherein alſo you are riſen with *him* through the faith of the operation of God, who hath raiſed him from the dead. *And with Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. *v.* 39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. *And with Rom.* 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which *he had yet* being uncir-

167. Queſt. *How is our Baptiſm to be improved*

Anſw. The needful but much neglected D
improving our Baptiſm, is to be performe
all our Life long, eſpecially in the time of
tation, and when we are preſent at the Adm
tion of it to others [p]; by ſerious and thankf
ſideration of the Nature of it, and of the E
which Chriſt inſtituted it, the Privileges an
fits conferred and ſealed thereby, and our
Vow made therein [q]; by being humbled
ſinful Defilement, our falling ſhort of and v

cumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: *v.* 12. And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which *he had* being *yet* uncircumciſed. 1 *Cor.* 7. 14. For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband: elſe were your children unclean; but now are they holy. *Matth.* 28. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. *Luke* 18. 15. And they brought unto him alſo infants, that he would touch them: but when *his* diſciples ſaw *it*, they rebuked them. *v.* 16. But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. *Rom.* 11. 16. For if the firſt fruit *be* holy, the lump *is* alſo *holy*; and if the root *be* holy, ſo *are* the branches.

167. [p] *Col.* 2. 11. In whom alſo ye are circumciſed with the circumciſion made without han
ting off the body of the
fleſh, by the circumciſion
v. 12. Buried with him
wherein alſo you are ri
through the faith of the
of God, who hath raiſed
the dead. *Rom.* 6. 4.
we are buried with him
into death, that like as
raiſed up from the dead
ry of his Father, even
ſhould walk in newneſs o
Knowing this, that our
crucified with *him*, that
ſin might be deſtroyed, t
forth we ſhould not ſerve
Likewiſe reckon ye alſo
to be dead indeed unto ſi
unto God through Jeſus
Lord.

[q] *Rom.* 6. 3. Know y
ſo many of us as were ba
Jeſus Chriſt, were baptiz
death? *v.* 4. Therefore
ried with him by bap
death: that like as Chriſt
up from the dead by the
Father, even ſo we alſo
in newneſs of life: *v.* 5.
have been planted toge

y to the Grace of Baptiſm and our Engage-
; by growing up to Aſſurance of Pardon of
d of all other Bleſſings ſealed to us in that
ent [f]; by drawing Strength from the Death
ſurrection of Chriſt into whom we are bap-
or the Mortifying of Sin, and quickning of
; and by endeavouring to live by Faith [r],
our Converſation in Holineſs and Righte-
[w] as thoſe that have therein given up their
to Chriſt [x], and to walk in brotherly Love
; baptized by the ſame Spirit into one Body [y].

168. Queſt.

his death: we ſhall be
ikeneſs of *his* reſurrection.
1. 11. For it hath been
nto me of you, my bre-
hem *which are of the houſe*
hat there are contentions
1. *v.* 12. Now this I ſay,
one of you ſaith, I am
nd I of Apollos, and I of
nd I of Chriſt. *v.* 13. Is
ded? was Paul crucified
or were ye baptized in the
ul? *Rom.* 6. 2. God for-
hall we that are dead to
y longer therein? *v.* 3.
t, that ſo many of us as
ized into Jeſus Chriſt,
ed into his death?
. 11. And he received
f circumciſion, a ſeal of
uſneſs of the faith which
ing uncircumciſed: that
e the father of all them
e, though they be not
l; that righteouſneſs
mputed unto them alſo.
the father of circumci-
m who are not of the cir-
only, but alſo walk in the
at faith of our father A-
hich *he had* being *yet* un-
d. 1 *Pet.* 3. 21. The like
figure whereunto, *even* baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.

[f] *Rom.* 6. 3, 4, 5. *See above in* q.

[r] *Gal.* 3. 26. For ye are all the children of God by faith in Chriſt Jeſus. *v.* 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

[w] *Rom.* 6. 22. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

[x] *Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.

[y] 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. *v.* 25. That there ſhould be no ſchiſm in the body; but *that* the members ſhould have the ſame care

168. Queſt. *What is the Lord's Supper?*

Anſw. The Lord's Supper is a Sacrament o
New Teſtament [r], wherein by giving and rece
Bread and Wine according to the Appointm
Jeſus Chriſt, his Death is ſhewed forth; and
that worthily communicate, feed upon his
and Blood to their ſpiritual Nouriſhment and Gr
in Grace [a], have their Union and Communion
him confirmed [b]; teſtify and renew their Tha
neſs [c] and Engagement to God [d], and their m
Love and Fellowſhip each with other as Me
of the ſame Myſtical Body [e].

169.

one of another. *v.* 26. And whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the members rejoice with it. *v.* 27. Now ye are the body of Chriſt, and members in particular.

168. [r] *Luke* 22. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup *is* the new teſtament in my blood, which is ſhed for you.

[a] *Matth.* 26. 26. And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, Take, eat; this is my body. *v.* 27. And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of it: *v.* 28. For this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins. 1 *Cor.* 11. 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus in the *ſame* night in which he was betrayed, took bread: *v.* 24. And when he had given thanks, he brake *it*, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. *v.* 25. After the ſame manner alſo *he took* when he had ſupped, ſayin cup is the new teſtament blood: this do ye, as o drink *it* in remembrance *v.* 26. For as often as ye bread, and drink this cup ſhew the Lords death till h

[b] 1 *Cor.* 10. 16. The cup ſing which we bleſs, is it communion of the blood of The bread which we brea not the communion of the Chriſt?

[c] 1 *Cor.* 11. 24. *Sa*

[d] 1 *Cor.* 10. 14. Wherefo dearly beloved, flee from *v.* 15. I ſpeak as to wiſe ye what I ſay. *v.* 16. bleſſing which we bleſs, is it communion of the blood of the bread which we break, i the communion of the b Chriſt? *v.* 21. Ye cannot d cup of the Lord, and the cu vils: ye cannot be partak Lords table, and of the t devils.

[e] 1 *Cor.* 10. 17. For we be ny are one bread, and one b

169. Queſt. *How hath Chriſt appointed Bread and Wine to be given and received in the Sacrament of the Lord's Supper?*

Anſw. Chriſt hath appointed the Miniſters of his Word, in the Adminiſtration of this Sacrament of the Lord's Supper, to ſet apart the Bread and Wine from common uſe by the Word of Inſtitution, Thankſgiving, and Prayer; to take and break the Bread, and to give both the Bread and the Wine to the Communicants: Who are by the ſame Appointment to take and eat the Bread, and to drink the Wine; in thankful Remembrance that the Body of Chriſt was broken and given, and his Blood ſhed for them [f].

170. Queſt. *How do they that worthily communicate in the Lord's Supper, feed upon the Body and Blood of Chriſt therein?*

Anſw. As the Body and Blood of Chriſt are not corporally or carnally preſent in, with, or under the Bread and Wine in the Lord's Supper [g]; and are ſpiritually preſent to the Faith of the Receiver, no leſs truly and really than the Elements themſelves are to their outward Senſes [h]: So they that worthi-

are all partakers of that one Bread.

169. [f] 1 *Cor.* 11. 23, 24. *See before at* [a]. *Matth.* 26. 26, 27, 28. *Mark* 14. 22. And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave them, and ſaid, Take, eat: this is my body. *v.* 23. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. *v.* 24. And ſaid unto them, This is my blood of the new teſtament, which is ſhed for many. *Luke* 22. 19. And he took bread, and gave thanks, and brake *it*, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me. *v.* 20. Likewiſe alſo the cup after ſupper, ſaying, This cup *is* the new teſtament in my blood, which is ſhed for you.

170. [g] *Acts* 3. 21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

[h] *Matth.* 26. 26. And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, Take, eat;

of the Lord's Supper to prepare themſelves befo unto it?

Anſw. They that receive the Sacram Lord's Supper, are before they come themſelves thereunto, by examining ther their being in Chriſt [m], of their Sins an of the Truth and Meaſure of their Kn

this is my body. *v.* 28. For this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins.

[l] 1 *Cor.* 11. 24. And when he had given thanks, he brake *it*, and ſaid, Take, eat, this is my body, which is broken for you: this do in remembrance of me. *v.* 25. After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as often as ye drink *it*, in remembrance of me. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come.

[k] 1 *Cor.* 10. 16. T ſing which we bleſs, i munion of the bloo bread which we bre communion of the

171. [l] 1 *Cor.* 11. 2 examine himſelf, a of *that* bread, and d

[m] 2 *Cor.* 13. 5. ſelves, whether yo prove your own ſe not your own ſelve ſus Chriſt is in yo reprobates?

[n] 1 *Cor.* 5. 7. Pur the old leaven, th new lump, as ye

ith [p], Repentance [q], Love to God and the Bre-ren [r], Charity to all Men [s] forgiving thoſe that ve done them wrong [t], of their Deſires after hriſt [v], and of their new Obedience [w]; and renewing the Exerciſe of theſe Graces [x], by

drinketh unworthily, eateth and inketh damnation to himſelf, not ſcerning the Lords body.

[p] 2 *Cor.* 13. 5. *See above in* [m]. *Matth.* 26. 28. For this is my blood the new teſtament, which is ſhed many for the remiſſion of ſins.

[q] *Zech.* 12. 10. And I will pour on the houſe of David, and upon e inhabitants of Jeruſalem, the it of grace and of ſupplications, they ſhall look upon me whom have pierced, and they ſhall n for him, as one mourneth his only *ſon*, and ſhall be in bit-neſs for him, as one that is in terneſs for *his* firſt-born. 1 *Cor.* 31. For if we would judge our ves, we ſhould not be judged.

[r] 1 *Cor.* 10. 16. The cup of bleſ-g which we bleſs, is it not the mmunion of the blood of Chriſt? e bread which we break, is it not e communion of the body of hriſt? *v.* 17. For we being many e one bread, and one body: for e are all partakers of that one ead. *Acts* 2. 46. And they con-ning daily with one accord in e temple, and breaking bread om houſe to houſe, did eat their eat with gladneſs and ſingleneſs f heart, *v.* 47. Praiſing God, and aving favour with all the people: nd the Lord added to the church aily ſuch as ſhould be ſaved.

[s] 1 *Cor.* 5. 8. Therefore let us keep he feaſt, not with old leaven, nei-her with the leaven of malice and ickedneſs; but with the unleavened read of ſincerity and truth. 1 *Cor.* 11. 18. For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it. *v.* 29. When ye come together therefore into one place, *this* is not to eat the Lords ſupper.

[t] *Matth.* 5. 23. Therefore, if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; *v.* 24. Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

[v] *Iſai.* 55. 1. Ho, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. *John* 7. 37. In the laſt day, the great *day* of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.

[w] 1 *Cor.* 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us. *v.* 8. Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened *bread* of ſincerity and truth.

[x] 1 *Cor.* 11. 25. After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it* in re-

membrance of me. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. *v.* 28. But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup. *Heb.* 10. 21. And *having* an high prieſt over the houſe of God: *v.* 22. Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. *v* 24. And let us conſider one another to provoke unto love, and to good works. *Pſalm* 26. 6. I will waſh mine hands in innocence: ſo will I compaſs thine altar, O Lord.

7 1 *Cor.* 11. 24. And when he had given thanks, he brake *it*, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. *v.* 25. After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink

his heart to ſeek Gc
God of his fathers, th
cleanſed according to th
of the the ſanctuary.
And as they were eatin
bread, and bleſſed *it*,
and gave *it* to the diſci
Take, eat; this is m

172. 8 *Iſai.* 50. 10. '
you that feareth the
beyeth the voice of hi
walketh *in* darkneſs,
light? let him truſt i
the Lord, and ſtay u
1 *John* 5. 13. Theſe
written unto you th
the name of the Son
ye may know that y
life, and that ye may
name of the Son of
88. *throughout.* *Pſaln*
v. 1. I cried unto
voice: *even* unto God
and he gave ear unto
the day of my troubl
Lord; my ſore ran in
ceaſed not: my ſoul

pprehenſion of the Want of it [b], and unfainedly deſires to be found in Chriſt [c] and to depart from iniquity [d]: in which Caſe (becauſe Promiſes are made, and this Sacrament is appointed for the Relief

promiſe fail for evermore? *v.* 9. ath God forgotten to be gracious? ath he in anger ſhut up his tender rcies? *Jonah* 2. 4. Then I ſaid, I caſt out of thy ſight; yet I will ok again toward thy holy temple. 7. When my ſoul fainted within , I remembred the Lord, and my yer came in unto thee, into thine ly temple.

[b] *Iſai.* 54. 7. For a ſmall mo- ent have I forſaken thee, but with eat mercies will I gather thee. 8. In a little wrath I hid my face m thee for a moment, but with erlaſting kindneſs will I have mer- y on thee, ſaith the Lord thy re- emer. *v.* 9. For this *is as* the wa- rs of Noah unto me: for *as* I have orn that the waters of Noah ould no more go over the earth; have I ſworn that I would not ger with thee, nor rebuke thee. 10. For the mountains ſhall de- rt, and the hills be removed, but y kindneſs ſhall not depart from e, neither ſhall the covenant of y peace be removed, ſaith the rd, that hath mercy on thee. att. 5. 3. Bleſſed *are* the poor in irit: for theirs is the kingdom of aven. *v.* 4. Bleſſed *are* they that ourn: for they ſhall be comfort- d. *Pſalm* 31. 22. For I ſaid in my aſte, I am cut off from before thine es: nevertheleſs, thou heardeſt e voice of my ſupplication, when ied unto thee. *Pſalm* 73. 13. Ver- ly I have cleanſed my heart in ain, and waſhed my hands in in- ocency. *v.* 22. So fooliſh *was* I, nd ignorant: I was *as* a beaſt be- fore thee. *v.* 23. Nevertheleſs, I *am* continually with thee; thou haſt holden me by my right hand.

[c] *Phil.* 3. 8. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt. *v.* 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. *Pſalm* 10. 17. Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear. * *Pſalm* 42. 1. As the hart panteth after the waterbrooks, ſo panteth my ſoul after thee, O God. *v.* 2. My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God? *v.* 5. Why art thou caſt down, O my ſoul? and *why* art thou diſquieted in me? hope thou in God, for I ſhall yet praiſe him *for* the help of his countenance. *v.* 11. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, *who* is the health of my countenance and my God.

[d] 2 *Tim.* 2. 19. Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. *Iſa.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his

lief even of Weak and doubting Christians
wail his Unbelief [f], and labour to have hi
solved [g]; and so doing he may and ought to
Lord's Supper, that he may be further str

173. Quest. *May any who profess the F*
sire to come to the Lord's Supper be kept from

Answ. Such as are found to be Ignora
dalous, notwithstanding their Profes
Faith and Desire to come to the Lords S
and ought to be kept from that Sacram
Power which Christ hath left in his Chu

his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. *Psalm* 66. 18. If I regard iniquity in my heart: the Lord will not hear *me*, *v.* 19. *But* verily God hath heard *me*: he hath attended to the voice of my prayer. *v.* 20. Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

[e] *Isa.* 40. 11. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young. *v.* 29. He giveth power to the faint; and to *them that have* no might, he increaseth strength. *v.* 31. But they that wait upon the Lord shall renew *their* strength: they shall mount up with wings as eagles, they shall run and not be weary; *and* they shall walk, and not faint. *Mat.* 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest. *Matt.* 12. 20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. *Mat.* 26. 28. For this is my blood of the new testament which is shed for many for the remission of sins.

[f] *Mark* 9. 24. the father of the ch said with tears, Lor thou mine unbelief

[g] *Acts* 2. 37. heard *this*, they wer heart, and said un the rest of the apost thren, what shall v 30. And he brough said, Sirs, what n saved?

[h] *Rom.* 4. 11. the sign of circum the righteousness o *he had yet* being unci he might be the fa that believe, though cumsised: that righ be imputed unto th 11. 28. But let a ma self, and so let him and drink of *that* c

173. [i] *1 Cor.* 11 Wherefore, whoso bread, and drink Lord unworthily, s the body and bloo *v.* 28. But let a ma self, and so let him and drink of *that* c he that eateth and

ney receive Inſtruction, and manifeſt their Reformation [k].

174. Queſt. *What is required of them that receive the Sacrament of the Lord's Supper in the Time of the Adminiſtration of it?*

Anſw. It is required of them that receive the Sacrament of the Lord's Supper, That during the Time of the Adminiſtration of it, with all holy Reverence and Attention they wait upon God in that Ordinance [l], diligently obſerve the Sacramental Elements and Actions [m], heedfully diſcern the Lord's Body [n], and affectionately meditate on his Death and

ily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. *v.* 30. For this cauſe many *are* weak and ſickly among you, and many ſleep. *v.* 31. For if we would judge our ſelves, we ſhould not be judged, *&c. to the end of the chapter. Compared with Mat.* 7. 6. Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rent you. *And with* 1 *Cor.* 5. *chapter, v. the end. And with Jude, v.* 23. And others ſave with fear, pulling *them* out of the fire; hating even the garments ſpotted by the fleſh. *And with* 1 *Tim.* 5. 22. Lay hands ſuddenly on no man, neither be partaker of other mens ſins: keep thy ſelf pure.

[k] 2 *Cor.* 2. 7. So that contrariwiſe, *you* ought rather to forgive *him*, and comfort *him*, leſt perhaps ſuch a one ſhould be ſwallowed up with over much ſorrow.

174. [l] *Lev.* 10. 3. Then Moſes ſaid unto Aaron, This *is it* that the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified. --- *Heb.* 12. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence, and godly fear. *Pſal.* 5. 7. But as for me, I will come into thy houſe in the multitude of thy mercy, *and* in thy fear will I worſhip toward thy holy temple. 1 *Cor.* 11. 17. Now in this that I declare *unto you* I praiſe *you* not, that ye come together not for the better, but for the worſe. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. *v.* 27. Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

[m] *Exod.* 24. 8. And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold the blood of the covenant which the Lord hath made with you, concerning all theſe words. *Compared with Mat.* 26. 28. For this is my blood of the new teſtament which is ſhed for many for the remiſſion of Sins.

[n] 1 *Cor.* 11. 29. For he that eateth and

and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.

° *Luke* 22.19. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This do in remembrance of me.

P 1 *Cor.* 11. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. 1 *Cor.* 10. 3. And did all eat the ſame ſpiritual meat; *v* 4. And did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them: and that rock was Chriſt.) *v.* 5. But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs. *v.* 11. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come, *v.* 14. Wherefore, my dearly beloved, flee from idolatry.

9 1 *Cor.* 11. 31. For if we would judge our ſelves, we ſhould not be

r *Rev.* 22. 17. And t
the bride ſay, Come.
that heareth, ſay, Co
him that is athirſt,
whoſoever will, let him
ter of life freely.

s *John* 6. 35. And
to them, I am the brea
that cometh to me, ſha
ger; and he that beli
ſhall never thirſt.

t *John* 1. 16. And
have all we received,
grace.

w *Phil.* 3. 9. And
him, not having min
ouſneſs, which is of
that which is through
Chriſt, the righteouſn
God by faith.

x *Pſal.* 63. 4. Thu
thee, while I live: I
hands in thy name.
ſhall be ſatisfied as *wit*
fatneſs; and my mou
thee with joyful lips.
21. And the children

eir Covenant with God [z], and Love to all the aints [a].

175. Queſt. *What is the Duty of Chriſtians after ey have received the Sacrament of the Lord's Supper?*

Anſw. The Duty of Chriſtians after they have ceived the Sacrament of the Lord's Supper, is riouſly to conſider how they have behaved themves therein, and with what Succeſs [b]; if they find uickning and Comfort, to bleſs God for it [c], beg e Continuance of it [d], watch againſt Relapſes [e], ful-

[z] *Jer.* 50. 5. They ſhall ask the y to Zion with their faces thitherrd, *ſaying*, Come and let us join ſelves to the Lord in a perpetual venant *that* ſhall not be forgotten. *Idem* 50. 5. Gather my ſaints togeer unto me: thoſe that have made covenant with me by ſacrifice.

[a] *Acts* 2. 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

175. [b] *Pſalm* 28. 7. The Lord *is* y ſtrength and my ſhield, my art truſted in him, and I am elped: therefore my heart greatr rejoiceth, and with my ſong will praiſe him. *Pſalm* 85. 8. I will ear what God the Lord will ſpeak: or he will ſpeak peace unto his eople, and to his ſaints: but let hem not turn again to folly. 1 *Cor.* 1. 17. Now in this that I declare nto *you*, I praiſe *you* not, that you come together not for the better, ut for the worſe. *v.* 30. For this auſe many *are* weak and ſickly among you, and many ſleep. *v.* 31. or if we would judge our ſelves, we hould not be judged.

[c] 2 *Chron.* 30. 21, 22, 23, 25, 26. 21. And the children of Iſrael *that were* preſent at Jeruſalem, kept he feaſt of unleavened bread ſeven days with great gladneſs: and the Levites, and the prieſts praiſed the Lord day by day, *ſinging* with loud inſtruments unto the Lord, *&c.* *Acts* 2. 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers. *v.* 46. And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart, *v.* 47. Praiſing God, and having favour with all the people---

[d] *Pſalm* 36. 10 O continue thy loving kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart. *Cant.* 3. 4. *It was* but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him, and would not let him go, until I had brought him into my mothers houſe, and into the chamber of her that conceived me. 1 *Chron.* 29. 18. O Lord God of Abraham, Iſaac, and Iſrael our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

[e] 1 *Cor.* 10. 3. And did all eat the ſame ſpiritual meat; *v.* 4. And did all

all drink the ſame ſpiritual drink; (for they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.) *v.* 5. But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs. *v.* 12. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

[f] *Pſalm* 50. 14. Offer unto God thankſgiving, and pay thy vows unto the moſt High.

[g] 1 *Cor.* 11. 25. After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye as oft as ye drink *it* in remembrance of me. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. *Acts* 2. 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers. *v.* 46. And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with glad-

eth, *ſaying*, Open to me my love, my dove, my for my head is filled wi my locks with the dr night. *v.* 3. I have put how ſhall I put it on? I h my feet, how ſhall I d *v.* 4. My beloved put i by the hole *of the do* bowels were moved for I roſe up to open to m and my hands dropped and my fingers *with* ſwe myrrh, upon the handles *v.* 6. I opened to my b my beloved had withdra *and* was gone: my ſoul he ſpake: I ſought him, not find him; I called h gave me no anſwer.

[i] *Pſalm* 123. 1. Unto up mine eyes, O thou t in the heavens. * *v.* 2. the eyes of ſervants *loo* hand of their maſters, eyes of a maiden unto her miſtreſs: ſo our eye

hey have failed in either, they are to be hum-
l [k], and to attend upon it afterward with more
e and Diligence [l].

76. Queſt. *Wherein do the Sacraments of Baptiſm
the Lord's Supper agree?*

Anſw. The Sacraments of Baptiſm and the Lord's
per agree, In that the Author of both is God [m];
Spiritual Part of both is Chriſt and his Benefits [n];
both

life. *Pſalm* 43. 3. O ſend out
light and thy truth; let them
me, let them bring me unto
oly hill, and to thy tabernа-
v. 4. Then will I go unto the
of God, unto God my exceed-
by ſ, yea, upon the harp will I
e thee, O God, my God. *v.* 5.
rt thou caſt down, O my
and why art thou diſquieted
n me? hope in God, for I ſhall
raiſe him, *who is* the health of
ountenance, and my God.
2 *Chron.* 30. 18. For a multitude
e people, *even* many of Ephra-
id Manaſſeh, Iſſachar, and Ze-
n, had not cleanſed themſelves,
id they eat the paſſover, other-
than it was written: But Heze-
prayed for them, ſaying, The
Lord pardon every one *v.* 19.
prepareth his heart to ſeek
, the Lord God of his fathers,
gh *he be* not *cleanſed* according
e purification of the ſanctuary.
5. 16. Waſh ye, make you clean,
away the evil of your doings
before mine eyes; ceaſe to do
v. 18. Come now, and let us
n together, ſaith the Lord:
gh your ſins be as ſcarlet, they
be as white as ſnow; though
be red like crimſon, they ſhall
wool.
2 *Cor.* 7. 11. For behold, this
ame thing that ye ſorrowed af-
godly ſort, what carefulneſs it
wrought in you, yea, *what* clearing
of your ſelves, yea, *what* indigna-
tion, yea, *what* fear, yea, *what* ve-
hement deſire, yea, *what* zeal, yea,
what revenge! in all things ye have
approved your ſelves to be clear in
this matter. 1 *Chron.* 15. 12. And
David ſaid unto them, Ye *are* the
chief of the fathers of the Levites:
ſanctify your ſelves *both* ye and your
brethren, that you may bring up the
ark of the Lord God of Iſrael, unto
the place that I have prepared for it.
v. 13. For becauſe ye *did it* not at
the firſt, the Lord our God made a
breach upon us, for that we ſought
him not after the due order. *v.* 14.
So the prieſts and Levites ſanctified
themſelves to bring up the ark of the
Lord God of Iſrael.

176. [m] *Mat.* 28. 19. Go ye there-
fore and teach all nations, baptizing
them in the name of the Father, and
of the Son, and of the holy Ghoſt.
1 *Cor.* 11. 23. For I have received of
the Lord, that which I alſo delivered
unto you, That the Lord Jeſus, the
ſame night in which he was betrayed,
took bread.

[n] *Rom.* 6. 3. Know ye not, that
ſo many of us as were baptized into
Jeſus Chriſt, were baptized into his
death? *v.* 4. Therefore we are bu-
ried with him by baptiſm into death:
that like as Chriſt was raiſed up from
the dead by the glory of his Father,
even

both are Seals of the ſame Covenant [o], are to diſpenſed by Miniſters of the Goſpel and by n other [p], and to be continued in the Church of Ch until his Second Coming [q].

177. Queſt. *Wherein do the Sacraments of Bapt and the Lord's Supper differ?*

Anſw. The Sacraments of Baptiſm and the Lor Supper differ, In that Baptiſm is to be adminiſt but once, with Water, to be a Sign and Seal of Regeneration and Ingrafting into Chriſt [r], and th

cr

even ſo we alſo ſhould walk in newneſs of life. 1 *Cor.* 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

[o] *Rom.* 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which *he had yet* being uncircumciſed: that he might be the Father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo. *Compared with Col.* 2. 12. Buried with him in baptiſm, wherein alſo ye are riſen with *him* through the faith of the operation of God, who hath raiſed him from the dead. *Mat.* 26. 27. And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of it: *v.* 28. For this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins.

[p] *John* 1. 33. And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the holy Ghoſt. *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the ther, and of the Son, and of holy Ghoſt. 1 *Cor.* 11. 23. have received of the Lord that alſo I delivered unto you, Lord Jeſus the *ſame* night in he was betrayed, took bread. 4. 1. Let a man ſo account of of the miniſters of Chriſt, and ards of the myſteries of God. 5. 4. And no man taketh this nour unto himſelf, but he that led of God, as *was* Aaron.

[q] *Mat.* 28. 19. Go ye there and teach all nations, bapti them in the name of the Father, of the Son, and of the holy Gh *v.* 20. Teaching them to obſerv things whatſoever I have comm ded you: and lo, I am with yo way even unto the end of the wo Amen. 1 *Cor.* 11. 26. For as o as ye eat this bread, and drink cup, ye do ſhew the Lords death he come.

177. [r] *Mat.* 3. 11. I indeed b tize you with water unto repentan but he that cometh after me, mightier than I, whoſe ſhoes I not worthy to bear: he ſhall bapt you with the holy Ghoſt, and fire. *Tit.* 3. 5. Not by works righteouſneſs, which we have do

en to Infants [r]; whereas the Lord's Supper is to
administred often, in the Elements of Bread
d Wine, to repreſent and exhibite Chriſt as Spi-
nal Nouriſhment to the Soul [t], and to confirm
Continuance and Growth in him [v], and that
y to ſuch as are of Years and Ability to examine
mſelves [w].

178. Queſt. *What is Prayer?*

Anſw. Prayer is an Offering up of our Deſires
o God [x], in the Name of Chriſt [y], by the Help
of

ccording to his mercy he ſaved
the waſhing of regeneration,
renewing of the holy Ghoſt.
. 27. For as many of you as
ave been baptized into Chriſt, have
Chriſt.

Gen. 17. 7. And I will eſtabliſh
venant between me and thee,
y ſeed after thee, in their ge-
ions, for an everlaſting cove-
to be a God unto thee, and
ſeed after thee. *v.* 9. And
ſaid unto Abraham, Thou ſhalt
my covenant therefore, thou,
y ſeed after thee, in their ge-
ions. *Acts* 2. 38. Then Pe-
id unto them, Repent, and be
ized every one of you in the
e of Jeſus Chriſt, for the re-
ion of ſins, and ye ſhall receive
ft of the holy Ghoſt. *v.* 39.
e promiſe is unto you, and to
children, and to all that are a-
off, even as many as the Lord
God ſhall call. 1 *Cor.* 7. 14. For
unbelieving husband is ſanctifi-
by the wife, and the unbelieving
is ſanctified by the husband:
were your children unclean; but
are they holy.

1 *Cor.* 11. 23. For I have re-
ved of the Lord, that which alſo
livered unto you, That the Lord
, the *ſame* night in which he
was betrayed took bread: *v.* 24.
And when he had given thanks, he
brake *it*, and ſaid, Take, eat; this
is my body, which is broken for you:
this do in remembrance of me.
v. 25. After the ſame manner alſo
he took the cup, when he had ſup-
ped, ſaying, This cup is the new
teſtament in my blood: this do ye,
as oft as ye drink *it*, in remembrance
of me. *v.* 26. For as often as ye
eat this bread, and drink this cup,
ye do ſhew the Lords death till he
come.

[v] 1 *Cor.* 10. 16. The cup of bleſ-
ſing which we bleſs, is it not the
communion of the blood of Chriſt?
the bread which we break, is it not
the communion of the body of
Chriſt?

[w] 1 *Cor.* 11. 28. But let a man ex-
amine himſelf, and ſo let him eat
of *that* bread, and drink of *that* cup.
v. 29. For he that eateth and drink-
eth unworthily, eateth and drink-
eth damnation to himſelf, not diſ-
cerning the Lords body.

178. [x] *Pſalm* 62. 8. Truſt in him
at all times; ye people, pour out
your hearts before him: God is a
refuge for us. Selah.

[y] *John* 16. 23. And in that day
ye ſhall ask me nothing: verily ve-

ſhip [h]; Prayer, which is a ſpecial Par

rily I ſay unto you, Whatſoever ye ſhall ask the Father in my name, he will give it you.

[z] *Rom.* 8. 26. Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.

[a] *Pſalm* 32. 5. I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Selah. *v.* 6. For this ſhall every one that is godly, pray unto thee, in a time when thou mayeſt be found:-- *Dan.* 9. 4. And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God,--

[b] *Phil.* 4. 6. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

thou haſt choſen.

he that ſearcheth th

eth what *is* the mi

becauſe he maketh

the ſaints accordi

God.

[d] *Pſalm* 65. 2. O

eſt prayer, unto th

come.

[e] *Micah* 7. 18. W

unto thee, that pa

and paſſeth by the

the remnant of his

taineth not his an

cauſe he delighteth

[f] *Pſalm* 145. 18.

unto all them that

to all that call up

v. 19. He will fu

them that fear hi

hear their cry, an

[g] *Rom.* 10. 14.

they call on him in

not believed?--

[h] *Matth.* 4. 10.

unto him, Get th

e made by all to him alone [k], and to none

Queſt. *What is it to pray in the Name of Chriſt?*
. To pray in the Name of Chriſt is, In obe-
to his Command, and in confidence on his
s. to ask Mercy for his Sake [m]: Not by
ntioning of his Name [n]; but by drawing our
gement to pray, and our Boldneſs, Strength,
pe of Acceptance in Prayer, from Chriſt and
liation [o].

Queſt. *Why are we to pray in the Name of*

. The Sinfulneſs of Man, and his Diſtance
od by reaſon thereof, being ſo great, as that
have no Acceſs into his Preſence without a
Me-

50. 15. And call upon
lay of trouble; I will de-
nd thou ſhalt glorify me.
10. 14. How then ſhall
on him in whom they
elieved?—
John 14. 13. And what-
ſhall ask in my name,
do, that the Father may
d in the Son. *v.* 14. If
k any thing in my name,
. *John* 16. 24. Hitherto
ked nothing in my name:
e ſhall receive, that your
e full. *Dan.* 9. 17. Now
O our God, hear the
thy ſervant, and his ſup-
, and cauſe thy face to
thy ſanctuary *that is* de-
r the Lords ſake.
. 7. 21. Not every one
unto me, Lord, Lord,
r into the kingdom of
ut he that doth the will
her which is in heaven.
14. Seeing then that we
have a great high prieſt, that is
paſſed into the heavens, Jeſus the
Son of God, let us hold faſt *our*
profeſſion. *v.* 15. For we have not
an high prieſt which cannot be
touched with the feeling of our in-
firmities; but was in all points
tempted like as we are, *yet* with-
out ſin. *v.* 16. Let us therefore
come boldly unto the throne of
grace, that we may obtain mercy,
and find grace to help in time of
need. 1 *John* 5. 13. Theſe things
have I written unto you that believe
on the name of the Son of God; that
ye may know that ye have eternal
life, and that ye may believe on the
name of the Son of God. *v.* 14. And
this is the confidence that we have
in him, that if we ask any thing ac-
cording to his will, he heareth us.
v. 15. And if we know that he hear
us, whatſoever we ask, we know
that we have the petitions that we
deſired of him.

Mediator [p]; and there being none in Heaven o
Earth appointed to, or fit for that Glorious Wo
but Chriſt alone [q]; we are to pray in no oth
Name but his only [r].

182. Queſt. *How doth the Spirit help us to pray?*

Anſw. We not knowing what to pray for as w
ought, the Spirit helpeth our Infirmities, by in
bling us to underſtand both for whom and wh
and how Prayer is to be made; and by working a
quickning in our Hearts (although not in all Pe
ſons, nor at all Times in the ſame Meaſure) tho
Apprehenſions, Affections, and Graces, which a
requiſite for the right Performance of that Duty

183. Queſ

181. [p] *John* 14. 6. Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. *Iſai.* 59. 2. But your iniquities have ſeparated between you and your God, and your ſins have hid *his* face from you, that he will not hear. *Eph.* 3. 12. In whom we have boldneſs and acceſs with confidence by the faith of him.

[q] *John* 6. 27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed. *Heb.* 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. *v.* 26. For ſuch an high prieſt became us, *who is* holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens; *v.* 27. Who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf. 1 *Tim.* 2. 5. For there is one God, and one mediator between God and men, the man Chriſt Jeſus.

[r] *Col.* 3. 17. And whatſoever ye do in word or deed, *do* all in the name of the Lord Jeſus, giving thanks to God and the Father by him. *Heb.* 13. 15. By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of *our* lips, giving thanks in his name.

182. [r] *Rom.* 8. 26. Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered. *v.* 27. And he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God. *Pſalm* 10. 17. Lord, thou haſt heard the deſire of the humble; thou wilt prepare their heart, thou wilt cauſe thine

183. Queſt. *For whom are we to pray?*

Anſw. We are to pray for the whole Church of Chriſt upon Earth [t], for Magiſtrates [v], and Miniſters [w], for our ſelves [x], our Brethren [y]; yea our Enemies [z]; and for all Sorts of Men living [a], or that ſhall live hereafter [b]; But not for the Dead [c], nor for thoſe that are known to have ſinned the Sin unto Death [d].

184. Queſt.

hear to hear. *Zech.* 12. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn,---

183. [t] *Eph.* 6. 18. Praying alſo always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints. *Pſalm* 28. 9. Save thy people, and bleſs thine inheritance; feed them alſo, and lift them up for ever. [v] 1 *Tim.* 2. 1. I exhort therefore, that firſt of all, ſupplications, prayers, intercеſſions, *and* giving of thanks be made for all men. *v.* 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty. [w] *Col.* 4. 3. Withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds. [x] *Gen.* 32. 11. Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, and the mother with the children. *James* 5. 16. Confeſs *your* faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

[z] *Matth.* 5. 44. But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpightfully uſe you, and perſecute you. [a] 1 *Tim.* 2. 1, 2. *See above in* [v]. [b] *John* 17. 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word, 2 *Sam.* 7. 29. Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken *it*, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever. [c] 2 *Sam.* 12. 21. Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive, but when the child was dead, thou didſt riſe and eat bread. *v.* 22. And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live? *v.* 23. But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me. [d] 1 *John* 5. 16. If any man ſee his brother ſin a ſin *which is* not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it.

our own Unworthineſs [l], Neceſſities [m], ar
with penitent [o], thankful [p], and enlarged

184. [e] *Mat.* 6. 9. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

[f] *Pſalm* 51. 18. Do good in thy good pleaſure unto Sion: build thou the walls of Jeruſalem. *Pſalm* 122. 6. Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

[g] *Mat.* 7. 11. If ye then being evil know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that ask him?

[h] *Pſalm* 125. 4. Do good, O Lord, unto *thoſe that be* good; and to *them that are* upright in their hearts.

[i] 1 *John* 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

185. [k] *Eccl.* 5. 1. Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they

to himſelf, he ſaid, H
red ſervants of my
bread enough and to
periſh with hunger!
ariſe, and go to my fa
ſay unto him, Father,
againſt heaven, and be
19. And am no more
called thy ſon: make
thy hired ſervants.

[q] *Luke* 18. 13. And
ſtanding afar off, wou
ſo much as his eyes unt
ſmote upon his breaſt,
be merciful to me a ſi
I tell you, this man
his houſe juſtified *ra*
other: for every one
himſelf ſhall be abaſed
humbleth himſelf, ſha

[o] *Pſalm* 51. 17. Th
God *are* a broken ſpi
and a contrite heart,
wilt not deſpiſe.

th Underſtanding [r], Faith [s], Sincerity [t], Fervency [v], Love [w], and Perſeverance [x], waiting upon m [y] with humble Submiſſion to his Will [z].

186. Queſt. *What Rule hath God given for our irection in the Duty of Prayer?*

Anſw. The whole Word of God is of uſe to di- us in the Duty of Praying [a]; but the ſpecial le of Direction, is that Form of Prayer which Saviour Chriſt taught his Diſciples, commonly led *The Lord's Prayer* [b].

187. Queſt. *How is the Lord's Prayer to be uſed?*

Anſw. The Lord's Prayer is not only for Direon, as a Pattern according to which we are to ake other Prayers; but may alſo be uſed as a Pray- ſo that it be done with Underſtanding, Faith, Re-

k, but have poured out my ſoul ore the Lord. 1 *Sam.* 2. 1. And nah prayed, and ſaid, My heart iceth in the Lord, mine horn is ted in the Lord: my mouth is arged over mine enemies; be- e I rejoice in thy ſalvation.

1 *Cor.* 14. 15. What is it then? ill pray with the ſpirit, and I will y with the underſtanding alſo:-- *Mark* 11. 24. Therefore I ſay to you, what things ſoever ye ire when ye pray, believe that receive *them*, and ye ſhall have m. *James* 1. 6. But let him ask faith, nothing wavering: for he t wavereth is like a wave of the driven with the wind, and toſſed. *Pſ.* 145. 18. The Lord *is* nigh unto them that call upon him, to all t call upon him in truth. *Pſal.* 17. Hear the right, O Lord, attend o my cry, give ear unto my pray- *Lot goeth* not out of feigned lips. *James* 5. 16. --The effectual fer- t prayer of a righteous man a- leth much.

[w] 1 *Tim.* 2. 8. I will therefore that men pray ever, where, lifting up holy hands, without wrath and doubting.

[x] *Eph.* 6. 18. Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints.

[y] *Micah* 7. 7. Therefore I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me.

[z] *Mat* 26. 39. And he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou *wilt*.

186. [a] 1 *John* 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

[b] *Matth.* 6. *verſes* 9, 10, 11, 12, 13. After this manner therefore pray ye: Our Father, *&c.* *Luke* 11. *verſes* 2, 3, 4. And he ſaid unto them, When ye pray, ſay, Our Father, *&c.*

Reverence, and other Graces neceſſary to the r
Performance of the Duty of Prayer [c].

188. Q. *Of how many Parts doth the Lord's Prayer co*

Anſw. The Lord's Prayer conſiſts of Three P
a Preface, Petitions, and a Concluſion.

189. Q. *What doth the Preface of the Lord's Prayer teac*

Anſw. The Preface of the Lord's Prayer (conta
in theſe Words, **Our Father which art in H**
ven [d]) teacheth us, when we pray, to draw
to God with Confidence of his Fatherly Good
and our Intereſt therein [e]; with Reverence, an
other Child-like Diſpoſitions [f], Heavenly Af
ons [g], and due Apprehenſions of his Sovereign P
er, Majeſty, and gracious Condeſcenſion [h]: As
to pray with and for Others [i]. 190. Q

187. [c] *Matth.* 6. 9. *Compared with Luke* 11. 2. *See above in Letter* [b].

189. [d] *Matth.* 6. 9.

[e] *Luke* 11. 13. If ye then, being evil, know how to give good gifts unto your children: how much more ſhall *your* heavenly Father give the holy Spirit to them that ask him? *Rom.* 8. 15. For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[f] *Iſai.* 64. 9. Be not wroth very ſore, O Lord, neither remember iniquity for ever: behold, ſee, we beſeech thee, we *are* all thy people.

[g] *Pſalm* 123. 1. Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens. *Lam.* 3. 41. Let us lift up our heart with *our* hands unto God in the heavens.

[h] *Iſai.* 63. 15. Look down from heaven, and behold from the habitation of thy holineſs and of thy glory: where *is* thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? *v.* 16. Do thou *art* our father, though Ab be ignorant of us, and Iſrael a ledge us not: thou, O Lord, Father, our Redeemer, thy n from everlaſting. *Nehem.* 1. 4 it came to paſs when I hear words, that I ſate down an and mourned *certain* days, an ed, and prayed before the G heaven. *v.* 5. And ſaid, I b thee, O Lord God of heaven, th and terrible God, that keepet nant and mercy for them th him and obſerve his com ments: *v.* 6. Let thine ear attentive, and thine eyes op thou mayeſt hear the praye ſervant, which I pray befo now, day and night, for the c of Iſrael thy ſervants, and the ſins of the children o which we have ſinned again both I and my fathers hou ſinned.

[i] *Acts* 12. 5. Peter there kept in priſon; but prayer w

190. Queſt. *What do we pray for in the Firſt Petition?*
Anſw. In the Firſt Petition, which is, (**Hallowed be thy name** [k]) acknowledging the utter inability and indiſpoſition that is in our ſelves and all Men to honour God aright [l], we pray that God would by his Grace inable and incline us and others to know, to acknowledge, and highly to eſteem him [m], his Titles [n], Attributes [o], Ordinances, Word [p], Works, and whatſoever he is pleaſed to make himſelf known by [q]; and to glorify him in Thought, Word [r], and

thout ceaſing of the church unto od for him.

190. [k] *Matth. 6. 9.*

[l] *2 Cor. 3. 5.* Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency *is* of God. *Pſalm 51. 15.* Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe.

[m] *Pſalm 67. 2.* That thy way may be known upon the earth, thy ſaving health among all nations. *v. 3.* Let the people praiſe thee, O God; let all the people praiſe thee.

[n] *Pſalm 83. 18.* That *men* may know, that thou whoſe name alone JEHOVAH, *art* the moſt high over all the earth.

[o] *Pſalm 86. 10.* For thou *art* great, and doſt wondrous things: thou *art* God alone. *v. 11.* Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name. *v. 12.* I will praiſe thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. *v. 13.* For great *is* thy mercy toward me; and thou haſt delivered my ſoul from the loweſt hell. *v. 15.* But thou, O Lord, *art* a God full of compaſſion, and gracious: long-ſuffering, and plenteous in mercy and truth.

[p] *2 Theſ. 3. 1.* Finally, brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified even as *it is* with you. *Pſalm 147. 19.* He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael. *v. 20.* He hath not dealt ſo with any nation: and *as for his* judgments, they have not known them. Praiſe ye the Lord. *Pſalm 138. 1.* I will praiſe thee with my whole heart, before the gods will I ſing praiſe unto thee. *v. 2.* I will worſhip towards thy holy temple, and praiſe thy name, for thy loving kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name. *v. 3.* In the day when I cried, thou anſweredſt me: and ſtrengthnedſt me *with* ſtrength in my ſoul. *2 Cor. 2. 14.* Now thanks *be* unto God which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place. *v. 15.* For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.

[q] *Pſalm 145. throughout.* I will extol thee, my God, O king, *&c.* *Pſalm 8. throughout.* O Lord our Lord, how excellent *is* thy name in all the earth! *&c.*

[r] *Pſalm 103. 1.* Bleſs the Lord,

14. Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord my ſtrength, and my redeemer.

[f] *Phil.* 1. 9. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment. *v.* 11. Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.

[e] *Pſalm* 67. 1. God be merciful unto us, and bleſs us: *and* cauſe his face to ſhine upon us. Selah. *v.* 2. That thy way may be known upon earth, thy ſaving health among all nations. *v.* 3. Let the people praiſe thee, O God; let all the people praiſe thee. *v.* 4. O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.

[v] *Eph.* 1. 17. That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him. *v.* 18. The eyes of your underſtanding being

Arise, O God, plead thi
remember how the fo
proacheth thee daily.
get not the voice of th
the tumult of thoſe th
gainſt thee, increaſeth

[y] 2 *Kings* 19. 15. A
prayed before the Lor
O Lord God of Iſrael,
left *between* the cherub
the God, *even* thou a
the kingdoms of the ea
made heaven and ea
Lord bowe down thine
open, Lord, thine ey
and hear the words of
which hath ſent him to
living God.

[x] 2 *Chron.* 20. 6. A
ſaid, O Lord God of
art not thou God in hea
left not thou over all th
of the heathen? and in
is there not power and m
none is able to withſta
10. And now behold,
of Ammon, and Moab
Seir, whom thou woul
rael invade, when they

191. Queſt. *What do we pray for in the Second Petition?*

Anſw. In the Second Petition, which is, (**Thy kingdom come** [a]) acknowledging our ſelves and Mankind to be by Nature under the Dominion of Sin and Satan [b], we pray, That the Kingdom of Sin and Satan may be deſtroyed [c], the Goſpel propagated throughout the World [d], the Jews called [e], the Fulneſs of the Gentiles brought in [f]; the Church further

her know we what to do, but our eyes are upon thee. *Pſalm* 83. *throughout.* Keep not thou ſilence, O God: hold not thy peace, *&c. Pſalm* 140. Keep me, O Lord, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings. *v.* 8. Grant not, O Lord, the deſires of the wicked: further not his wicked devices, leſt they exalt themſelves. Selah.

191. [a] *Mat.* 6. 10.

[b] *Eph.* 2. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of disobedience. *v.* 3. Among whom alſo we all had our converſation in time paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others. *Pſalm* 68. 1. Let God ariſe, let his enemies be ſcattered: let them also that hate him, flee before him. *v.* 8. Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the Lord God might dwell *among them. Rev.* 12. 10. And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. *v.* 11. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death.

[d] 2 *Theſſ.* 3. 1. Finally brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified, even as *it is* with you.

[e] *Rom.* 10. 1. Brethren, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved.

[f] *John* 17. 9. I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine. *v.* 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word. *Rom.* 11. 25. For I would not, brethren, that ye ſhould be ignorant of this myſtery, (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in. *v.* 26. And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Zion the Deliverer, and ſhall turn away ungodlineſs from Jacob. *Pſal.* 67. *throughout.* God be merciful unto us, and bleſs us: *and* cauſe his face to ſhine upon us, *&c.* [g] *Mat.*

furniſhed with all Goſpel-Officers and Ordinances[g], purged from Corruption [h], countenanced and maintained by the Civil Magiſtrate [i]; that the Ordinances of Chriſt may be purely diſpenſed; and made effectual to the converting of thoſe that are yet in their Sins, and the confirming, comforting, and building up of thoſe that are already converted [k]: That Chriſt would rule in our Hearts here [l], and ha-

[g] *Mat.* 9. 38. Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt. 2 *Theſſ.* 3. 1. Finally brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified, even as *it is* with you.

[h] *Mal.* 1. 11. For from the riſing of the ſun even unto the going down of the ſame, my name *ſhall be* great among the Gentiles, and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the Lord of hoſts. *Zeph.* 3. 9. For then will I turn to the people, a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent.

[i] 1 *Tim.* 2. 1. I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men: *v.* 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

[k] *Acts* 4. 29. And now Lord, behold their threatnings: and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word, *v.* 30. By ſtretching forth thine hand to heal: and that ſigns and wonders may be done by the name of thy holy child Jeſus. *Eph.* 6. 18. Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints. *v.* 19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Gentiles. *v.* 20. For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak. *Rom.* 15. 29. And I am ſure, that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt. *v.* 30. Now I beſeech you, brethren, for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that ye ſtrive together with me in *your* prayers to God for me; *v.* 32. That I may come unto you with joy by the will of God, and may with you be refreſhed. 2 *Theſſ.* 1, 11. Wherefore alſo we pray always for you, that our God would count you worthy of *his* calling, and fulfil all the good pleaſure of *his* goodneſs, and the work of faith with power. 2 *Theſſ.* 2. 16. Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace, *v.* 17. Comfort your hearts, and ſtabliſh you in every good word and work.

[l] Eph. 3. 14. For this cauſe I bow my

n the Time of his Second Coming, and our ing with him for ever [m]: And that he would eaſed ſo to exerciſe the Kingdom of his Power the World, as may beſt conduce to theſe Ends [n].

2. Queſt. *What do we pray for in the Third Petition?*

Anſw. In the Third Petition, which is, (**Thy will one in earth as it is in heaven** [o]) acknowng that by Nature we and all Men are not onerly unable and unwilling to know and do the of God [p]; but prone to rebel againſt his Word [q],

es unto the Father of our ſus Chriſt, *v.* 15. Of whom ole family in heaven and named, *v.* 16. That he grant you, according to the of his glory, to be ſtrengthh might, by his Spirit in the an; *v.* 17. That Chriſt may n your hearts by faith; that g rooted and grounded in *v.* 18. May be able to coml with all ſaints, what *is* the , and length, and depth, ght; *v.* 19. And to know the Chriſt, which paſſeth knowthat ye might be filled with ulneſs of God. *v.* 20. Now im that is able to do ex- abundantly above all that or think, according to the hat worketh in us.

v. 22. 20. He which teſtifieth ings, ſaith, Surely I come . Amen. Even ſo come Lord

i. 64. 1. Oh that thou wouldſt heavens, that thou wouldſt down, that the mountains flow down at thy preſence, s *when* the melting fire burne fire cauſeth the waters to o make thy name known to dverſaries, *that* the nations emble at thy preſence. *Rev.* 4. 8. And the four beaſts had each of them ſix wings about him, and *they were* full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *v.* 9. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, *v.* 10. The four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, *v.* 11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are, and were created.

192. [o] *Matth.* 6. 10.

[p] *Rom.* 7. 18. For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but *how* to perform that which is good, I find not. *Job* 21. 14. Therefore they ſay unto God, Depart from us; we deſire not the knowledge of thy ways. 1 *Cor.* 2. 14. But the natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know *them*, becauſe they are ſpiritually diſcerned.

[q] *Rom.*

willing to know, do, and ſubmit to his things [r], with the like Humility [s],

[q] *Rom.* 8. 7. Becauſe the carnal mind *is* enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.

[r] *Exod.* 17. 7. And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us, or not? *Numb.* 14. 2. And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: And the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs.

[s] *Eph.* 2. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

[t] *Eph.* 1. 17. That the God of

[w] *Matth.* 26. 40. unto the diſciples, an aſleep, and ſaith unt could ye not watch hour? *v.* 41. Watch ye enter not into te ſpirit indeed *is* willin *is* weak.

[x] *Jer.* 31. 18. I ha Ephraim bemoanin Thou haſt chaſtiſed chaſtiſed, as a bullo ed *to the yoke*: turn ſhall be turned; fo Lord my God. *v.* 1 that I was turned, I after that I was inſtr upon *my* thigh: I wa even confounded, be the reproach of my

[y] *Pſalm* 119. 1. undefiled in the way the law of the Lord keep thy ſtatutes: O

ſs [a], Faithfulneſs [b], Diligence [c], Zeal [d], Sincerity [e], nd Conſtancy [f], as the Angels do in Heaven [g].

193. Queſt. *What do we pray for in the Fourth Petition?*

Anſw. In the Fourth Petition, which is, (**Give us this day our daily bread** [h]) acknowledging that Adam, and by our own Sin, we have forfeited our Right to all the outward Bleſſings of this Life; and deſerve to be wholly deprived of them by God, and to have them curſed to us in the Uſe of them [i]; and that

r, and to walk humbly with thy od.

[a] *Pſalm* 100. 2. Serve the Lord ith gladneſs; come before his preence with ſinging. *Job* 1. 21. And Job) ſaid, Naked came I out of y mothers womb, and naked ſhall return thither; the Lord gave, d the Lord hath taken away; eſſed be the name of the Lord. *Sam.* 15. 25. And the king ſaid to Zadok, Carry back the ark God into the city: if I ſhall find vour in the eyes of the Lord, he ll bring me again, and ſhew me it and his habitation. * *v.* 26. if he ſay thus, I have no delight thee: behold, *here am* I, let him to me as ſeemeth good unto him.

[b] *Iſai.* 38. 3. And ſaid, Remember now, O Lord, I beſeech thee, w I have walked before thee in uth, and with a perfect heart, and ve done *that which is* good in thy ght: and Hezekiah wept ſore.

[c] *Pſalm* 119. 4. Thou haſt commanded *us* to keep thy precepts diligently. *v.* 5. O that my ways ere directed to keep thy ſtatutes!

[d] *Rom.* 12. 11. Not ſlothful in uſineſs: fervent in ſpirit; ſerving e Lord.

[e] *Pſalm* 119. 80. Let my heart be ound in thy ſtatutes; that I be not ſhamed.

[f] *Pſalm* 119. 112. I have inclined mine heart to perform thy ſtatutes alway, *even unto* the end.

[g] *Iſai.* 6. 2. Above it ſtood the Seraphims: each one had ſix wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. *v.* 3. And one cried unto another, and ſaid, Holy, holy, holy *is* the Lord of hoſts, the whole earth *is* full of his glory. *Pſalm* 103. 20. Bleſs the Lord, ye his angels, that excel in ſtrength, and do his commandments, hearkning unto the voice of his word. *v.* 21. Bleſs ye the Lord, all *ye* his hoſts, *ye* miniſters of his that do his pleaſure. *Matth.* 18. 10. Take heed ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

193. [h] *Matth.* 6. 11.

[i] *Gen.* 2. 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *Gen.* 3. 17. And unto Adam he ſaid, becauſe thou haſt hearkned unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed is the

Portion of them [q], and have the ſame cont

the ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the days of thy life. *Rom.* 8. 20. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected *the ſame* in hope: *v.* 21. Becauſe the creature of it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. *v.* 22. For we know that the whole creation groaneth, and travaileth in pain together until now. *Jerem.* 5. 25. Your iniquities have turned away theſe *things*, and your ſins have withholden good things from you. *Deut.* 28. *from verſe* 15. *to the end of the chapter.* *v.* 15. But it ſhall come to paſs if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come up-

by bread only, but b
that proceedeth out
of the Lord doth ma
[l] *Gen.* 32. 10. I am
of the leaſt of all the
of all the truth which t
ed unto thy ſervant,--
[m] *Deut.* 8. 17. An
thine heart, my power
of my hand hath g
wealth. *v.* 18. But
member the Lord thy
is he that giveth thee
wealth, that he may
covenant which he ſ
fathers, as it is this d
[n] *Jerem.* 6. 13. For
of them even unto th
them, every one *is* gi
touſneſs; and from
even unto the prieſt, ev
eth falſly. *Mark* 7.
within, out of the h
proceed evil thoughts

ssed unto us in our holy and comfortable Use of em [r], and Contentment in them [s]; and be kept om all things that are contrary to our Temporal pport and Comfort [t].

194. Quest. *What do we pray for in the Fifth Peti-n?*

Answ. In the Fifth Petition, which is, (**Forgive our debts, as we forgive our debtors** [v]) knowledging that we and all others are guilty oth of Original and Actual Sin, and thereby become debtors to the Justice of God; and that neither we, or any other Creature can make the least Satisfaction r that Debt [w]: We pray for our selves and others, That

was brought again in the mouth the sacks, carry *it* again in your nd; peradventure it *was* an over-ht. *v.* 13. Take also your bro-r, and arise, go again unto the n. *v.* 14. And God Almighty e you mercy before the man,-- . 28. 20. And Jacob vowed a , saying, If God will be with , and will keep me in this way t I go, and will give me bread eat, and raiment to put on. *Eph.* 28. Let him that stole steal no re: but rather let him labour, rking with *his* hands the thing ich is good, that he may have give to him that needeth. 2 *Thess.* 11. For we hear that there are me which walk among you disor-rly, working not at all, but are y-bodies. *v.* 12. Now them that such we command, and exhort our Lord Jesus Christ, that with etness they work, and eat their n bread. *Philip.* 4. 6. Be care-l for nothing: but in every thing prayer and supplication with nksgiving, let your requests be de known unto God.

[r] 1 *Tim.* 4. 3. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. *v.* 4. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving; *v.* 5. For it is sanctified by the word of God, and prayer.

[s] 1 *Tim.* 6. 6. But godliness with contentment is great gain. *v.* 7. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. *v.* 8. And having food and raiment, let us be therewith content.

[t] *Prov.* 30. 8. Remove far from me vanity and lies; give me neither poverty, nor riches, feed me with food convenient for me: *v.* 9. Lest I be full, and deny *thee*, and say, Who *is* the Lord? or lest I be poor, and steal, and take the name of my God *in vain*.

194. [v] *Matth.* 6. 12.

[w] *Rom.* 3. *from verse* 9. *to* 22. *v.* 9. What then? are we better *than they*? No in no wise: for we have before

proved both Jews and Gentiles, that they are all under ſin; *v.* 10. As it is written, There is none righteous, no not one: *v.* 11. There is none that underſtandeth, there is none that ſeeketh after God. *v.* 12. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one, *&c.* *v.* 19. --That every mouth may be ſtopped, and all the world may become guilty before God, *&c.* *Matth.* 18. 24. And when he had begun to reckon, one was brought unto him, which owed him ten thouſand talents. *v.* 25. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife, and his children, and all that he had, and payment to be made. *Pſalm* 130. 3. If thou, Lord, ſhouldſt mark iniquities: O Lord, who ſhall ſtand? *v.* 4. But *there is* forgiveneſs with thee: that thou mayſt be feared.

[z] *Tom.* 3. 24. Being juſtified freely by his grace, through the redem-

lieveth in Jeſus. *H* almoſt all things a purged with blood ſhedding of blood i

[y] *Eph.* 1. 6. To t glory of his grace, w made us accepted i *v.* 7. In whom we ha through his blood, of ſins, according t his grace.

[z] 2 *Pet.* 1. 2. Gra multiplied unto yo knowledge of God our Lord.

[a] *Hoſeah* 14. 2. words, and turn to unto him, Take aw and receive *us* grac we render the calv *Jerem.* 14. 7. O Lo iniquities teſtify aga *it* for thy names ſake ſliddings are many, againſt thee.

[b] *Rom.* 15. 13. I

k, and encouraged to expect, when we have this eſtimony in our ſelves, that we from the Heart rgive others their Offences [c].

195. Queſt. *What do we pray for in the Sixth Peti-on?*

Anſw. In the Sixth Petition, which is, (**And lead s not into temptation, but deliver us from vil**[d]) acknowledging that the moſt wiſe, righteous d gracious God, for divers holy and juſt Ends, may order things that we may be aſſaulted, foiled, d for a Time led captive by Temptations [e]; that an [f], the World [g] and the Fleſh are ready pow-fully to draw us aſide and inſnare us [h]: And that even after the Pardon of our Sins, by reaſon of Corruption [i], Weakneſs, and Want of Watch-ful-

ll mine iniquities. *v.* 10. Create t a clean heart, O God; and w a right ſpirit within me. *v.* 12. ore unto me the joy of thy ſal-on: and uphold me *with thy* e ſpirit.

[c] *Luke* 11. 4. And forgive us our ; for we alſo forgive every one t is indebted to us.— *Mat.* 6. 14. if ye forgive men their treſ-ſes, your heavenly Father will forgive you. *v.* 15. But if ye ve not men their treſpaſſes, ther will your Father forgive r treſpaſſes. *Matth.* 18. 35. So ſhall my heavenly Father alſo unto you, if ye from your rts forgive not every one his ther their treſpaſſes.

195. [d] *Matth.* 6. 13.

[e] 2 *Chron.* 32. 31. Howbeit, in *the* ſſ *of the* ambaſſadors of the ces of Babylon, who ſent unto to enquire of the wonder *that* e *done* in the land, God left him to try him, that he might know all that *was* in his heart.

[f] 1 *Chron.* 21. 1. And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

[g] *Luke* 21. 34. And take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. *Mark* 4. 19. And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things entring in, choke the word, and it becometh unfruitful.

[h] *James* 1. 14. But every man is tempted, when he is drawn away of his own luſt, and enticed.

[i] *Gal.* 5. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

[l] *Matth.* 26. 69. Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee. *v.* 70. But he denied before them all, ſaying, I know not what thou ſayeſt. *v.* 71. And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth. *v.* 72. And again he denied with an oath, I do not know the man. *Gal.* 2. 11. But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed. *v.* 12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion. *v.* 13. And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation. *v.* 14. But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter — 2 *Chron.* 18. 2. And Ahab

[m] *Rom.* 7. 2
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worthy to be left under the Power of them [n]: ray that God would ſo over-rule the World ll in it [o], ſubdue the Fleſh [p], and reſtrain Sa- ; order all things [q]; beſtow and bleſs all Means ace [r], and quicken us to Watchfulneſs in the f them; that we and all his People may by his dence be kept from being tempted to Sin [s]; or pted, That by his Spirit we may be power- upported and inabled to ſtand in the Hour of tation [t]; or when fallen, raiſed again and re- cover-

ord run to and fro through- whole earth, to ſhew him- ng in the behalf of *them*, eart *u* perfect towards him. thou haſt done fooliſhly; e from henceforth thou /e wars. *v.* 19. Then Aſa h with the ſeer, and put a priſon-houſe; for *he was* : with him, becauſe of this nd Aſa oppreſſed *ſome* of le the ſame time.

n 81. 11. But my people ot hearken to my voice, l would none of me. *v.* 12. e them up unto their own ſt: and they walked in their nſels.

17. 15. I pray not that ıldſt take them out of the ut that thou ſhouldſt keep ım the evil.

m 51. 10. Create in me a art, O God; and renew a rit within me. *Pſalm* 119. der my ſteps in thy word; ıot any iniquity have do- ıver me.

r. 12. 7. And leſt I ſhould d above meaſure, through dance of the revelations, s given to me a thorn in the meſſenger of Satan to :, leſt I ſhould be exalted above meaſure. *v.* 8. For this thing I beſought the Lord thrice, that it might depart from me.

[r] 1 *Cor.* 10. 12. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. *v.* 13. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

[s] *Heb.* 13. 20. Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, *v.* 21. Make you perfect in every good work, to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt;—

[t] *Matth.* 26. 41. Watch and pray, that ye enter not into temptation,— *Pſalm* 19. 13. Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

[u] *Eph.* 3. 14. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, *v.* 15. Of whom

fulneſs [k], are not only ſubject to be tempted, forward to expoſe our ſelves unto Temptatio but alſo of our ſelves unable and unwilling to them, to recover out of them and to improve the

[k] *Matth.* 26. 41. Watch and pray, that ye enter not into temptation: the ſpirit indeed *is* willing, but the fleſh *is* weak.

[l] *Matth.* 26. 69. Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee. *v.* 70. But he denied before them all, ſaying, I know not what thou ſayeſt. *v.* 71. And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth. *v.* 72. And again he denied with an oath, I do not know the man. *Gal.* 2. 11. But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed. *v.* 12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion. *v.* 13. And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation. *v.* 14. But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter,-- 2 *Chron.* 18. 3. And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war. *Compared with* 2 *Chron.* 19. 2. And Jehu the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, ſhouldſt thou l ungodly, and love them th the Lord? therefore *is* wra thee from before the Lord.

[m] *Rom.* 7. 23. But I ſee law in my members, warring the law of my mind, and b me into captivity to the la which is in my members. O wretched man that I am ſhall deliver me from the b this death! 1 *Chron.* 21. 1. tan ſtood up againſt Iſrael, a voked David to number Iſra And David ſaid to Joab, the rulers of the people, Go ber Iſrael from Beer-ſheba t Dan, and bring the number to me, that I may know it. And Joab anſwered, The Lor his people an hundred times ny more as they *be*: but m the king, *are* they not all m ſervants? why then doth m require this thing? why will a cauſe of treſpaſs to Iſrael Nevertheleſs, the kings wo vailed againſt Joab: wherefo departed,-- 2 *Chron.* 16. 7. that time Hanani the ſeer c Aſa king of Judah, and ſai him, Becauſe thou haſt rel the king of Syria, and not on the Lord thy God, there the hoſt of the king of Syria out of thine hand. *v.* 8. W the Ethiopians and Lubims hoſt, with very many chari horſemen? yet, becauſe tho rely on the Lord, he delivere into thine hand. *v.* 9. For

id worthy to be left under the Power of them [n]: e pray that God would ſo over-rule the World id all in it [o], ſubdue the Fleſh [p], and reſtrain Sa- n [q]; order all things [r]; beſtow and bleſs all Means Grace [s], and quicken us to Watchfulneſs in the ſe of them; that we and all his People may by his ovidence be kept from being tempted to Sin [t]; or tempted, That by his Spirit we may be power- ly ſupported and inabled to ſtand in the Hour of mptation [v]; or when fallen, raiſed again and re-

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he Lord run to and fro through- the whole earth, to ſhew him- ſtrong in the behalf of *them*, ſe heart *is* perfect towards him. in thou haſt done fooliſhly; fore from henceforth thou have wars. *v.* 19. Then Aſa wroth with the ſeer, and put into a priſon-houſe; for *he was* rage with him, becauſe of this g, and Aſa oppreſſed *ſome* of people the ſame time.

Pſalm 81. 11. But my people ld not hearken to my voice, Iſrael would none of me. *v.* 12. I gave them up unto their own rts luſt: and they walked in their counſels.

John 17. 15. I pray not that u ſhouldſt take them out of the ld, but that thou ſhouldſt keep m from the evil.

Pſalm 51. 10. Create in me a n heart, O God; and renew a it ſpirit within me. *Pſalm* 119. . Order my ſteps in thy word; let not any iniquity have do- ion over me.

2 *Cor.* 12. 7. And leſt I ſhould xalted above meaſure, through abundance of the revelations, re was given to me a thorn in fleſh, the meſſenger of Satan to et me, leſt I ſhould be exalted above meaſure. *v.* 8. For this thing I beſought the Lord thrice, that it might depart from me.

[r] 1 *Cor.* 10. 12. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. *v.* 13. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

[s] *Heb.* 13. 20. Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, *v.* 21. Make you perfect in every good work, to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt;—

[t] *Matth.* 26. 41. Watch and pray, that ye enter not into temptation,— *Pſalm* 19. 13. Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

[v] *Eph.* 3. 14. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, *v.* 15. Of whom

[illegible] is weak.

[l] *Matth.* 26. 69. Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee. *v.* 70. But he denied before them all, ſaying, I know not what thou ſayeſt. *v.* 71. And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth. *v.* 72. And again he denied with an oath, I do not know the man. *Gal.* 2. 11. But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed. *v.* 12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion. *v.* 13. And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation. *v.* 14. But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Pe-

[illegible]

[m] *Rom.* 7. law in my me the law of n me into cap which is in O wretched ſhall deliver this death! tan ſtood up voked David And David the rulers of ber Iſrael fr Dan, and bri to me, that And Joab an his people a ny more as the king, *a* ſervants? w require this a cauſe of tr Nevertheleſs vailed again departed,-- that time H Aſa king of him, Becauſ

d worthy to be left under the Power of them [n]: e pray that God would ſo over-rule the World d all in it [o], ſubdue the Fleſh [p], and reſtrain Sa- [q]; order all things [r]; beſtow and bleſs all Means Grace [s], and quicken us to Watchfulneſs in the e of them; that we and all his People may by his ovidence be kept from being tempted to Sin [t]; or empted, That by his Spirit we may be power- ly ſupported and inabled to ſtand in the Hour of mptation [u]; or when fallen, raiſed again and re- cover-

he Lord run to and fro through- the whole earth, to ſhew him- ſtrong in the behalf of *them*, ſe heart *is* perfect towards him. in thou haſt done fooliſhly; fore from henceforth thou have wars. *v.* 19. Then Aſa wroth with the ſeer, and put into a priſon-houſe; for *he was* rage with him, becauſe of this g, and Aſa oppreſſed *ſome* of people the ſame time.

Pſalm 81. 11. But my people ld not hearken to my voice, Iſrael would none of me. *v.* 12. gave them up unto their own ts luſt: and they walked in their counſels.

John 17. 15. I pray not that ſhouldſt take them out of the d, but that thou ſhouldſt keep n from the evil.

Pſalm 51. 10. Create in me a n heart, O God; and renew a t ſpirit within me. *Pſalm* 119. Order my ſteps in thy word; let not any iniquity have do- on over me.

2 *Cor.* 12. 7. And leſt I ſhould xalted above meaſure, through abundance of the revelations, e was given to me a thorn in fleſh, the meſſenger of Satan to t me, leſt I ſhould be exalted above meaſure. *v.* 8. For this thing I beſought the Lord thrice, that it might depart from me.

[r] 1 *Cor.* 10. 12. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. *v.* 13. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

[s] *Heb.* 13. 20. Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, *v.* 21. Make you perfect in every good work, to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt;—

[t] *Matth.* 26. 41. Watch and pray, that ye enter not into temptation,— *Pſalm* 19. 13. Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

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[m] *Rom.* 7. 23. B law in my members, the law of my mind me into captivity t which is in my me O wretched man th shall deliver me fro this death! 1 *Chron.* tan stood up against voked David to num And David said t the rulers of the pe ber Israel from Bee Dan, and bring the to me, that I may And Joab answered, his people an hundr ny more as they *le* the king, *are* they s servants? why the require this thing? a cause of trespass Nevertheless, the k vailed against Joab: departed,-- 2 *Chron.* that time Hanani t Asa king of Judah,

nd worthy to be left under the Power of them [n]: We pray that God would ſo over-rule the World nd all in it [o], ſubdue the Fleſh [p], and reſtrain Sa- n [q]; order all things [r]; beſtow and bleſs all Means Grace [s], and quicken us to Watchfulneſs in the ſe of them; that we and all his People may by his rovidence be kept from being tempted to Sin [t]; or tempted, That by his Spirit we may be power- lly ſupported and inabled to ſtand in the Hour of emptation [v]; or when fallen, raiſed again and re- cover-

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[v] *Eph.* 3. 14. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, *v.* 15. Of whom

covered out of it [w], and have a ſanctified U
Improvement thereof [x]: That our Sanctifi
and Salvation may be perfected [y], Satan trod
der our Feet [z], and we fully freed from Sin, T
tation, and all Evil for ever [a].

196. Queſt. *What doth the Concluſion of the Prayer teach us?*

Anſw. The Concluſion of the Lord's Prayer, w
(*For thine is the kingdom, and the powe
the glory, for ever. Amen.* [b]) teacheth us to

the whole family in heaven and earth is named, . *v.* 16. That he would grant you according to the riches of his glory, to be ſtrengthned with might, by his Spirit in the inner man; *v.* 17. That Chriſt may dwell in your hearts by faith; — 1 *Theſ.* 3. 13. To the end he may ſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord JeſusChriſt with all his ſaints. *Jude* 24. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy.

[w] *Pſalm* 51. 12. Reſtore unto me the joy of thy ſalvation: and uphold me *with thy* free Spirit.

[x] 1 *Pet.* 5. 8. Be ſober, be vigilant; becauſe your adverſary the devil, as a roring lion, walketh about ſeeking whom he may devour. *v.* 9. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. *v.* 10. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.

[y] 2 *Cor.* 13. 7. Now I pr that ye do no evil, not that appear approved, but tha do that which is honeſt, be as reprobates. *v.* 9. I glad when we are weak, ſtrong: this alſo we wiſh perfection.

[z] *Rom.* 16. 20. And th peace ſhall bruiſe Satan u feet ſhortly,-- *Zech.* 3. 2 Lord ſaid unto Satan, Th buke thee, O Satan, ever that hath choſen Jeruſalem thee: *is* not this a brand of the fire? *Luke* 22. 31. Lord ſaid, Simon, Simon Satan hath deſired *to have* he may ſift *you* as wheat: I have prayed for thee, tha fail not; and when thou a ed, ſtrengthen thy breth

[a] *John* 17. 15. I pray no ſhouldſt take them out of but that thou ſhouldſt k from the evil. 1 *Theſ.* 5. the very God of peace ſa wholly: and *I pray God* y ſpirit, and ſoul, and bo ſerved blameleſs unto th of our Lord Jeſus Chriſt

196. [b] *Matth.* 6. 13.

our Petitions with Arguments [e], which are to be taken, not from any Worthineſs in our ſelves, or in any other Creature, but from God [d]: And with our Prayers to join Praiſes [e], aſcribing to God alone Eternal Sovereignty, Omnipotency, and glorious Excellency [f]; in regard whereof, as he is able and willing to help us [g], ſo we by Faith are imboldned to

[c] *Rom.* 15. 30. Now I beſeech you, brethren, for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that you ſtrive together with me in *your* prayers to God for me.

[d] *Dan.* 9. 4. And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping covenant, and mercy to them that love him, and to them that keep his commandments. *v.* 7. O Lord, righteouſneſs *belongeth* unto thee, but unto us confuſion of faces, as at this day:-- *v.* 8. O Lord, to us *belongeth* confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee. *v.* 9. To the Lord our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him. *v.* 16. O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem,-- *v.* 17. Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon the ſanctuary *that is* deſolate, for the Lords ſake. *v.* 18. O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city, which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. *v.* 19. O Lord, hear, O Lord, forgive, O Lord, hearken and do, defer not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

[e] *Phil.* 4. 6. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God, *&c.*

[f] 1 *Chron.* 29. 10. Wherefore David bleſſed the Lord before all the congregation: and David ſaid, Bleſſed *be* thou, Lord God of Iſrael our father, for ever and ever. *v.* 11. Thine, O Lord, *is* the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven, and in the earth *is thine*; thine *is* the kingdom, O Lord, and thou art exalted as head above all. *v.* 12. Both riches and honour *come* of thee, and thou reigneſt over all; and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give ſtrength unto all. *v.* 13. Now therefore, our God, we thank thee, and praiſe thy glorious name.

[g] *Eph.* 3. 20. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, *v.* 21. Unto him *be* glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen. *Luke* 11. 13. If ye then, being evil, know how to give good

phat) ſaid, O Lord God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee? *v.* 11. Behold, *I ſay*, *how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

[i] 2 *Chron.* 14. 11. And Aſa cried unto the Lord his God, and ſaid, Lord, *it is* nothing with thee to God, let not m
thee.

[k] 1 *Cor.* 14. 1
ſhalt bleſs with th
he that occupieth
unlearned, ſay A
of thanks, ſeei
eth not what thc
20. He which teſ
ſaith, Surely I con
Even ſo, come
The grace of ou
be with you all.

FINIS.

THE

horter CATECHISM,

Agreed upon by the

ſſembly of DIVINES

AT

WESTMINSTER,

With the Aſſiſtance of

OMMISSIONERS

FROM THE

Church of *Scotland,*

AND

pproved *Anno* 1648, by the GENERAL ASSEMBLY of the CHURCH of *Scotland,* to be a DIRECTORY for Catechiſing ſuch as are of weaker Capacity.

lith the Proofs from the Scripture.

EDINBURGH:

nted by *James Watſon,* One of the Printers to he King's Moſt Excellent Majeſty. 1718.

THE

Shorter Catechiſm,

greed upon by the *Aſſembly of Divines* at *Weſtminſter*: Examined and Approved *Anno* 1648, by the GENERAL ASSEMBLY of the CHURCH of *SCOTLAND*, &c.

Queſtion. *WHAT is the chief End of Man?*

Anſwer. Man's chief End is, to orify God [a], and to enjoy him for ever [b].

2. Queſt. *What Rule hath God given to direct us w we may glorify and enjoy him?*

Anſw. The Word of God which is contained in e Scriptures of the Old and New Teſtament [c], is e only Rule to direct us how we may glorify and joy him [d].

3. Queſt.

1. [a] 1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatſoever do, do all to the glory of God. Rom. 11. 36. For of him, and through m, and to him *are* all things: to om *be* glory for ever. Amen.

[b] *Pſalm* 73. 25. Whom have I in aven *but thee*? and *there is* none on earth *that* I deſire beſides thee. 26. My fleſh and my heart fail: *but* God *is* the ſtrength of my art, and my portion for ever. 27. For lo, they that are far from ee, ſhall periſh: thou haſt deſtroyall them that go a whoring from ee. *v.* 28. But it is good for me draw near to God: I have put my truſt in the Lord God, that I may declare all thy works.

2. [c] 2 *Tim.* 3. 16. All ſcripture *is* given by inſpiration of God, and *is* profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs. *Eph.* 2. 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-*ſtone*.

[d] 1 *John* 1. 3. That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip *is* with the Father, and with his Son Jeſus Chriſt. *v.* 4. And theſe

things

Holineſs [n], Juſtice, Goodneſs and Truth

5. Queſt. *Are there more Gods than One?*

Anſw. There is but One only, the L
True God [p].

things write we unto you, that your joy may be full.

3. [e] 2 *Tim.* 1. 13. Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus. 2 *Tim.* 3. 16. *See in letter* [e].

4. [f] *John* 4. 24. God *is* a Spirit, and they that worſhip him, muſt worſhip *him* in ſpirit and in truth.

[g] *Job* 11. 7. Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection? *v.* 8. *It is* as high as heaven, what canſt thou do? deeper than hell, what canſt thou know? *v.* 9. The meaſure thereof *is* longer than the earth, and broader than the ſea.

[h] *Pſalm* 90. 2. Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to

[l] *Pſalm* 147. 5. Gre
and of great power; hi
ing is infinite.

[m] *Rev.* 4. 8. And t
had each of them ſi
him, and they were
within; and they ref
night, ſaying, Holy
Lord God Almighty
and is, and is to cor

[n] *Rev.* 15. 4. Wh
thee, O Lord, and glo
for thou only art ho
tions ſhall come and
thee; for thy judgm
manifeſt.

[o] *Exod.* 34. 6. And
ſed by before him,
ed, The Lord, the L
ciful and gracious,
and abundant in
truth, *v.* 7. Keepi

5. Queſt. *How many Perſons are there in the God-Head?*
Anſw. There are Three Perſons in the God-Head; Father, the Son, and the holy Ghoſt; and theſe three are One God, the ſame in Subſtance, equal Power and Glory [q].

7. Queſt. *What are the Decrees of God?*
Anſw. The Decrees of God, are, his eternal Purpoſe according to the Counſel of his Will, whereby for his own Glory, he hath fore-ordained whatever comes to paſs [r].

8. Queſt. *How doth God execute his Decrees?*
Anſw. God executeth his Decrees in the Works of Creation and Providence.

9. Queſt. *What is the Work of Creation?*
Anſw. The Work of Creation is, God's making of Things of Nothing by the Word of his Power, in the ſpace of Six Days, and all very Good [s].

10. Queſt. *How did God create Man?*
Anſw. God created Man Male and Female after his own Image, in Knowledge, Righteouſneſs,

God, he *is* the living God, and everlaſting king; at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

[q] 1 *John* 5. 7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one. *Ib.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt.

[r] *Eph.* 1. 4. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love. *v.* 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. *Rom.* 9. 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction; *v.* 23. And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory.

[s] *Gen.* 1. *throughout.* *Heb.* 11. 3. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

10. [t] *Gen.*

neſs, and Holineſs, with Dominion over the tures [t].

11. Queſt. *What are God's Works of Providen*

Anſw. God's Works of Providence are his Holy [v], Wiſe [w], and Powerful preſerving [x] governing all his Creatures, and all their Actio

12. Queſt. *What ſpecial Act of Providence di exerciſe toward Man in the Eſtate wherein h created?*

Anſw. When God had created Man, he into a Covenant of Life with him, upon Con of perfect Obedience: forbidding him to eat Tree of the Knowledge of Good and Evil, Pain of Death [t].

13. I

10. [t] *Gen.* 1. 26. And God ſaid, Let us make man in our own image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. *v.* 27. So God created man in his own image, in the image of God created he him: male and female created he them. *v.* 28, And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and replenish the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. *Col.* 3. 10, And have put on the new *man*, which is renewed in knowledge, after the image of him that created him. *Eph.* 4. 24. And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.

11. [v] *Pſalm* 145. 17. The Lord *is* righteous in all his ways, and holy in all his works.

[w] *Pſalm* 104. 24. O Lo manifold are thy works! dom haſt thou made them: earth is full of thy riches. 29. This alſo cometh fo the Lord of hoſts, *which* is ful in counſel, *and* excel working.

[x] *Heb.* 1. 3. Who being the neſs of *his* glory, and the image of his perſon, and ing all things by the wo power, when he had by purged our ſins, ſate down right hand of the majeſty

[y] *Pſalm* 103. 19. The Lo prepared his throne in the and his kingdom ruleth o *Matth.* 10. 29. Are not two ſ ſold for a farthing? and them ſhall not fall on the without your father. *v.* 30. very hairs of your head are bred. *v.* 31. Fear ye not th ye are of more value tha ſparrows.

12. [z] *Gal.* 3. 12. And th

13. Queſt. *Did our firſt Parents continue in the Eſtate wherein they were created?*

Anſw. Our firſt Parents, being left to the Freedom of their own Will, fell from the Eſtate wherein they were created, by ſinning againſt God [a].

14. Queſt. *What is Sin?*

Anſw. Sin is any want of Conformity unto, or Tranſgreſſion of the Law of God [b].

15. Queſt. *What was the Sin whereby our firſt Parents fell from the Eſtate wherein they were created?*

Anſw. The Sin whereby our firſt Parents fell from the Eſtate wherein they were created, was their eating the forbidden Fruit [c].

16. Queſt. *Did all Mankind fall in* Adam's *firſt Tranſgreſſion?*

Anſw. The Covenant being made with *Adam*, not only for himſelf, but for his Poſterity, all Mankind deſcending from him by ordinary Generation, ſinned in him, and fell with him in his firſt Tranſgreſſion [d].

17. Queſt.

of faith: but the man that doth them, ſhall live in them. *Gal.* 3. 12. of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day thou eateſt thereof thou ſhalt ſurely die.

b *1 Joh.* 3. 4. *Gen.* 3. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof and did eat, and gave alſo unto her husband with her; and he did eat. v. 7. And the eyes of them both were opened, and they knew that they were naked; and they ſewed fig-leaves together, and made themſelves aprons. v. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themſelves from the preſence of the Lord God, amongſt the trees of the garden. v. 13. And the Lord God ſaid unto the woman, What is this that thou haſt done? and the woman ſaid, The ſerpent beguiled me, and I did eat. *Eccl.* 7. 29. Lo this only have I found, that God hath made man upright; but they have ſought out many inventions.

c *1 John* 3. 4. Whoſoever committeth ſin tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law.

d *Gen.* 3. 6. *See in letter* a. v. 12. The woman whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.

e *Gen.* 2. 16. And the Lord God commanded the man, ſaying,

Of

17. Queſt. *Into what Eſtate did the Fall bring M kind?*

Anſw. The Fall brought Mankind, into an E of Sin and Miſery [e].

18. Queſt. *Wherein conſiſts the ſinfulneſs of Eſtate whereinto Man fell?*

Anſw. The ſinfulneſs of that Eſtate where Man fell, conſiſts in the Guilt of *Adam*'s firſt the Want of Original Righteouſneſs, and the C ruption of his whole Nature, which is comm called Original Sin, together with all actual Tr greſſions which proceed from it [f].

19. Queſt. *What is the Miſery of that Eſtate wh into Man fell?*

Anſw. All Mankind by their Fall loſt Com

Of every tree of the garden thou mayſt freely eat. *v.* 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *Rom.* 5. 12. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. 1 *Cor.* 15. 21. For ſince by man *came* death, by man *came* alſo the reſurrection of the dead. *v.* 22. For as in Adam all die, ſo in Chriſt ſhall all be made alive.

17. [e] *Rom.* 5. 12. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

18. [f] *Rom.* 5. 12. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. *v.* 19. For as by one mans diſobedience many were made ſinners: ſo by the obed of one, ſhall many be made teous. *Rom.* 5. *from verſe* 15 20. *Eph.* 2. 1. And you *hath q ned* who were dead in treſpaſſe ſins, *v.* 2. Wherein in time ye walked according to the c of this world, according t prince of the powe of the ai ſpirit that now worketh in th dren of diſobedience. *v.* 3. A whom alſo we all had our co ſation in times paſt, in the l our fleſh, fulfilling the deſires fleſh, and of the mind; and by nature the children of even as others. *James* 1. 14 every man is tempted, when drawn away of his own luſt enticed. *v.* 15. Then when luſt conceived, it bringeth forth ſin ſin when it is finiſhed, br forth death. *Matth.* 15. 19. F of the heart proceed evil tho murders, adulteries, fornica theſts, falſe witneſs, blaſphe

19.

ith God [g], are under his Wrath and Curſe [h], made liable to all Miſeries in this Life, to it ſelf, and to the Pains of Hell for ever [i].

Queſt. *Did God leave all Mankind to periſh in ate of Sin and Miſery?*

w. God having out of his meer good Pleaſure ll Eternity elected ſome to everlaſting Life [k], er into a Covenant of Grace, to deliver them the Eſtate of Sin and Miſery, and to bring nto an Eſtate of Salvation by a Redeemer [l].

21. Queſt,

Gen. 3. 8. And they heard of the Lord God walking rden in the cool of the d Adam and his wife hid es from the preſence of God amongſt the trees den. *v.* 10. And he ſaid, hy voice in the garden: is afraid, becauſe I *was* nd I hid my ſelf. *v.* 24. ve out the man: and he the eaſt of the garden of herubims, and a flaming ich turned every way, to way of the tree of life.

2. 2. Wherein in times paſt l according to the courſe world, according to the the power of the air, the : now worketh in the chil- ſobedience. *v.* 3. Among o we all had our converſa- mes paſt in the luſts of our filling the deſires of the l of the mind; and were the children of wrath even . *Gal.* 3. 10. For as many the works of the law, are : curſe: for it is written, every one that continueth l things which are written ok of the law to do them,

[i] *Lam.* 3. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins? **Rom.* 6. 23. For the wages of ſin *is* death: but the gift of God *is* eternal life, through Jeſus Chriſt our Lord. *Mat.* 25. 41. Then ſhall he ſay unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. *v.* 46. And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal.

20. [k] *Eph.* 1. 4. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love.

[l] *Rom.* 3. 20. Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. *v.* 21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; *v.* 22. Even the righteouſneſs of God *which is* by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference. *Gal.* 3. 21. *Is* the law then againſt the promiſes of God? God forbid: for if there had been a

21. Queſt. *Who is the Redeemer of God's Elect?*

Anſw. The only Redeemer of God's Elect, is the Lord Jeſus Chriſt [m], who being the eternal Son of God, became Man [n], and ſo was, and continues to be God and Man in two diſtinct Natures, and one Perſon for ever [o].

22. Queſt. *How did Chriſt being the Son of God become Man?*

Anſw. Chriſt the Son of God became Man, by taking to himſelf a true Body [p], and a reaſonable Soul [q], being conceived by the Power of the Holy Ghoſt

law given which could have given life, verily righteouſneſs ſhould have been by the law. *v.* 22. But the ſcripture hath concluded all under ſin, that the promiſe by faith in Jeſus Chriſt might be given to them that believe.

21. [m] 1 *Tim.* 2. 5. For *there is* one God, and one mediator between God and man, the man Chriſt Jeſus; *v.* 6. Who gave himſelf a ranſom for all, to be teſtified in due time.

[n] *John* 1, 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law.

[o] *Rom.* 9. 5. Whoſe *are* the fathers, and of whom as concerning the fleſh Chriſt *came*, who is over all, God bleſſed for ever. Amen. *Luke* 1. 35. And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy which ſhall be born of thee, be called, The Son of God. *Col.* For in him dwelleth all the fu of the Godhead bodily. *Heb.* But this *man* becauſe he conti ever, hath an unchangeable p hood. *v.* 25. Wherefore he alſo to ſave them to the utter that come unto God by him, ſ he ever liveth to make interce for them.

22. [p] *Heb.* 2. 14. For as much as the children are partakers of and blood, he alſo himſelf like took part of the ſame: that th death he might deſtroy him had the power of death, th the devil: *v.* 16. For verily he not on him *the nature of angels* he took on him the ſeed of ham. *Heb.* 10. 5. Wherefore wh cometh into the world, he Sacrifice and offering thou w not, but a body haſt thou p ed me.

[q] *Matth.* 26. 38. Then ſaith to them, My ſoul is exceedin rowful, even unto death; ta here and watch with me.

hoſt, in the Womb of the Virgin *Mary*, and born her [r], yet without Sin [s].

23. Queſt. *What Offices doth Chriſt execute as our Redeemer?*

Anſw. Chriſt as our Redeemer, executeth the fices of a Prophet, of a Prieſt, and of a King, th in his Eſtate of Humiliation and Exaltation [t].

24. Queſt.

Luke 1. 27. To a virgin eſpou- to a man whoſe name was Jo- h, of the houſe of David; and virgins name *was* Mary. *v.* 31. d behold, thou ſhalt conceive in womb, and bring forth a ſon, l ſhalt call his name Jeſus. *v.* 35. d the angel anſwered and ſaid o her, the holy Ghoſt ſhall come n thee, and the power of the heſt ſhall overſhadow thee: there- alſo that holy thing which ſhall born of thee, ſhall be called the of God. *v.* 42. And ſhe ſpake with a loud voice, and ſaid, Bleſ- art thou among women, and ed *is* the fruit of thy womb. *Gal.* *See in the preceeding queſtion letter* n. *Heb.* 4. 15. For we have not an h prieſt which cannot be touched h the feeling of our infirmities; was in all points tempted like ve are, *yet* without ſin. *Heb.* 7. For ſuch an high prieſt became *who is* holy, harmleſs, undefi- ſeparate from ſinners, and made her than the heavens.

3. [t] *Acts* 3. 21. Whom the hea- muſt receive, until the times of itution of all things, which God h ſpoken by the mouth of all his y prophets, ſince the world be- . *v.* 22. For Moſes truly ſaid o the fathers, A prophet ſhall Lord your God raiſe up unto , of your brethren, like unto ; him ſhall ye hear in all things atſoever he ſhall ſay unto you. *Heb.* 12. 25. See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more *ſhall not* we *eſcape*, if we turn away from him that *ſpeaketh* from heaven. *Compared with* 2 *Cor.* 13. 3, Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you. *Heb.* 5. 5. So alſo, Chriſt glorified not himſelf, to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee. *v.* 6. As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the order of Melchizedeck. *v.* 7. Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard in that he feared. *Heb.* 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. *Pſalm* 2. 6. Yet have I ſet my king upon my holy hill of Sion. *Iſa.* 9. 6. For unto us a child is born, unto us a Son is given, and the government ſhall be upon his ſhoulder, and his name ſhall be called Wonderful, Counſeller, The mighty God, The everlaſting Father, The Prince of peace. *v.* 7. Of the increaſe of *his* government and peace *there ſhall be*

24. Q. *How doth Chriſt execute the Office of a Prophet?*

Anſw. Chriſt executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the Will of God for our Salvation [v].

25. Q. *How doth Chriſt execute the Office of a Prieſt?*

Anſw. Chriſt executeth the Office of a Prieſt, in his once offering up of himſelf a Sacrifice to ſatisfy Divine Juſtice [w], and reconcile us to God [x], and making continual interceſſion for us [y]. 26. Queſt.

no end, upon the throne of David and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice from henceforth even for ever: the zeal of the Lord of hoſts will perform this. *Matth.* 21. 5. Tell ye the daughter of Sion, behold thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt the foſe of an aſs. *Pſalm* 2. 8. Ask of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion, *v.* 9. Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potters veſſel. *v.* 10. Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth. *v.* 11. Serve the Lord with fear, and rejoice with trembling.

24. [v] *John* 1. 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared *him*. 1 *Pet.* 1. 10. Of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace *that ſhould come* unto you: *v.* 11. Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow. *v.* 12. Unto whom it was reveal'd, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you, by them that have preached the goſpel unto you, with the holy Ghoſt ſent down from heaven; which things the angels deſire to look into. *John* 15. 15. Henceforth I call you not ſervants; for the ſervant knoweth not what his Lord doth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. *John* 20. 31. But theſe are written that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life through his name.

25. [w] *Heb.* 9. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? *v.* 28. So Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation.

[x] *Heb.* 2. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt in things *pertaining* to God, to make reconciliation for the ſins of the people.

[y] *Heb.* 7. 24. But this man, becauſe he continueth ever, hath an

26. Queſt. *How doth Chriſt execute the Office of a ing?*

Anſw. Chriſt executeth the Office of a King, in bduing us to himſelf [z], in ruling [a], and defending [b], and in reſtraining and conquering all his and ur Enemies [c].

27. Queſt. *Wherein did Chriſt's Humiliation conſiſt?*

Anſw. Chriſt's Humiliation conſiſted in his being rn, and that in a low Condition [d], made under e Law [e], undergoing the Miſeries of this Life [f], e Wrath of God [g], and the curſed Death of the Croſs [h],

angeable prieſthood. *v* 25. efore he is able alſo to ſave to the uttermoſt, that come God by him, ſeeing he ever li- to make interceſſion for them.

[z] *Acts* 15. 14. Simeon hath red how God at the firſt did vi- e Gentiles, to take out of them ople for his name. *v.* 15. And his agree the words of the hets; as it is written, *v.* 16. r this I will return, and build n the tabernacle of David, ich is fallen down: and I will ld again the ruines thereof, and ill ſet it up.

Iſai. 33. 22. For the Lord *is* our ge, the Lord *is* our lawgiver, the rd is our king, he will ſave us.

Iſai. 32. 1. Behold, a King ſhall n in righteouſneſs, and princes ll rule in judgment. *v.* 2. And an ſhall be as an hiding-place m the wind, and a covert from tempeſt; as rivers of water in y place, as the ſhadow of a great k in a weary land.

[a] 1 *Cor.* 15. 25. For he muſt reign, l he hath put all enemies under feet. *Pſalm* 110. *throughout.*

[b] *Luke* 2. 7. And ſhe brought rth her firſt-born ſon, and wrap- d him in ſwadling clothes, and laid him in a manger, becauſe there was no room for them in the inn.

[c] *Gal.* 4. 4. But when the fulneſs of time was come, God ſent forth his Son made of a woman, made under the law.

[d] *Heb.* 12. 2. Looking unto Jeſus the author and finiſher of *our* faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. *v.* 3. For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds. *Iſai.* 53. 2. For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs: and when we ſhall ſee him, *there is* no beauty that we ſhould deſire him. *v.* 3. He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was deſpiſed, and we eſteemed him not.

[e] *Luke* 22. 44. And being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground. *Matth.* 27. 46. And about

fication, and the ſeveral Benefits which
do either accompany or flow from them

33. Queſt. *What is Juſtification?*

Anſw. Juſtification is an Act of God's
wherein he pardoneth all our Sins [c], an

[w] *Acts* 26. 18. To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

[x] *Ezek.* 36. 26. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh, *v.* 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

[y] *John* 6. 44. No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe

he juſtified, them h

[a] *Eph.* 1. 5. Ha
ted us unto the ado
by Jeſus Chriſt to
ing to the good pl

[b] 1 *Cor.* 1. 26.
calling, brethren,
ny wiſe men afte
many mighty, no
called. *v.* 30. But
Chriſt Jeſus, who
unto us wiſdom, a
and ſanctification,

33. [c] *Rom.* 3. 2
freely by his grace
demption that is
v. 25. Whom G
to be a propitiatio
in his blood, to

n purchaſed by Chriſt, by the effectual Applica-
n of it to us [p] by his Holy Spirit [q].

30. Queſt. *How doth the Spirit apply to us the Re-
mption purchaſed by Chriſt?*

Anſw. The Spirit applieth to us the Redemption
rchaſed by Chriſt, by working Faith in us [r], and
reby uniting us to Chriſt in our effectual Cal-
g [s].

31. Queſt. *What is effectual Calling?*

Anſw. Effectual Calling is the Work of God's
irit [t], whereby, convincing us of our Sin and Mi-
y [v], inlightning our Minds in the Knowledge of
Chriſt [w],

ſaved, through faith; and that not of your ſelves: *it is* the gift of God.

[s] *Eph.* 3. 17. That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love. 1 *Cor.* 1. 9. God *is* faithful, by whom ye were called unto the fellowſhip of his ſon Jeſus Chriſt our Lord.

31. [t] 2 *Tim.* 1. 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began. 2 *Theſſ.* 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth: *v.* 14 Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

[v] *Acts* 2. 37. Now when they heard *this*, they were pricked in their hearts, and ſaid unto Peter, and to the reſt of the apoſtles, Men *and* brethren, what ſhall we do?

ſ. [p] *John* 1. 11. He came unto
own, and his own received him
. *v.* 12. But as many as recei-
him, to them gave he power to
come the ſons of God, *even* to
m that believe on his name.

[q] *Tit.* 3. 5. Not by works of
hteouſneſs, which we have done,
according to his mercy he ſaved
by the waſhing of regeneration,
renewing of the holy Ghoſt;
. Which he ſhed on us abundant-
hrough Jeſus Chriſt our Saviour.

0. [r] *Eph.* 1. 13. In whom ye alſo
ed, after that ye heard the word
truth, the goſpel of your ſalva-
n: in whom alſo after that ye be
ed, ye were ſealed with that holy
rit of promiſe. *v.* 14. Which is
earneſt of our inheritance, until
redemption of the purchaſed
ſeſſion, unto the praiſe of his
ry. *John* 6. 37. All that the
ther giveth me, ſhall come unto
e; and him that cometh to me, I
ll in no wiſe caſt out. *v.* 39. And
is is the Fathers will which hath
t me, that of all which he hath
en me, I ſhould loſe nothing, but
uld raiſe it up again at the laſt
y. [s] *Eph.* 2. 8. For by grace are ye

Sanctification, are Aſſurance of God's L
of Conſcience [m], Joy in the Holy Ghoſt
of Grace [o], and Perſeverance therein to

37. Queſt. *What Benefit do Believers r*
Chriſt at Death?

Anſw. The Souls of Believers are at t
made perfect in Holineſs [q], and do imme
into Glory [r], and their Bodies being ſti

after God is created in righteouſneſs, and true holineſs.

[l] *Rom.* 6. 4. Therefore we are buried with him by baptiſm unto death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. *v.* 6. Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

36. [m] *Rom.* 5. 1. Therefore being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. *v.* 2. By whom alſo we have

[o] *Prov.* 4. 18. Bu
juſt *is* as the ſhining
neth more and mo
fect day.

[p] 1 *John* 5. 13. Th
I written unto you
the name of the So
ye may know that
life, and that ye n
the name of the Son
1. 5. Who are kept
God through faith
ready to be revealed

37. [q] *Heb.* 12. 23.
aſſembly and churc
born which are writ

riſt [r], do reſt in their Graves [s] till the Reſurre-on [t].

38. Queſt. *What Benefits do Believers receive from riſt at the Reſurrection?*

Anſw. At the Reſurrection, Believers being rai-l up in Glory [w], ſhall be openly acknowledged, d acquitted in the Day of Judgment [x], and made rfectly bleſſed, in full enjoying of God [y] to all ernity [z].

39. Q. *What is the Duty which God requireth of Man?*

Anſw. The Duty which God requireth of Man, Obedience to his revealed Will [a].

40. Queſt.

ome in the body, we are ab-t from the Lord: *v.* 8. We are ident, *I ſay*, and willing ra-her to be abſent from the body, to be preſent with the Lord. *l.* 1. 23. For I am in a ſtrait be-xt two, having a deſire to de-rt, and to be with Chriſt; which far better. *Luke* 23. 43. And Je-ſaid unto him, Verily I ſay un-thee, To day ſhalt thou be with e in paradiſe.

[t] 1 *Theſ.* 4. 14. For if we believe at Jeſus died, and roſe again, even them alſo which ſleep in Jeſus ll God bring with him.

[s] *Iſai.* 57. 2. He ſhall enter into ace: they ſhall reſt in their beds, *h one* walking *in* his uprightneſs.

[r] *Job* 19. 26. And *though* after my in, *worms* deſtroy this *body*, yet my fleſh ſhall I ſee God: *v.* 27. hom I ſhall ſee for my ſelf, and ine eyes ſhall behold, and not orher; *though* my reins be con-ned within me.

38. [w] 1 *Cor* 15. 43 It is ſown in ſhonour, it is raiſed in glory: it ſown in weakneſs, it is raiſed in wer.

[x] *Matth.* 25. 23. His Lord ſaid unto him, Well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. *Matth.* 10, 32. Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.

[y] 1 *John* 3. 2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. 1 *Cor.* 13. 12. For now we ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

[z] 1 *Theſ.* 4. 17. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord. *v.* 18. Wherefore, comfort one another with theſe words.

39. [a] *Micah* 6. 8. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy,

and

ded in the Ten Commandments ?.

42. Queſt. *What is the Sum of the Ten C*

Anſw. The Sum of the Ten Comn
To love the Lord our God, with all ou
all our Soul, with all our Strength,
our Mind; and our Neighbour as our

43. Q. *What is the Preface to the Ten C*

Anſw. The Preface to the Ten Com
in theſe Words, **I am the Lord thy**
have brought thee out of the Lan
out of the Houſe of Bondage [e].

44. Queſt. *What doth the Preface to*
mandments teach us ?

and to walk humbly with thy God? 1 *Sam.* 15. 22. And Samuel ſaid, Hath the Lord *as great* delight in burnt-offering and ſacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than ſacrifice; *and* to hearken, than the fat of rams.

40. [b] *Rom.* 2. 14. For when the Gentiles which have not the law, do

that the man things, ſhall live

41. [c] *Deut.* 1 on the tables, ac writing, the te which the Lord the mount, out fire, in the day and the Lord ga

42. [d] *Mat.* 22

Anſw. The Preface to the Ten Commandments
icheth us, That becauſe God is the Lord, and
ir God, and Redeemer; therefore we are bound
keep all his Commandments [f].

45. Queſt. *Which is the Firſt Commandment?*

Anſw. The Firſt Commandment is, **Thou ſhalt
ave no other Gods before me** [g].

46. Q. *What is required in the Firſt Commandment?*

Anſw. The Firſt Commandment requireth us to
ow, and acknowledge God to be the only true
od, and our God [h], and to worſhip and glorify
m accordingly [i].

47. Q. *What is forbidden in the Firſt Commandment?*

Anſw. The Firſt Commandment forbiddeth the
nying [k], or not worſhipping and glorifying the true

45. [f] *Luke* 1. 74. That he would
nt unto us, that we being delive-
out of the hands of our enemies,
ght ſerve him without fear, *v.* 75.
holineſs and righteouſneſs before
m, all the days of our life. 1 *Pet.*
15. But as he which hath called
is holy, ſo be ye holy in all man-
of converſation; *v.* 16. Becauſe
is written, Be ye holy, for I am
ly. *v.* 17. And if you call on
Father, who without reſpect of
ſons judgeth according to every
s work, paſs the time of your ſo-
rning here in fear: *v.* 18. For as
ch as ye know that ye were not
deemed with corruptible things,
ſilver and gold, from your vain
nverſation, *received* by tradition
m your fathers; *v.* 19. But with
e precious blood of Chriſt, as of
-amb without blemiſh and with-
t ſpot.

45. [g] *Exod.* 20. 3.

46. [h] 1 *Chron.* 28. 9. And thou,
lomon my ſon, know thou the
d of thy father, and ſerve him
with a perfect heart, and with a
willing mind: for the Lord ſearch-
eth all hearts, and underſtandeth all
the imaginations of the thoughts:
if thou ſeek him, he will be found
of thee; but if thou forſake him,
he will caſt thee off for ever. *Deut.*
26. 17. Thou haſt avouched the
Lord this day to be thy God, and
and to walk in his ways, and to
keep his ſtatutes, and his com-
mandments, and his judgments,
and to hearken unto his voice.

[i] *Matth.* 4. 10. Then ſaith Jeſus
unto him, Get thee hence, Satan:
for it is written, Thou ſhalt worſhip
the Lord thy God, and him only
ſhalt thou ſerve. *Pſalm* 29. 2. Give
unto the Lord the glory due unto
his name; worſhip the Lord in the
beauty of holineſs.

47. [k] *Pſalm* 14. 1. The fool hath
ſaid in his heart, *There is* no God:
they are corrupt, they have done
abominable works, *there is* none that
doth good.

\ Rom.

things, taketh notice of, and is much displ
the Sin of having any other God [o].

49. Queſt. *Which is the Second Comman*

Anſw. The Second Commandment
ſhalt not make unto thee any grave
or any Likeneſs of any thing **that** is
above, or that is **in the Earth** benea
is **in the Water under the Earth: T**
not bow down thy ſelf to them, nor ſe
For I the Lord thy God am **a jeal**
viſiting the Iniquity of the Father
Children unto the Third and Four
tion **of them that hate me: And ſhe**

[l] *Rom.* 1. 21. Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned.

[m] *Pſalm* 81. 10. I *am* the Lord thy God which brought thee out of the

unto vile affections
women did change
into that which is
48. [n] *Ezek.* 8. 5.
unto me, Son of m
eyes now the way to
ſo I lift up mine e
ward the north, and

) unto Thouſands of them that love me, nd keep my Commandments P.

50. Q. *What is required in the Second Commandment?*

Anſw. The Second Commandmen trequireth, the ceiving, obſerving, and keeping pure and entire, l ſuch Religious Worſhip and Ordinances as God .th appointed in his Word q.

51. Q. *What is forbidden in the Second Commandment?*

Anſw. The Second Commandment forbiddeth e worſhipping of God by Images r, or any other ay, not appointed in his Word s.

52. Queſt. *What are the Reaſons annexed to the Second Commandment?* *Anſw.*

49. p *Exod.* 20. 4, 5, 6.

50. q *Deut.* 32. 46. And he ſaid to them, Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of this law. *Matth.* 28. 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway even unto the end of the world. Amen. *Acts* 2. 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

51. r *Deut.* 4. 15. Take ye therefore good heed unto your ſelves; for ye ſaw no manner of ſimilitude on the day *that* the Lord ſpake unto you in Horeb, out of the midſt of the fire) *v.* 16. Leſt ye corrupt *your ſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male and female, 17. The likeneſs of any beaſt that is on the earth, the likeneſs of any winged fowl that flyeth in the air, 18. The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth. *v.* 19. And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all nations under the whole heaven. *Exod.* 32. 5. And when Aaron ſaw *it*, he built an altar before it, and Aaron made proclamation, and ſaid, To morrow *is* a feaſt to the Lord. *v.* 8. They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe be thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

s *Deut.* 12. 31. Thou ſhalt not do ſo unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods. *v.* 32. What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

52. t Pſalm

54. Q. *What is required in the Third*
Anſw. The Third Commandment requ
and reverent Uſe of God's Names [y], T
butes [a], Ordinances [b], Word [c], and Wor

52. [c] *Pſalm* 95. 2. Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms. *v.* 3. For the Lord *is* a great God, and a great King above all gods. *v.* 6 O come, let us worſhip and bow down: let us kneel before the Lord our maker.

[v] *Pſalm* 45. 11. So ſhall the King greatly deſire thy beauty: for he *is* thy Lord, and worſhip thou him.

[w] *Exod.* 34. 13. But ye ſhall deſtroy their altars, break their images, and cut down their groves. *v.* 14. For thou ſhalt worſhip no other god: for the Lord, whoſe name *is* Jealous, is a jealous God.

53. [z] *Exod.* 20. 7.

54. [y] *Matth.* 6. 9. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. *Deut.* 28. 58. If thou wilt not obſerve to do all the words of

and the ſong of
Great and marv
Lord God almi
are thy ways, t
v. 4. Who ſha
Lord, and glori
only *art* holy:
come and worſ
thy judgments

[b] *Mal.* 1. 11.
of the ſun, ev
down of the ſa
be great among
every place inc
unto my name,
for my name
the heathen, ſai
v. 14. But cur
which hath in hi
voweth and ſacr
a corrupt thing:
ſaith the Lord o
is dreadful amo

55. Queſt. *What is forbidden in the Third Commandment?*

Anſw. The Third Commandment forbiddeth all profaning or abuſing of any thing whereby God maketh himſelf known [e].

56. Queſt. *What is the Reaſon annexed to the Third Commandment?*

Anſw. The Reaſon annexed to the Third Commandment is, That however the Breakers of this Commandment may eſcape Puniſhment from Men, that the Lord our God will not ſuffer them to eſcape his righteous Judgment [f].

57. Queſt.

I magnify his work, which men ſhould.

55. [e] *Mal.* 1. 6. A ſon honoureth *his* father, and a ſervant his maſter: if then I *be* a father, where *is* mine honour? and if I *be* a maſter, where *is* my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name? *v.* 7. Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? in that ye ſay, The table of the Lord *is* contemptible. *v.* 12. But ye have profaned it, in that ye ſay, The table of the Lord *is* polluted, and the fruit thereof, *even* his meat, is contemptible. *Mal.* 2. 2. If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay *it* to heart. *Mal.* 3, 14. Ye have ſaid, It *is* vain to ſerve God: and what profit *is it*, that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts?

56. [f] 1 *Sam.* 2. 12. Now the ſons of Eli *were* ſons of Belial; they knew not the Lord. *v.* 17. Wherefore the ſin of the young men was very great before the Lord; for men abhorred the offering of the Lord. *v.* 22. Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the tabernacle of the congregation. *v.* 29. Wherefore kick ye at my ſacrifice, and at mine offering which I have commanded *in my* habitation, and honoureſt thy ſons above me, to make your ſelves fat with the chiefeſt of all the offerings of Iſrael my people. 1 *Sam.* 3. 13. For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth: becauſe his ſons made themſelves vile, and he reſtrained them not. *Deut.* 28. 58. If thou wilt not obſerve to do all the words of this law *that are* written in this book, that thou mayſt fear this glorious and fearful name, THE LORD THY GOD; *v.* 59. Then the Lord will make thy plagues wonderful, and the plagues of thy

thy Man-ſervant, nor thy Maid-
thy Cattle, nor thy Stranger th
thy Gates. For in Six Days the
Heaven and Earth, the Sea, an
them is, and reſted the Seventh D
fore the Lord bleſſed the Sabba
hallowed it [g].

58. Queſt. *What is required in the*
mandment?

Anſw. The Fourth Commandment r
keeping holy to God, ſuch ſet Time
pointed in his Word; expreſly one w
Seven, to be a holy Sabbath to himſel

59. Queſt. *Which Day of the Seven*
pointed to be the Weekly Sabbath?

Anſw. From the beginning of the
Reſurrection of Chriſt, God appointe
Day of the Week to be the Weekly
the firſt Day of the Week, ever ſince,

o the End of the World, which is the Chriſtian Sabbath [i].

60. Queſt. *How is the Sabbath to be ſanctified?*

Anſw. The Sabbath is to be ſanctified, by a holy reſting all that Day [k], even from ſuch Worldly employments and Recreations, as are Lawful on ther Days [l], and ſpending the whole Time in he publick and private Exerciſes of God's Worſhip [m],

59. [i] *Gen.* 2. 2. And on the ſeenth day God ended his work ich he had made: and he reſted the ſeventh day from all his rk which he made. *v.* 3. And od bleſſed the ſeventh day, and ctified it: becauſe that in it he d reſted from all his work, which od created and made. 1 *Cor.* 16. Now concerning the collection the ſaints, as I have given order the churches of Galatia, even ſo ye. *v.* 2. Upon the firſt *day* of e week, let every one of you lay him in ſtore, as *God* hath proſpered him, that there be no gatherings when I come. *Acts* 20. 7. nd upon the firſt *day* of the week, hen the diſciples came together break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech til midnight.

60. [k] *Exod.* 20. 8. Remember the bbath-day, to keep it holy. *v.* 10. t the ſeventh day *is* the ſabbath the Lord thy God: *in it* thou alt not do any work, thou, nor y ſon, *&c. Exod.* 16. 25 And Moſes ſaid, Eat that to day; for to day *is* a ſabbath unto the Lord: to day ye ſhall not find it in the field. 26. Six days ye ſhall gather it; t on the ſeventh day *which is* the bbath, in it there ſhall be none. 27. And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none. *v.* 28. And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

[l] *Neh.* 13. 15. In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner* of burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified *againſt them* in the day wherein they ſold victuals. *v.* 16. There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of wares, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem. *v.* 17. Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day? *v.* 18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Iſrael by profaning the ſabbath. *v.* 19 And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould be no burden brought in

ſhip [m], except ſo much as is to be taken up in the Works of Neceſſity and Mercy [n].

61. Queſt. *What is forbidden in the Fourth Commandment?*

Anſw. The Fourth Commandment forbiddeth, The Omiſſion, or careleſs Performance of the Duties required [o], and the profaning the Day by Idleneſs [p], or doing that which is in it ſelf ſinful [q], or by

the ſabbath-day. *v.* 21. Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? If ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath. *v.* 22. And I commanded the Levites, that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates, to ſanctify the ſabbath-day: Remember me, O my God, *concerning* this alſo, and ſpare me according to the greatneſs of thy mercy.

[m] *Luke* 4. 16. And he came to Nazareth, where he had been brought up: and, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read. *Acts* 20. 7. And upon the firſt *day* of the week, *&c.* *See letter i.* *Pſalm* 92. *Title.* A pſalm, *or* ſong for the ſabbath-day. *Iſai.* 66. 23. And it ſhall come to paſs, *that* from one new moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.

[n] *Matth.* 12. *from verſe* 1. *to* 31. At that time Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat. *v.* 2. But when the Phariſees, *&c.* *v.* 12. --It is lawful to do well on the ſabbath-days.

61. [o] *Ezek.* 22. 26. Her prieſts have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and clean, and have hid their eyes from my ſabbaths, and I am profaned among them. *Amos* 8. 5. Saying, When will the new moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit? *Mal.* 1. 13. Ye ſaid alſo, Behold, what a wearineſs *is it*, and ye have ſnuffed at *it*, ſaith the Lord of hoſts; and ye brought *that which was* torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands ſaith the Lord?

[p] *Acts* 20. 7. And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. *v.* 9. And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

[q] *Ezek.* 23. 38. Moreover, this they have done unto me: they have

y unneceſſary Thoughts, Words or Works, about ur Worldly Employments or Recreations [r].

62. Queſt. *What are the Reaſons annexed to the ourth Commandment?*

Anſw. The Reaſons annexed to the Fourth Comandment are, God's allowing us ſix Days of the eek for own Imployments [s], his challenging a ſpeal Propriety in the Seventh, his own Example, d his bleſſing the Sabbath-day [t].

63. Queſt. *Which is the Fifth Commandment?*

Anſw. The Fifth Commandment is, **Honour y Father and thy Mother: that thy Days ay be long upon the Land which the Lord y God giveth thee** [v].

64. Queſt. *What is required in the Fifth Commandnt?*

Anſw. The Fifth Commandment requireth the eſerving the Honour, and performing the Duties be-

re defiled my ſanctuary in the ne day, and have profaned my baths.

Jerem. 17. 24. And it ſhall come paſs, if ye diligently hearken o me, ſaith the Lord, to bring no burden through the gates of s city on the ſabbath-day, but low the ſabbath-day, to do no rk therein: *v.* 25. Then ſhall re enter into the gates of this r, kings and princes, ſitting upon throne of David, riding in chas, and on horſes, they and their nces, the men of Judah, and the habitants of Jeruſalem, and this y ſhall remain for ever. *v.* 26. nd they ſhall come from the cis of Judah, and from the places out Jeruſalem, and from the land Benjamin, and from the plain, d from the mountains, and from the ſouth, bringing burnt-offerings and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord. *Iſai.* 58. 13. If thou turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking *thine own* words.

62. [s] *Exod.* 20. 9. Six days ſhalt thou labour, and do all thy work.

[t] *Exod.* 20. 11. For in ſix days the Lord made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day; wherefore the Lord bleſſed the ſabbath-day, and hallowed it.

63. [v] *Exod.* 20. 12.

their ſeveral Places and Relations [z].

66. Queſt. *What is the Reaſon annexed Commandment?*

Anſw. The Reaſon annexed to the I mandment, is a Promiſe of long Life an ty, (as far as it ſhall ſerve for God's (their own good) to all ſuch as keep this ment [a].

64. [w] *Eph.* 5. 21. Submitting your ſelves one to another in the fear of God.

[x] 1 *Pet.* 2. 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

[y] *Rom.* 12. 10. Be kindly affectioned one to another; with brotherly love, in honour, preferring one another.

65. [z] *Matth.* 15. 4. For God commanded, ſaying, Honour thy father and mother: and, he that curſeth father or mother, let him die the death. *v.* 5. But ye ſay, Whoſoever ſhall ſay to *his* father or *his* mother, *It is* a gift by whatſoever

ſhould not the ſhe flocks? *v.* 3. Ye ea clothe you with th them that are fed; the flock. *v.* 4. Th ye not ſtrengthned, healed *that which* u have ye bound up *th* ken, neither have y *that which was* drive have ye ſought tha but with force and w ye ruled them. R no man any thing, another: for he tha hath fulfilled the l

66. [a] *Deut.* 5. 1

'. Queſt. *Which is the Sixth Commandment?*

ſw. The Sixth Commandment is, **Thou ſhalt kill** [b].

'. Queſt. *What is required in the Sixth Command-?*

ſw. The Sixth Commandment requireth all ful Endeavours to preſerve our own Life [c], and ife of others [d].

'. Queſt. *What is forbidden in the Sixth Com-ment?*

ſw. The Sixth Commandment forbiddeth, The g away of our own Life, or the Life of our hbour unjuſtly, or whatſoever tendeth there-[e].

'. Queſt. *Which is the Seventh Commandment?*

ſw. The Seventh Commandment is, **Thou not commit Adultery** [f].

'. Queſt. *What is required in the Seventh Com-ment?*

ſw. The Seventh Commandment requireth, Preſervation of our own and our Neighbours tity, in Heart, Speech and Behaviour [g].

72. Queſt.

[b] *Exod.* 20. 13.

[c] *Eph.* 5. 28. So ought men their own wives, as their dies: he that loveth his wife, himſelf. *v.* 29. For no man ated his own fleſh; but nou- and cheriſheth it, even as rd the church.

Kings 18. 4. For it was *ſo*, Jezebel cut off the prophets Lord, that Obadiah took an ed prophets, and hid them by a cave, and fed them with and water.

[e] *Acts* 16. 28. But Paul cried loud voice, ſaying, Do thy harm; for we are all here. *Gen.* 9. 6. Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God made he man.

70. [f] *Exod.* 20. 14.

71. & 1 *Cor.* 7. 2. Nevertheleſs, to *avoid* fornication, let every man have his own wife, and let every woman have her own husband. *v.* 3. Let the husband render unto the wife due benevolence; and likewiſe alſo the wife unto the husband. *v.* 5. Defraud ye not one the other, except *it be* with conſent for a time, that ye may give your ſelves to faſting and prayer;

72. Queſt. *What is forbidden in the Seventh Commandment?*

Anſw. The Seventh Commandment forbiddeth, All unchaſt Thoughts, Words, and Actions [h].

73. Queſt. *Which is the Eighth Commandment?*

Anſw. The Eighth Commandment is, **Thou ſhalt not Steal** [i].

74. Queſt. *What is required in the Eighth Commandment?*

Anſw. The Eighth Commandment requireth, The Lawful procuring, and furthering the Wealth, and outward Eſtate of our ſelves and others [k].

75. Queſt.

and come together again, that Satan tempt you not for your incontinency. *v.* 34. There is difference alſo between a wife and a virgin: the unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit: but ſhe that is married careth for the things of the world, how ſhe may pleaſe *her* husband. *v.* 36. But if any man think that he behaveth himſelf uncomely towards his virgin, if ſhe paſs the flower of *her* age, and need ſo require, let him do what he will, he ſinneth not: let them marry. *Col.* 4, 6. Let your ſpeech *be* alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man. 1 *Pet.* 3. 2. While they behold your chaſt converſation *coupled* with fear.

72. [h] *Matth.* 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſſes, blaſphemies. *Matth.* 5. 28. But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart. *Eph.* 5. 3. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints: *v.* 4. Neither filthineſs, nor foolish talking, nor jeſting, which are not convenient: but rather giving of thanks.

73. [i] *Exod.* 20, 15.

74. [k] *Gen.* 30. 30. For *it was* little which thou hadſt before I came, and it is *now* increaſed unto a multitude; and the Lord hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo? 1 *Tim.* 5. 8. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel. *Lev.* 25. 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him; *yea though he be* a ſtranger, or a ſojourner; that he may live with thee. *Deut.* 22. 1. Thou ſhalt not ſee thy brothers ox or his ſheep go aſtray, and hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother. *v.* 2. And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and

75. Queſt. *What is forbidden in the Eighth Commandment?*

Anſw. The Eighth Commandment forbiddeth, whatſoever doth, or may unjuſtly hinder our own, or our Neighbour's Wealth, or outward Eſtate [l].

76. Queſt. *Which is the Ninth Commandment?*

Anſw. The Ninth Commandment is, **Thou ſhalt not bear falſe Witneſs againſt thy Neighbour** [m].

77. Q. *What is required in the Ninth Commandment?*

Anſw. The Ninth Commandment requireth, The maintaining and promoting of Truth between Man and Man [n], and of our own, and our Neighbour's

and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again. *v.* 3. In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his garment, and with all loſt thing of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayſt not hide thy ſelf. *v.* 4. Thou ſhalt not ſee thy brothers aſs or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift *them* up again. *v.* 5. The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment: for all that do ſo, *are* abomination unto the Lord thy God. *Exod.* 23. 4. If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again. *v.* 5. If thou ſee the aſs of him that hateth thee, lying under his burden, and wouldſt forbear to help him; thou ſhalt ſurely help with him. *Gen.* 47. 14. And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaohs houſe. *v.* 20. And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs.

75. [l] *Prov.* 21. 17. He that loveth pleaſure *ſhall be* a poor man: he that loveth wine and oyl ſhall not be rich. *Prov.* 23. 20. Be not amongſt wine-bibbers, amongſt riotous eaters of fleſh. *v.* 21. For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall clothe *a man* with rags. *Prov.* 28. 19. He that tilleth his land, ſhall have plenty of bread: but he that followeth after vain *perſons*, ſhall have poverty enough. *Eph.* 4. 28. Let him that ſtole ſteal no more: but rather let him labour working with *his* hands the thing which is good, that he may have to give to him that needeth.

76. [m] *Exod.* 20. 16.

77. [n] *Zech.* 8. 16. Theſe *are* the things that ye ſhall do, ſpeak ye

every

bour's good Name [o], eſpecially in Witneſs bearing [p].

78. Queſt. *What is forbidden in the Ninth Commandment?*

Anſw. The Ninth Commandment forbiddeth, Whatſoever is prejudicial to Truth, or injurious to our own or our Neighbour's good Name [q].

79. Queſt. *Which is the Tenth Commandment?*

Anſw. The Tenth Commandment is, **Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbour's** [r].

80. Queſt. *What is required in the Tenth Commandment?*

Anſw. The Tenth Commandment requireth, Full Contentment with our own Condition [s], with a right and charitable Frame of Spirit toward our Neighbour, and all that is his [t]. 81. Queſt.

every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

[o] 3 *John* 12. Demetrius hath good report of all men, and of the truth it ſelf: yea, and we *alſo* bear record, and ye know that our record is true.

[p] *Prov.* 14. 5. A faithful witneſs will not lie: but a falſe witneſs will utter lies. *v.* 25. A true witneſs delivereth ſouls, but a deceitful witneſs ſpeaketh lies.

78. [q] 1 *Sam.* 17. 28. And Eliab his eldeſt brother heard when he ſpake unto the men; and Eliabs anger was kindled againſt David, and he ſaid, Why comeſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down, that thou might'eſt ſee the battle. *Lev.* 19. 16. Thou ſhalt not go up and down *as a* talebearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the Lord. *Pſalm* 15. 3. *He that* backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

79. [r] *Exod.* 20. 17.

80. [s] *Heb.* 13. 5, *Let your* converſation *be* without covetouſneſs; and *be* content with ſuch things as ye have: for he hath ſaid, I will never leave thee, nor forſake thee. 1 *Tim.* 6. 6. But godlineſs with contentment is great gain.

[t] *Job* 31. 29. If I rejoiced at the de-

81. Q. *What is forbidden in the Tenth Commandment?*

Anſw. The Tenth Commandment forbiddeth, All diſcontentment with our own Eſtate [v], envying or grieving at the good of our Neighbour [w], and all inordinate Motions and Affections to any Thing that is his [x].

82. Queſt. *Is any Man able perfectly to keep the Commandments of God?*

Anſw. No meer Man ſince the Fall, is able in this life, perfectly to keep the Commandments of God [y],

ſtruction of him that hated me, lift up my ſelf when evil found me. *Rom.* 12. 15. Rejoice with them that do rejoice, and weep with them that weep. 1 *Tim* 1. 5. Now the end of the commandment is charity, out of a pure heart, and of a good conſcience, and *of* faith unfeigned. 1 *Cor.* 13. 4. Charity ſuffereth long, *and is* kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, *v.* 5. doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, *v.* 6. rejoiceth not in iniquity, but rejoiceth in the truth: *v.* 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

81. [v] 1 *Kings* 21. 4. And Achab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezrelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread. *Eſt.* 5. 13. Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the kings gate. 1 *Cor.* 10. 10. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

[w] *Gal.* 5. 26. Let us not be deſireous of vain glory, provoking one another, envying one another. *James* 3. 14. But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth. *v.* 16. For where envying and ſtrife is, there *is* confuſion, and every evil work.

[x] *Rom.* 7. 7. What ſhall we ſay then? *Is* the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. *v.* 8. But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin *was* dead. *Rom.* 13. 9. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if *there be* any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. *Deut.* 5. 21. Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbours,

[y] Eccl.

God [y], but doth Daily break them in Thought, Word, and Deed [z].

83. Queſt. *Are all Tranſgreſſions of the Law equally hainous?*

Anſw. Some Sins in themſelves, and by Reaſon of ſeveral Aggravations, are more hainous in the ſight of God than others [a].

84. Queſt. *What doth every Sin deſerve?*

Anſw. Every Sin deſerveth God's Wrath and Curſe, both in this Life, and that which is to come [b].

85. Queſt.

82. [y] *Eccl.* 7. 20. For *there is* not a juſt man upon earth, that doth good, and ſinneth not. 1 *John* 1. 8. If we ſay, that we have no ſin, we deceive our ſelves, and the truth is not in us. *v.* 10. If we ſay that we have not ſinned, we make him a liar, and his word is not in us. *Gal.* 5. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

[z] *Gen.* 6. 5. And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. *Gen.* 8. 21. And the Lord ſmelled a ſweet ſavour; and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake, for the imagination of mans heart *is* evil from his youth: neither will I again ſmite any more every thing living, as I have done. *Rom.* 3. 9. What then? are we better *than they*? No in nowiſe, for we have before proved both Jews and Gentiles, that they are all under ſin-- *and ſo on to verſe* 21. *James* 3. 2. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, *and* able alſo to bridle the whole body-- *and ſo on to verſe* 12.

83. [a] *Ezek.* 8. 6. He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? *even* the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, *and* thou ſhalt ſee greater abominations. *v.* 13. He ſaid alſo unto me, Turn thee yet again, *and* thou ſhalt ſee greater abominations that they do. *v.* 15. Then ſaid he unto me, Haſt thou ſeen *this*, O ſon of man? turn thee yet again, *and* thou ſhalt ſee greater abominations than theſe. 1 *John* 5. 16. If any man ſee his brother ſin a ſin *which is* not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay, that he ſhall pray for it. *Pſalm* 78. 17. And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs. *v.* 32. For all this they ſinned ſtill: and believed not for his wondrous works. *v.* 56. Yet they tempted and provoked the moſt high God, and kept not his teſtimonies.

84. [b] *Eph.* 5. 6. Let no man deceive you with vain words: for be-

85. Queſt. *What doth God require of us that we may eſcape his Wrath and Curſe, due to us for Sin?*

Anſw. To eſcape the Wrath and Curſe of God due to us for Sin, God requireth of us Faith in Jeſus Chriſt, Repentance unto Life [c], with the diligent uſe of all the outward Means whereby Chriſt communicateth to us the Benefits of Redemption [d].

86. Queſt. *What is Faith in Jeſus Chriſt?*

Anſw. Faith in Jeſus Chriſt is a Saving Grace [e], whereby we receive, and reſt upon him alone for Salvation, as he is offered to us in the Goſpel [f].

87. Queſt.

uſe of theſe things cometh the wrath of God upon the children of disobedience. *Gal.* 3. 10. For as many as are of the works of the law are under the curſe: for it is written, Curſed *is* every one that continueth not in all things which are written in the book of the law to do them. *Lament.* 3. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins? *Matth.* 25. 41. Then ſhall he ſay unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.

5. [c] *Acts* 20. 21. Teſtifying both to the Jews, and alſo to the Greeks, repentance towards God, and faith toward our Lord Jeſus Chriſt.

Prov. 2. 1. My ſon, if thou wilt receive my words, and hide my commandments with thee: *v.* 2. *ſo* that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding: *v.* 3. Yea, if thou criedſt after knowledge, *and* lifteſt up thy voice for underſtanding: *v.* 4. If thou ſeekeſt her as ſilver, and ſearcheſt for her, as *for* hid treaſures: *v.* 5. Then ſhalt thou underſtand the fear of the Lord; and find the knowledge of God. *Prov.* 8. 33. Hear inſtruction, and be wiſe, and refuſe it not. *v.* 34. Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors. *v.* 35. For whoſo findeth me, findeth life, and ſhall obtain favour of the Lord. *v.* 36. But he that ſinneth againſt me wrongeth his own ſoul; all they that hate me, love death. *Iſai.* 55. 3. Incline your ear, and come unto me: hear, and your ſoul ſhall live, and I will make an everlaſting covenant with you, *even* the ſure mercies of David.

86. [e] *Heb.* 10. 39. But we are not of them who draw back unto perdition; but of them that believe, to the ſaving of the ſoul.

[f] *John* 1. 12. But as many as received him, to them gave he power to become the ſons of God, *even* to them that believe on his name. *Iſai.* 26. 3. Thou wilt keep *him* in perfect peace, *whoſe* mind *is* ſtayed *on thee*: becauſe he truſteth in thee. *v.* 4. Truſt ye in the Lord for ever: for in the Lord Jehovah *is* everlaſting ſtrength. *Phil.* 3. 9. And be found

in

88. Queſt. *What are the outward Me*
Chriſt communicateth to us the Benefits of Re

in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. *Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

87. [g] *Acts* 11. 18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

[h] *Acts* 2. 37. Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the appſtles, men *and* brethren, what ſhall we do? *v.* 38.

come unto thee, f
Lord our God.

[k] *Jerem.* 31. 18.
heard Ephraim ben
thus, Thou haſt ch
was chaſtiſed, as a
cuſtomed *to the yoke*
and I ſhall be turne
the Lord my God.
after that I was turn
and after that I w
ſmote upon *my* thigh
ed, yea, even confo
I did bear the reproa
Ezek. 36. 31. Then
ber your own evil
doings that *were* n
ſhall loath your ſel
ſight, for your iniq
your abominations.

[l] 2 *Cor.* 7. 11. F
ſelf ſame thing th
after a godly ſort,

Anſw. The outward and ordinary Means where-Chriſt communicateth to us the Benefits of Re-aption, are, his Ordinances, eſpecially the Word, raments and Prayer, all which are made effectual he Elect, for Salvation [m].

89. Queſt. *How is the Word made effectual to Sal-ion?*

Anſw. The Spirit of God maketh the Reading, eſpecially the Preaching of the Word, an ef-ual Means of convincing and converting Sinners, l of building them up in Holineſs and Comfort, ough Faith unto Salvation [n].

90. Queſt.

t, relieve the oppreſſed, judge fatherleſs, plead for the widow.

3. [m] *Matth.* 28. 19. Go ye there-and teach all nations baptizing n in the name of the Father, and he Son, and of the holy Ghoſt: o. Teaching them to obſerve hings whatſoever I have com-ded you: and lo, I am with you ay even unto the end of the d. Amen. *Acts* 2. 42. And continued ſtedfaſtly in the a-les doctrine and fellowſhip, and eaking of bread, and in prayers. 6. And they continuing daily one accord in the temple, and king bread from houſe to houſe, eat their meat with gladneſs and leneſs of heart; *v.* 47. Praiſing l, and having favour with all people. And the Lord added to church daily ſuch as ſhould be d.

9. [n] *Nehem.* 8. 8. So they read he book, in the law of God di-ctly, and gave the ſenſe, and ed *them* to underſtand the read-

1 *Cor.* 14. 24. But if all pro-ſie, and there come in one that eveth not, or *one* unlearned, he onvinced of all, he *is* judged of all: *v.* 25. And thus are the ſecrets of his heart made manifeſt; and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth. *Acts* 26. 18. To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me. *Pſalm* 19. 8. The ſtatutes of the Lord *are* right, re-joicing the heart: the command-ment of the Lord *is* pure, enlight-ning the eyes. *Acts* 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. *Rom.* 15. 4. For whatſoever things were written aforetime, were written for our learning; that we through pa-tience and comfort of the ſcriptures might have hope. 2 *Tim.* 3. 15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſal-vation, through faith which is in

Chriſt

Q. 1. Quest. How do the Sacraments become effectu
Means of Salvation?

Answ. The Sacraments become effectu
of Salvation, not from any vertue in th
him that doth administer them, but o

Christ Jesus. *v.* 16. All scripture
is given by inspiration of God, and
is profitable for doctrine, for re-
proof, for correction, for instruction
in righteousness: *v.* 17. That the
man of God may be perfect, through-
ly furnished unto all good works.
Rom. 10. 13. For whosoever shall
call upon the name of the Lord,
shall be saved. *v.* 14 How then
shall they call on him, in whom
they have not believed? and how
shall they believe in him, of whom
they have not heard? and how shall
they hear without a preacher? *v.* 15.
And how shall they preach, except
they be sent? as it is written, How
beautifull are the feet of them that
preach the gospel of peace, and
bring glad tidings of good things.

man that heareth me,
ly at my gates, waiti
of my doors.

P 1 *Pet.* 2. 1. Whe
aside all malice and
hypocrisies, and envi
speakings, *v.* 2. As n
desire the sincere mil
that ye may grow th

¶ *Psalm* 119. 18. O
eyes, that I may beh
things out of thy law

r *Heb.* 4. 2. For u
gospel preached, as
them: but the word
not profit them, ne
with faith in them

2 *Thess.* 2. 10. And w
ableness of unrighteo
that perish; because

leſſing of Chriſt [v], and the working of his Spirit
n them that by Faith receive them [w].

92. Queſt. *What is a Sacrament?*

Anſw. A Sacrament is an Holy Ordinance inſti-
uted by Chriſt; wherein, by ſenſible Signs, Chriſt
nd the Benefits of the New Covenant are repre-
nted, ſealed and applied to Believers [x].

93. Queſt. *Which are the Sacraments of the New*
eſtament?

Anſw. The Sacraments of the New Teſtament,
: Baptiſm [y], and the Lord's Supper [z].

94. Queſt.

ſo looketh into the perfect law
iberty, and continueth *therein*,
eing not a forgetful hearer, but
er of the work, this man ſhall
leſſed in his deed.

2. [v] 1 *Peter* 3. 21. The like fi-
whereunto *even* baptiſm, doth
now ſave us, not the putting
y the filth of the fleſh, but the
wer of a good conſcience to-
ds God, by the reſurrection of
s Chriſt. *Matth.* 3. 11. I in-
d baptize you with water unto
ntance; but he that cometh af-
me, is mightier than I, whoſe
es I am not worthy to bear: he
ll baptize you with the holy
oſt, and *with* fire. 1 *Cor.* 3. 6.
ave planted, Apollos watered:
t God gave the increaſe. *v.* 7.
then, neither is he that planteth
y thing, neiiher he that watereth:
t God that giveth the increaſe.
[w] 1 *Cor.* 12. 13. For by one Spirit
we all baptized into one body,
ether *we be* Jews or Gentiles,
ether *we be* bond or free; and
e been all made to drink into
e Spirit.

2. [x] *Gen.* 17. 7. And I will eſta-
h my covenant between me and
e, and thy ſeed after thee, in
their generations, for an everlaſting
covenant; to be a God unto thee,
and to thy ſeed after thee. *v.* 10.
This *is* my covenant, which ye ſhall
keep between me and you, and thy
ſeed after thee; every man-child
among you ſhall be circumciſed.
Exod. 12. *throughout.* 1 *Cor.* 11. 23.
For I have received of the Lord,
that which alſo I delivered unto
you, that the Lord Jeſus the *ſame*
night in which he was betrayed,
took bread. *v.* 26. For as often as
ye eat this bread, and drink this
cup, ye do ſhew the Lords death
till he come.

93. [y] *Matth.* 28. 19. Go ye there-
fore and teach all nations, baptizing
them in the name of the Father, and
of the Son, and of the holy Ghoſt.

[z] *Matth.* 26. 26. And as they were
eating, Jeſus took bread and bleſ-
ſed it, and brake it, and gave *it* to
the diſciples, and ſaid, Take, eat;
this is my body. *v.* 27. And he
took the cup, and gave thanks, and
gave *it* to them, ſaying, Drink ye
all of it: *v.* 28. For this is my blood
of the new teſtament which is
ſhed for many for the remiſſion
of ſins.

94. Queſt. *What is Baptiſm?*

Anſw. Baptiſm is a Sacrament, wherein the w
ing with Water, in the Name of the Father,
of the Son, and of the Holy Ghoſt [a], doth ſig
and ſeal our Ingrafting into Chriſt, and parta
of the Benefits of the Covenant of Grace, and
Engagement to be the Lord's [b].

95. Queſt. *To whom is Baptiſm to be adminiſtre*

Anſw. Baptiſm is not to be adminiſtred to
that are out of the Viſible Church, till they pr
their Faith in Chriſt, and Obedience to him [c];
the Infants of ſuch as are Members of the V
Church are to be baptized [d].

96. Queſt. *What is the Lord's Supper?*

Anſw. The Lord's Supper is, A Sacrament, w
in, by giving and receiving Bread and Wine acc
ing to Chriſt's Appointment, his Death it ſh
f

94. [a] *Matth.* 28. 19. *See in letter y.*
[b] *Rom.* 6. 4. Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. *Gal.* 3. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

95. [c] *Acts* 8. 36. And as they went on *their* way, they came unto a certain water: and the eunuch ſaid, See, *here is* water; what doth hinder me to be baptized? *v.* 37. And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God. *Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall the gift of the holy Ghoſt.
[d] *Acts* 2. 38. *See before.* v. the promiſe is unto you, and children, and to all that are even as many as the Lord ſhall call. *Gen.* 17. 10. *See Compared with Coloſ.* 2. 11. alſo ye are circumciſed with cumciſion made without han putting off the body of the fleſh, by the circumciſi Chriſt: *v.* 12. Buried with baptiſm, wherein alſo ye ar with *him* through the faith operation of God, who hath him from the dead. 1 *Cor.* For the unbelieving husband ctified by the wife, and the u ving wife is ſanctified by th band: elſe were your childr clean; but now are they ho

94.

rth; and the worthy Receivers are, not after a Cor-
oral and Carnal manner, but by Faith, made Partā-
rs of his Body and Blood, with all his Benefits to
eir Spiritual Nouriſhment, and Growth in Grace [e].

97. Queſt. *What is required to the worthy receiving the Lord's Supper?*

Anſw. It is required of them that would worthi-
partake of the Lord's Supper, That they examine
emſelves, of their Knowledge to diſcern the Lord's
ody [f]; of their Faith to feed upon him [g]; of their
epentance [h], Love [i], and new Obedience [k]; leſt
ming unworthily, they eat and drink Judgment
themſelves [l].

98. Queſt.

96. [e] 1 *Cor.* 11. 23. For I have
eived of the Lord, that which
o I delivered unto you, that the
rd Jeſus the *ſame* night in which
was betrayed, took bread: *v.* 24.
id when he had given thanks, he
ke *it*, and ſaid, Take, eat; this
ny body, which is broken for
: this do in remembrance of
. *v.* 25. After the ſame man-
alſo *he took* the cup, when he
ſupped, ſaying, This cup is the
teſtament in my blood: this
ye, as oft as ye drink *it*, in re-
mbrance of me. *v.* 26. For as
n as ye eat this bread, and drink
cup, ye do ſhew the Lords death
he come. 1 *Cor.* 10. 16. The
of bleſſing which we bleſs, is it
the communion of the blood of
ſiſt? The bread which we break,
t not the communion of the bo-
of Chriſt?

97. [f] 1 *Cor.* 11. 28. But let a man
mine himſelf, and ſo let him
of *that* bread, and drink of *that*
. *v.* 29. For he that eateth and
nketh unworthily, eateth and
nketh damnation to himſelf, not
erning the Lords body.

[g] 2 *Cor.* 13. 5. Examine your
ſelves, whether ye be in the faith;
ove your own ſelves: know you
not your own ſelves, *how* that Je-
ſus Chriſt is in you, except ye be
reprobates?

[h] 1 *Cor.* 11. 31. For if we would
judge our ſelves, we ſhould not be
judged.

[i] 1 *Cor.* 10. 16. The cup of bleſ-
ſing which we bleſs, is it not the
communion of the blood of Chriſt?
the bread which we break, is it not
the communion of the body of
Chriſt? *v.* 17. For we being many
are one bread, and one body: for
we are all partakers of that one
bread.

[k] 1 *Cor.* 5. 7. Purge out therefore
the old leaven, that ye may be a
new lump, as ye are unleavened.
For even Chriſt our paſſover is ſa-
crificed for us. *v.* 8. Therefore let
us keep the feaſt, not with old lea-
ven, neither with the leaven of ma-
lice and wickedneſs; but with the
unleavened *bread* of ſincerity and
truth.

[l] 1 *Cor.* 11. 28, 29. *See in letter* [f].

Anſw. The whole Word of God is of
rect us in Prayer [r], but the ſpecial Rule
tion is that Form of Prayer, which Ch
his Diſciples, commonly called, *The Lord*

100. Queſt. *What doth the Preface of Prayer teach us?*

Anſw. The Preface of the Lord's Pray
is, **Our Father which art in Heaven**
eth us, to draw near to God with all h
rence and Confidence, as Children to a F

98. [m] *Pſalm* 62. 8. Truſt in him at all times; ye people, pour out your heart before him: God *is a* refuge for us. Selah.

[n] 1 *John* 5. 14. And this is the confidence that we have in him, That if we aſk any thing according to his will, he heareth us.

[o] *John* 16. 23. And in that day he ſhall aſk me nothing: verily verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my name,

of great waters, they nigh unto him. *D* prayed unto the L and made my confeſ O Lord, the great and keeping the covena to them that love hi that keep his comm

[q] *Phil.* 4. 6. Be thing: but in every and ſupplication wit let your requeſts b

d ready to help us [v], and that we ſhould pray th and for others [w].

101. Queſt. *What do we pray for in the Firſt Peti- n?*

Anſw. In the firſt Petition, which is, **Hallowed thy Name** [x], we pray, That God would enable and others, to glorify him in all that whereby maketh himſelf known [y], and that he would poſe all things to his own Glory [z].

102. Queſt. *What do we pray for in the Second Pe- on?*

Anſw. In the Second Petition, which is, **Thy ngdom come** [a], we pray, That Satan's King- m may be deſtroyed [b], and that the Kingdom of ace may be advanced [c], our ſelves and others brought

00. [e] *Matth.* 6. 9.

Rom. 8. 15. For ye have not re- ed the ſpirit of bondage again ear, but ye have received the it of adoption, whereby we cry, a, Father. *Luke* 11. 13. If ye , being evil, know how to give d gifts unto your children: how h more ſhall *your* heavenly Fa- give the holy Spirit to them ask him?

Acts 12. 5. Peter therefore was in priſon; but prayer was made out ceaſing of the church unto for him. 1 *Tim.* 2. 1. I ex- therefore, that firſt of all, ſup- ations, prayers, interceſſions, giving of thanks be made for nen: *v.* 2. For kings, and for that are in authority; that we lead a quiet and peaceable life ll godlineſs and honeſty.

01. [x] *Matth.* 6. 9.

Pſalm 67. 2. That thy way may nown upon earth, thy ſaving health among all nations. *v.* 3. Let the people praiſe thee, O God; let all the people praiſe thee.

[z] *Pſalm* 83, *throughout.*

102. [a] *Matth.* 6. 10.

[b] *Pſalm* 68. 1. Let God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him. *v.* 18 Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the Lord God might dwell *among them.*

[c] *Rev.* 12. 10. And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt; for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. *v.* 11. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death.

brought into it, and kept in it [d], and that the Kingdom of Glory may be haſtned [e].

103. Queſt. *What do we pray for in the Third Petition?*

Anſw. In the Third Petition, which is, **Thy Will be done on Earth as it is in Heaven** [f], we pray, That God by his Grace would make us able and willing to know, obey, and ſubmit to his Will in all things [g], as the Angels do in Heaven [h].

104. Queſt. *What do we pray for in the Fourth Petition?*

Anſw. In the Fourth Petition, which is, **Give us this Day our Daily Bread** [i], we pray, That of God's free Gift, we may receive a competent Portion of the good Things of this Life, and enjoy his Bleſſing with them [k].

105. Queſt.

[d] 2 *Theſ.* 3. 1. Finally brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified even as *it is* with you. *Rom.* 10. 1. Brethren, my hearts deſire and prayer to God for Iſrael is, That they might be ſaved. *John* 17. 9. I pray for them: I pray not for the world, but for them that thou haſt given me, for they are thine. *v.* 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word.

[e] *Rev.* 22. 20. He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo, come, Lord Jeſus.

103. [f] *Matth.* 6. 10.

[g] *Pſalm* 67. *throughout.* *Pſalm* 119. 36. Incline my heart unto thy teſtimonies, and not to covetouſneſs. *Matth.* 26. 39. And he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs not as I will, but as thou *wilt*. 2 *Sam.* 15. 25. And the king ſaid unto Zadok, Carry back the ark of God into the city: If I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me *both* it, and his habitation. *Job* 1. 21. And ſaid, Naked came I out of my mothers womb, and naked ſhall I return thither: the Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord.

[h] *Pſalm* 103. 20. Bleſs the Lord, ye his angels, that excel in ſtrength, that do his commandments, hearkning unto the voice of his word. *v.* 21. Bleſs ye the Lord, all ye his hoſts, *ye* miniſters of his that do his pleaſure.

104. [i] *Matth.* 6. 11.

[k] *Prov.* 30. 8. Remove far from me vanity and lies; give me neither pover-

105. Q. *What do we pray for in the Fifth Petition?*
Anſw. In the Fifth Petition, which is, **And forgive us our Debts as we forgive our Debtors**[l], we pray, That God for Chriſt's ſake would freely pardon all our Sins[m], which we are the rather encouraged to ask, becauſe by his Grace we are enabled from the Heart to forgive others[n].

106. Q. *What do we pray for in the Sixth Petition?*
Anſw. In the Sixth Petition, which is, **And lead us not into Temptation, but deliver us from evil**[o], we pray, That God would either keep us from being tempted to Sin[p], or ſupport and deliver us when we are tempted[q].

107. Queſt.

ſtry, nor riches, feed me with convenient for me; *v.* 9. Leſt I be full, and deny *thee*, and ſay, *Who* is the Lord? or leſt I be poor, and ſteal, and take the name of my God *in vain*. *Gen.* 28. 20. And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. 1 *Tim.* 4. 4. For every creature of God *is* good, and nothing to be refuſed, if it be received with thankſgiving: *v.* 5. For it is ſanctified by the word of God, and prayer.

l *Matth.* 6. 12.

m *Pſalm* 51. 1. Have mercy upon me, O God, according to thy loving kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſions. *v.* 2. Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin. *v.* 7. Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. *v.* 9. Hide thy face from my ſins, and blot out all mine iniquities. *Dan.* 9. 17. Now therefore, O our God, hear thou the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary *that is* deſolate, for the Lords ſake. *v.* 18. O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. *v.* 19. O Lord hear, O Lord forgive, O Lord hearken and do, defer not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

n *Luke* 11. 4. And forgive us our ſins; for we alſo forgive every one that is indebted to us. *Matth.* 18. 35. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

106. o *Matth.* 6. 13.

p *Matth.* 26. 41. Watch and pray, that ye enter not into temptation: the ſpirit indeed *is* willing, but the fleſh *is* weak.

q 2 *Cor.* 12. 7. And leſt I ſhould be exalted above meaſure through

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107. Queſt.

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105. [l] *Matth.* 6. 12.

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[n] *Luke* 11. 4. And forgive us our ſins; for we alſo forgive every one that is indebted to us. *Matth.* 18. 35. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

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[q] 2 *Cor.* 12. 7. And leſt I ſhould be exalted above meaſure through

107. Queſt. *What doth the Concluſion of the Lord's Prayer teach us?*

Anſw. The Concluſion of the Lord's Prayer, which is, **For thine is the Kingdom, the Power, and the Glory for ever,** Amen [r], teacheth us to take our Encouragement in Prayer from God only [s], and in our Prayers to praiſe him, aſcribing Kingdom, Power, and Glory to him [t]; And in Teſtimony of

the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. *v.* 8. For this thing I beſought the Lord thrice, that it might depart from me.

107. [r] *Matth.* 6. 13.

[s] *Dan.* 9. 4. And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments. *v.* 7. O Lord, righteouſneſs *belongeth* unto thee, but unto us confuſion of faces, as at this day; to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael *that are* near, and *that are* far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee. *v.* 8 O Lord, to us *belongeth* confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee. *v.* 9. To the Lord our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him. *v.* 16. O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us. *v.* 17. Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon the ſanctuary *that is* deſolate, for the Lords ſake. *v.* 18. O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city, which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies. *v.* 19. O Lord, hear, O Lord, forgive, O Lord, hearken and do, defer not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

[t] 1 *Chron.* 29. 10. Wherefore David bleſſed the Lord before all the congregation: and David ſaid, Bleſſed *be* thou, Lord God of Iſrael our Father, for ever and ever. *v.* 11. Thine, O Lord, *is* the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven and in the earth, *is thine*; thine *is* the kingdom, O Lord, and thou art exalted as head above all. *v.* 12. Both riches and honour *come* of thee, and thou reigneſt over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give ſtrength unto all. *v.* 13. Now therefore,

ır Deſire and Aſſurance to be heard, we ſay,
n ʏ.

our God, we thank thee, and thy glorious name.
Cor. 14. 16. Elſe when thou leſs with the ſpirit, how ſhall t occupieth the room of the ned, ſay Amen at thy gi- f thanks, ſeeing he under-

ſtandeth not what thou ſayſt? *Rev.* 22. 20. He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo come Lord Jeſus. *v.* 21. The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

he TEN COMMANDMENTS.

EXODUS XX.

ND ſpake all theſe words, ſaying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of houſe of bondage,

Thou ſhalt have no other gods before me.

Thou ſhalt not make unto thee any gra- image, or any likeneſs of any thing, that heaven above, or that is in the earth be- h, or that is in the water under the earth. u ſhalt not bow down thy ſelf to them, ſerve them: for I the Lord thy God am a ous God, viſiting the iniquity of the fa- s upon the children unto the third and th generation of them that hate me: and ing mercy unto thouſands of them that me, and keep my commandments.

III. Thou

And albeit the ſubſtance of the doctrine compriſed in that abridgment commonly called, *The Apoſtles Creed*, be fully ſet forth in each of the Catechiſms, ſo as there is no neceſſity of inſerting the Creed it ſelf, yet it is here annexed, not as though it were compoſed by the Apoſtles, or ought to be eſteemed canonical Scripture, as the Ten Commandments, and the Lord's Prayer, (much leſs a prayer, as ignorant people have been apt to make both it and the Decalogue) but becauſe it is a brief ſum of the Chriſtian Faith, agreeable to the word of God, and anciently received in the Churches of Chriſt.

FINIS.

THE

DIRECTORY

FOR

Family-Worſhip.

Approved by Act of the

General Aſſembly

Anno 1647.

EDINBURGH:

Printed by *James Watſon*, One of the Printers to the King's Moſt Excellent Majeſty. 1718.

—BURGH, 21st May,

THE GENERAL ASSEMBLY
neſtly Recommend to Preſ
uſe their utmoſt Endeavo
the Worſhip of God be ſet up and
in all its Parts, in the Families w
Bounds, according to former Act
bly, and Directions given conce
ſame.

AUGUST 24. 1647.

ACT *for Obſerving the* Directions *of the* GENERAL ASSEMBLY *for Secret and Private Worſhip, and mutual Edification, and Cenſuring ſuch as neglect* Family Worſhip.

THE GENERAL ASSEMBLY, *after mature Deliberation, doth Approve the following Rules and Directions, for cheriſhing Piety, and preventing Diviſion and Schiſm: And doth Appoint Miniſters and Ruling Elders in each Congregation, to take ſpecial Care that theſe Directions be obſerved and followed: As likewiſe, That Presbytries and Provincial Synods inquire and make trial, whether the ſaid Directions be duly obſerved in their Bounds; and to reprove or cenſure, according to the Quality of the Offence, ſuch as ſhould be found to be reprovable or cenſurable therein. And to the end that theſe Directions may not be rendred ineffectual and unprofitable among ſome, through the uſual Neglect of the very Subſtance of the Duty of* Family Worſhip; *the* ASSEMBLY *doth further Require and Appoint Miniſters and Ruling Elders, to make diligent Search and Inquiry in the Congregations committed to their Charge reſpectively; whether there be among them any Family or Families, which uſe to neglect this neceſſary Duty: And if any ſuch Family be found, the Head of that Family is to be firſt admoniſhed privately to amend this Fault, and in caſe of his continuing therein, he is to be*

grave-

DIRECTIONS of the GENERAL ASSEMBLY, concerning Secret and Private *Worſhip*, and mutual *Edification*; for cheriſhing Piety, for maintaining Unity, and avoiding Schiſm and Diviſion.

BESIDES the publick Worſhip in Congregations, mercifully eſtabliſhed in this Land in great Purity, it is expedient and neceſſary, that Secret Worſhip of each Perſon alone; and private Worſhip of Families, be preſſed and ſet up; that with National Reformation, the Profeſſion and Power of Godlineſs both Perſonal and Domeſtick be advanced.

I.

And firſt for ſecret Worſhip: It is moſt neceſſary, that every one apart and by themſelves be given to Prayer and Meditation, the unſpeakble Benefit whereof is beſt known to them who are moſt exerciſed therein, this being the Mean whereby in a ſpecial way, Communion with God is entertained, and right Preparation for all other Duties obtained: And therefore it becometh not only Paſtors within their ſeveral Charges, to preſs Perſons of all ſorts to perform this Duty Morning and Evening, and

Caſes, ſpecially concerning theſe Parties, which (in Chriſtian Prudence) need not, or ought not to be imparted to others.

V.

Let no Idler who hath no particular Calling, or vagrant Perſon under Pretence of a Calling, be ſuffered to perform Worſhip in Families to or for the ſame; ſeeing Perſons tainted with Errors, or aiming at Diviſion, may be ready (after that Manner) to creep into Houſes, and lead Captive ſilly and unſtable Souls.

VI.

At Family Worſhip a ſpecial Care is to be had, that each Family keep by themſelves, neither requiring, inviting, nor admitting Perſons from divers Families, unleſs it be thoſe who are lodged with them, or at Meal, or otherwiſe with them upon ſome lawful Occaſion.

VII.

Whatſoever hath been the Effects and Fruits of Meetings of Perſons of divers Families in the Times of Corruption or Trouble, (in which Caſes many things are commendable, which otherwiſe are not tollerable,) yet where God hath bleſſed us with Peace and the Purity of the Goſpel, ſuch Meetings of Perſons of divers Families (except in the Caſes mentioned in theſe Directions) are to be diſapproved, as tending to the Hinderance of the religious Exerciſe of each Family by it ſelf, to the Prejudice of the publick Miniſtry, to the renting of the Families of particular Congregations, and, in Progreſs of Time, of the whole Kirk; beſides many Offences which may come thereby, to the hardning of

the

ıe Hearts of Carnal Men, and Grief of the ıodly.

VIII.

On the Lord's Day, after every one of the Fa-ıily apart, and the whole Family together, have ›ught the LORD (in whoſe Hands the Prepara-on of Mens Hearts are) to fit them for the pub-ck Worſhip, and to bleſs to them the publick Or-inances; the Maſter of the Family ought to take :are, that all within his Charge repair to the pub-ck Worſhip, that he and they may join with the :ſt of the Congregation: And, the publick Wor-ip being finiſhed, after Prayer he ſhould take an ccount what they have heard; and thereafter to end the reſt of the Time which they may ſpare, Catechiſing, and in ſpiritual Conferences upon ıe Word of God; or elſe (going apart) they ught to apply themſelves to reading, Meditation, nd ſecret Prayer, that they may confirm and in-reaſe their Communion with God; that ſo the rofit which they found in the publick Ordinances ıay be cheriſhed and promoved, and they more dified unto eternal Life.

IX.

So many as can conceive Prayer, ought to make Uſe of that Gift of God: albeit thoſe who are rude nd weaker may begin at a ſet Form of Prayer; but o, as they be not ſluggiſh in ſtirring up in themſel-ves (according to their daily Neceſſities) the Spirit of Prayer, which is given to all the Children of God in ſome Meaſure; to which Effect they ought to be the more fervent and frequent in ſecret Prayer o God, for enabling of their Hearts to conceive, and heir Tongues to expreſs convenient Deſires to God,

God the Spirit of Prayer.

They are to confeſs their Sins, and the
Family, accuſing, judging, and
themſelves for them, till they bring t
ſome Meaſure of true Humiliation.

They are to pour out their Souls to C
Name of Chriſt, by the Spirit, for
of Sins, for Grace to repent, to beli
live ſoberly, righteouſly, and godl
they may ſerve God with Joy a
walking before him.

They are to give Thanks to God fo
Mercies to his people, and to then
eſpecially for his Love in Chriſt, and
of the Goſpel.

They are to pray for ſuch particular B
ritual and Temporal, as they ſtand
for the Time, (whether it be Morn
ing) as Health or Sickneſs, Proſp
verſity

as well for their Neighbours abſent in their lawful Affairs, as for thoſe that are at Home.

The Prayer may be cloſed with an earneſt Deſire, That God may be glorified in the Coming of the Kingdom of his Son, and in the doing of his Will; and with Aſſurance that themſelves are accepted, and what they have asked according to his Will ſhall be done.

X

Theſe Exerciſes ought to be performed in great Sincerity, without Delay, laying aſide all Exerciſes of wordly Buſineſs or Hinderances, notwithſtanding the Mockings of Atheiſts, and profane Men; in reſpect of the great Mercies of God to this Land, and of his ſevere Correction, wherewith he hath lately exerciſed us: And to this effect, Perſons of Eminency (and all Elders of the Kirk) not only ought to ſtir up themſelves and their Families, to Diligence herein, but alſo to concur effectually, that in all other Families, where they have Power and Charge, the ſaid Exerciſes be conſcionably performed.

XI.

Beſides the ordinary Duties in Families, which are above-mentioned, extraordinary Duties both of Humiliation and Thankſgiving are to be carefully performed in Families, when the Lord by extraordinary Occaſions, (private or publick) calleth for them.

XII.

Seeing the Word of God requireth, That we ſhould conſider one another to provoke unto Love and good Works; therefore, at all Times, and ſpecially in this Time, wherein Profanity abounds, and Mockers walking after their own Luſts, think it

ſtrange that others run not with them to the ſ
Exceſs of Riot, every Member of this Kirk o
to ſtir up themſelves and one another to the D
of mutual Edification, by Inſtruction, Admoni
Rebuke, exhorting one another to manifeſt the C
of God, in denying Ungodlineſs and worldly I
and in living godly, ſoberly, and righteouſly i
preſent World, by comforting the Feeble-mi
and praying with or for one another. Which
ties reſpectively are to be performed upon ſ
Occaſions offered by divine Providence; as na
when under any Calamity, groſs or great Diffi
Counſel or Comfort is ſought; or when any
der is to be reclaimed by private Admonition
if that be not effectual, by joining One or
more in the Admonition, according to the R
Chriſt, that in the Mouth of Two or Three
neſſes every Word may be eſtabliſhed.

XIII.

And becauſe it is not given to every one t
a Word in Seaſon to a wearied or diſtreſſed
ſcience, it is expedient that a Perſon, in tha
finding no Eaſe after the Uſe of ordinary Mea
vate and publick, have their Addreſs to the
Paſtor, or ſome experienced Chriſtian; But
Perſon troubled in Conſcience be of that
tion or of that Sex, that Diſcretion, Mode
Fear of Scandal, requireth a godly, grave,
cret Friend to be preſent with them in the
Addreſs, it is expedient that ſuch a Friend
ſent.

XIV.

When Perſons of divers Families are brou
gether by Divine Providence, being abroad

ir particular Vocations, or any neceſſary Occa-
s, as they would have the Lord their God with
n whitherſoever they go, they ought to walk
h God, and not neglect the Duties of Prayer and
ankſgiving, but take Care that the ſame be per-
med by ſuch as the Company ſhall judge fitteſt;
l that they likewiſe take heed that no corrupt
mmunication proceed out of their Mouth, but
t which is good, to the Uſe of Edifying, that it
y miniſter Grace to the Hearers.

The Drift and Scope of all theſe Directions is
other, but that upon the one Part, the Power and
actice of Godlineſs among all the Miniſters and
embers of this Kirk, according to their ſeveral
aces and Vocations, may be cheriſhed and ad-
nced, and all Impiety and mocking of Religious
ercifes ſuppreſſed: And upon the other Part, that
der the Name and Pretext of Religious Exerci-
s, no ſuch Meeting or Practices be allowed, as
e apt to breed Error, Scandal, Schiſm, Contempt,
Miſregard of the publick Ordinances and Mi-
ſters, or Neglect of the Duties of particular Cal-
gs, or ſuch other Evils as are the Works not of
e Spirit, but of the Fleſh, and are contrary to
ruth and Peace.

that the Worſhip of God be performed
Families thereof: And if any Family be fou
glecteth this neceſſary Duty, the Head of t
to be gravely, ſeriouſly and earneſtly admoni
amends his Fault. And recommends to
Kirk-Seſſions, that none be ruling Elders
Conſcience of this neceſſary and unqueſtionabl

ACT 7. ASSEMBLY 1697.

THE GENERAL ASSEMBLY conſi
ceſſary a Duty it is, that the Worſh
calling upon his Name, be daily perfor
milies, do recommend it to Miniſters and E
Congregation to take Care thereof. And it b
of all ruling Elders and Deacons to be exer
the Aſſembly renews and confirms the 13t
ſembly 1694, *Recommending that none be*
who make not Conſcience of this unqueſtionabl
do likewiſe appoint, that in caſe any Elders or
neglect to worſhip God in their Families by t
others appointed for that Effect, that they be

A TABLE

Of the Chief Matters contained in the CONFESSION of FAITH, AND *Larger Catechiſm.*

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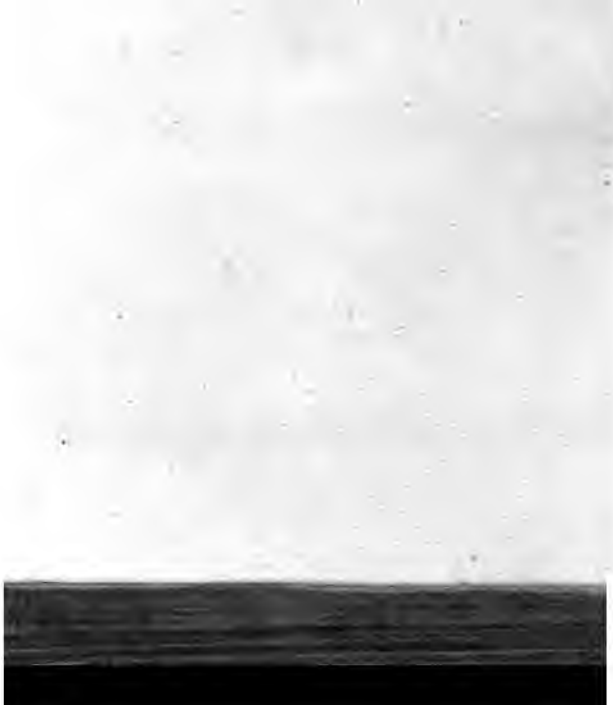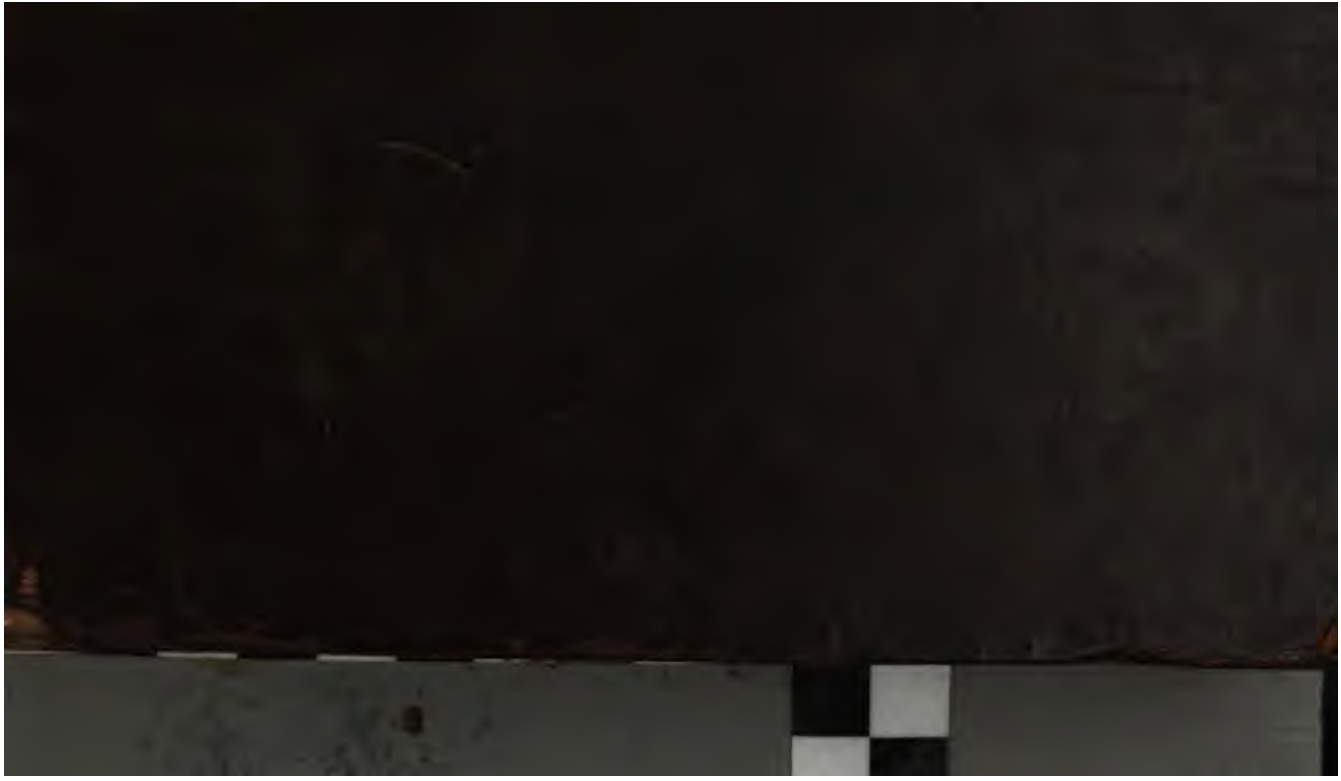
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